

ENGLISH-BALOCHÍ
COLLOQUIAL DICTIONARY.

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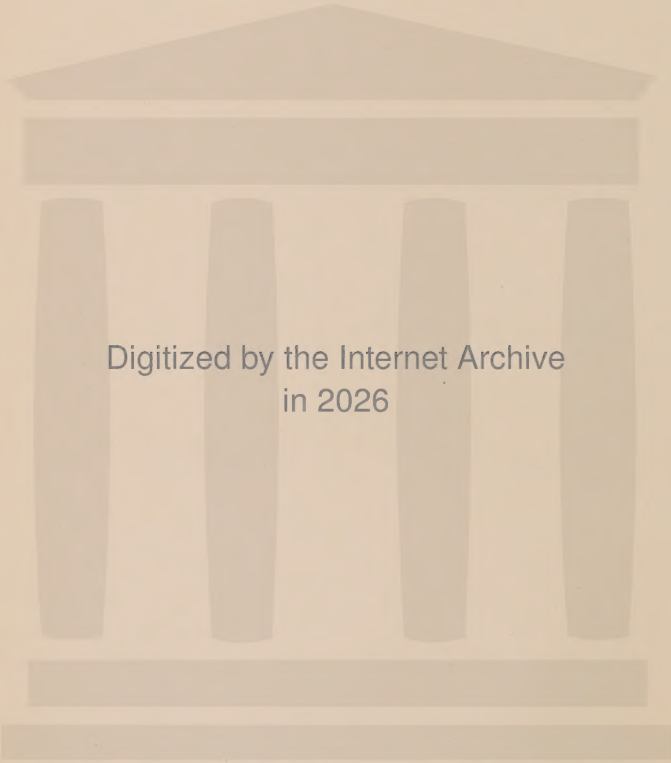
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for not was-made). *Pholagh*, *pholtha*, to look for, search for. Sin. *pholanu*, to look for, search for. **17, 168.**

Look in, to : *Hau*, *kadaha kadaha as giragh-a kh-ákht*, yes, he used to look in now and then (yes, sometimes sometimes fire to-take he-used-to-come). Idiom. The neighbour who comes in for fire is naturally in a hurry to get away. **141.**

Looking-glass, a : *Thau ádhen chi khan-en*, what will you do with a looking-glass ? (Thou a-looking-glass what should-do ?) In this and all similar constructions "with" remains untranslated. *Ádhen*, *áden*, *azína*, a mirror, looking-glass. Per. *d'ína*, a mirror. **131.**

Look out : *Shíwar bí*, *ma tháphur-en*, look out lest you stumble (alert be not you-may-stumble). *Shíwar*, alert, active. *Ma*, not, before a contingent future translates our "lest". The word *shíwar* is probably connected with the Per. *hushyár*, active, alert, etc. **131.**

Look out, on the : *Yak rozh yak shaf túfak duz-e intizár nishta*, he sat a whole day and night on the look out for the rifle thief (one day one night the-rifle-of the-thief-of the-expectation-in he-sat). *Khas-e intizár nindagh*, to remain on the look out for anyone. Arb. *naẓara*, to fix the look upon. **110.**

Loom, a : *Mañ shahr-a chandí rachh ant*, there are several looms in the city (in the-city several looms are). The hand-loom. The word is found in Pakh. and Pan.

Loose, as a horse, to get : *Doshí shwá-í mádhin bukhto resh bítha*, last night your mare got loose and rubbed her back (last night you-of the-mare having-got-loose a-gall became). *Bushkagh*, *bukhta*, to get or become loose ; to go off as a gun. The trans. form is *bozhagh*, *bokhta*, to open, untie. E. Tur. *bosh*, loose. **110.**

Loose, to let : *Ma asp-a b-il-án de-án*, may I let the horse loose ? (I the-horse may-let-go may-give ?) *Ilagh deagh*, *ishto dátha*. *Bale*, *bozh-í*, yes, let it loose. *Bozhagh*, *bokhta*. Per., Kur. **131.**

Loot : *Má-r hachí húl na miletha*, we got no loot (us-to any loot not was-received). Got, etc. **206.**

Loot, to : *Halq dí phullitha-í*, in addition to this he looted the village (the-village also was-looted-him-by). *Phullagh*, *phullitha*, to loot, plunder, from the Sin. *phuranu*. **155, 156, 158a.**

Lord, my : The words generally used in this sense are *wázhá*, the Per. *khwájah*, and *hudhá-band*, the Per. *khudá-vand*.

Lose, to : *Khas-e-á ma-í túfak gár khutha*, someone has lost my gun (someone-by me-of the-gun lost has-been-made). *Gár khanagh*, *gár khutha*, to lose, make away with. *Gár biagh*, to lose unintentionally ; *gár khanagh*, to lose a thing on purpose or through neglect. 8, 90, 155, 156.

2. *Azh shart zíragh-a thewagh-e mál baraintha-í*, he lost all his money through gambling (from bets taking-up all his-property was-lost-him-by). *Barainagh*, *baraintha*, to lose, dissipate, etc. Sin. *vard'ínu*, to give back, etc. 41, 155, 156, 158a.

Lose men in battle, to : *Har dú tumán-í ba'z mardum khushitiya shuthagh-ant*, both clans lost heavily (each two clans-of many men killed went). Note how the *a* in *tuman*, a clan, tribe, has been lengthened before the sign of the genitive case. It stands equal to *tuman-ání*. 110, 122.

2. *Má-í ba'z mardum kár-a mán-ákhtagh-án*, we lost a large number of men (us-of many men use-into came). This idiom is used only when speaking of losing men in battle. It is the Urdú *kám áná*. 110.

3. *Pathán-á gíst mard wath-í khushaintha*, the Patháns lost twenty men (the-Patháns-by twenty men themselves-of were-caused-to-be killed). Speaking of a fight. They themselves lost, etc. A peculiar but everyday idiom. The verb is preferred in the sing. Per. 150, 155, 156.

Lose one's way, to : *Ma dag bhullithagh-án*, I lost my way (I the road forgot). Or lost. *Bhullagh*, *bhullitha*. *Án rullitha bí*, he must have got lost, he must have gone astray. *Rullagh*, *rullitha*. Sin. *bhulanu* and *rulanu*. 110.

2. *Thau azh dag-a rullithagh-en*, did you lose your way ? (Thou from the-road wandered ?) *Rullagh*, *rullitha*. Sin. *rulanu*. 110.

Lost, to be : *Thán hand-a gár bítha*, where was it lost ? (What place-in lost it-became ?) *Gár biagh*, *gár bítha*, to be lost. 17, 88, 110.

According to Muhammadan law a person who has become lost cannot legally be considered dead until such time as he or she would be ninety years of age. The average age in the East is, however, somewhat less than half this.

Lot, whole, the : *Kull-a ma-na de*, give me the lot (the-whole me-to give). *Kull*, all, the whole. Arb. 116, 201.

Lots, numbers : *Edha ba'z máhí astán, má duhmí-ar gipta*, there are lots of fish here, I have just caught another (here many fish are me-by a-second has-been-caught). *Ba'z* comes from the Arb. **58, 155, 156.**

Lots, to cast : *Pha haw-ân khân má-r phadhūm deagh bitha*, so we had to cast lots (for that reason us-to lots to-give became). The lit. meaning of *phadhūm* is "the dung of sheep or goats". These droppings become very hard when left in the strong sun. They are marked with the thumb-nail. Pakh. *pucha*. **110, 203.**

2. *Thír-a jan-ân*, let us cast lots. The meaning is the same. *Thír, tír*, a bullet, here refers to the dried droppings of sheep or goats. **131.**

Lots, to draw : *Thír dar-a khashagh* is the expression made use of : the bullet (droppings) out to-draw. *Thír ma-í mushtagh bitha*, the lot fell to me (the-bullet (dropping) me-of the-hand-in became).

Loud : *Zor-gríh-a gush-ána rapta*, he went on speaking in a loud voice (a-loud-voice-in speaking he-went-on). The Per. *zor* and *giryah*. **172.**

Louse, a : *Nawân bot bí*, it may be a louse. Less frequently *bút*.

Love, to : *Har do bráth-ân pha án-hía 'áshiq athant*, both brothers loved her (each two brothers on her lovers were). Of impure love only. Arb. *'ashiq*, to love passionately.

Love, to fall in : *Án-hí chham mán-ákhtagh-ant go má, 'áshiq bithagh-ân*, her eyes met mine, and we fell in love (her-of the-eyes came to me lovers we-became). *'Áshiq*, a lover. The prefix *mán* is necessary, *ákhtagh-ant* alone will not do. Arb. *'ashiq*, to love passionately. **110.**

Loved : *Án-hí díl sakhía mán-ákhta-i*, he loved her greatly (him-of the-heart intensely came-her-to). *Mán-ágh, mán-ákhta*, to touch, reach ; it requires the dative case. Of pure or impure love. **110, 153a.**

Lover, a : *Dosten shíren 'áshiq athant*, Dosten and Shíren were lovers. Do not use the plur. *'áshiq-ân*. Arb.

The way to hasten the appearance of a lover is to get hold of a few peppercorns, mutter a spell over them, and then throw them into the fire.

Love with, to be in : *Ma dí haw-ân jinkh chakhá 'áshiq athán*, I also was in love with the girl (I also that girl on a-lover was). It is the Urdú idiom : *kisí par 'áshiq honá*, to be in love with (on) anyone. Arb. *'ashiq*, to love passionately.

Love with, to fall in : *Ma án-hí zál sara ‘áshiq bíthagh-án*, *án ma-í zál sara ‘áshiq bíthá*, I fell in love with his wife and he fell in love with mine (I him-of the-wife with a-lover became he me-of the-wife with a-lover became). But *ma-í sara ‘áshiq bíagh-en*, are you falling in love with me ? The noun *need not* be inflected, the pronoun *must*. **110.**

Low, bellow, to : *Áñ-hí hir murtho shutha*, *azh e sarav-a garraqh-e*, her youngster is dead, that is why she is lowing (her-of the-young having-died is-gone from this cause she-lowing-is). *Garraqh*, *garriṭha*, to low, bellow, when speaking of camels ; *bhánsagh*, *bhánsitha*, in the case of cattle ; and *dhikkagh*, *dhikkitha*, with reference to buffaloes. All are onomatopoeic, although derived. **106.**

Low, below a certain level : *Haw-án jahl-e dighár bathir en*, that low land is better (that low land better is). *Jahl* is a corr. of the Arb. *ẓail*, the lower part of a thing.

Low, mean, vulgar : *Haw-án kamína mard-a azh ma phar chi phurs-án*, why should I ask that low fellow ? (That vulgar man from I for what should-ask ?) Per. **131.**

Lower : *Sha-í dighár ma-í dighár-a azh jahl en*, your land is lower than mine (you-of the-land me-of the-land than low is). Arb. *ẓail*.

Lower, to : *Ma-í phalaw-a reza larken*, lower the rope in my direction (me-of the-direction-in the-rope lower). Lit. hang. *Larkenagh*, *larkenthá*. Dames has *larkainagh*. Sin. *larḳaṇu*. **116.**

Lowly, humble : Use *gharív*, *gharíb*. *Ḥalím*, forbearing, gentle. Both words are from the Arb.

Loyal : *Shá-í chana án wafádár en*, is he loyal, think you ? (You-of the-opinion-in he loyal is ?) Faithful, trusty, true. *Ḥalál*, *ḥilál*, does not mean quite this. An Arabic-Persian compound.

Lucerne : *Nariyán sánga hushk-e uspust azh bho bathir en*, for horses dry lucerne is better than bhoosa (horses for dry lucerne than bhoosa better is). *Uspust*, lucerne. Sin. *ustupustu*, lucerne grass.

Luck : *E ma-í bakht na bí*, no such luck (this me-of the-luck not will-be). Lot, portion, fortune, etc. Per. **103.**

2. *Ar ki ma-í naṣīb hághá b-íth*, should I be in luck (if that me-of the-luck awake should-become). From the Arb. through the Per. **131.**

Lucre : *Gandagh-e fá'ida*, filthy lucre. Arb. through the Per. 41.

Luggage : *Ma-i maddi-bunagh-ár cho bítha*, what has happened to my luggage? (Me-of the-luggage-to what has-happened?) The use of the dative goes to show that the luggage had got *damaged*, not *lost* or *mislaidd*, which the uninflected form would imply. A Sindhí-Persian compound. 110.

Lump, a : *Mañ tung dezh-a khañ*, put a lump of earth in the hole (in the-hole a-lump-of-clay make). A corr. of the Hin. *dhela*. 116.

Lung, lungs : *Thír áñ-hí chap-e phiphar-a azh páw gwasto shutha*, the bullet passed through his left lung (the-bullet him-of the-left lung from through having-passed went). Sin. *phiphiru*.

Lust : *Áñ-háñra yak-e khayál eñ, shahwat*, their only thought is of lust (them-to one thought is lust). *Mastí* is not so strong a term. From the Arb. through the Per. 202.

Lustful : *Rást eñ, sakhía mast ant*, you are right, they are exceedingly lustful (true it-is very lustful they-are). Per.

Lying : *Ham-odha waptiy-e yá drashk buna*, he is lying there under a tree (even-there lying-he-is a-tree under). 122.

Lying, false : *Majitret-á qází-a daroghvand sebit khutha*, the magistrate proved that the native judge was lying (the-magistrate by the-native-judge lying proved was-made). *Daroghvand*, *dirohghvand*, false, lying. Per. *durúgh*, false, lying. *Vand*, *wand*, is the common suffix signifying "possession", etc. 155, 156.

"A pretty general infirmity in the East, which still remains uncorrected by the modern influences of Islam."—*Hughes' Dictionary of Islam*.

Lynx, a : *Bashkoshagh eñ, rophask n-eñ*, it is a lynx, not a fox (a-lynx it-is a-fox not it-is). There is no need of the pronouns. Per. *vashq*, *washq*.

M

Mace, the spice : *Má jáwatri azh hindústán-a kh-ár-ant*, we import mace from India (we mace from India bring). As a matter of routine. The Per. *gurz*, a mace, club, is in use. Hin. *jáwatri*. 131.

Mad, to become : *Thau chirragh-eñ*, are you becoming clean mad ? Are you going mad ? *Chirragh*, *chirritha*, *chitha*. *Tha-í bráth diwánagh bítha bí*, your brother must have gone mad. The first comes from the Sin., the second from the Per. 106.

2. *Haw-án harri bíng-a túfak jan*, shoot that mad dog (that mad dog shoot). Lit. gun strike. *Harri*, which comes from the Sin., nearly always refers to dogs and other animals that suffer from hydrophobia. 116.

3. *Tha-í bráth chitha bítha*, has your brother gone mad ? (Thee-of-the-brother mad has-become ?) That he goes about wandering in this way. Lah. 110.

O'Brien tells us that "a branch of the Indus is named *chhita* on account of its vagaries". This is no doubt the origin of the Balochí term.

Mad after one, to be : *Phar thau án-hí díł sakhía loṭ-í*, he is mad after you (for thee him-of the-heart greatly longs). *Loṭagh*, *loṭtha*, to desire, is the Hin. *loṭná*. 131.

Made, to be : *Azh pital-a juretha bí*, it must be made of brass (from brass made it-must-be). *Juragh*, *juretha*, to be made. Hin. *jurná*, to be joined. 110.

Made good, to be : *Dah sál-a táwán phur na bí*, the loss will not be made good in ten years (ten years-in the-loss made-good (filled) not will-be). Per. *pur* and *búdan*. 103.

Made of, to be : *Darmán chí chí-a azh jur-í*, of what is gunpowder made ? (Gunpowder what thing from is-made ?) Generally made. 131.

Maggot, maggots : *Haw-e gozhd-a kirm ant*, there are maggots in this meat (this meat-in maggots are). Lit. worms. Per.

Magic : *Áñ gushagh-e ki e sihr eñ*, he tells me it is magic (he saying-is that this magic is). Arb. 106.

Most Muhammadans believe in magic of one kind or another. Some go so far as to indulge in certain practices which savour strongly of it. There is, for instance, the spell against the "evil eye", the spell against snake bite, etc. These are of various kinds, all very foolish, and all futile.

Mothers very often refuse to wash the faces of their children, or even to clean their eyes. A pretty face attracts the "evil eye" say they, a dirty face does not.

Magic, magical : *Juz-ún, kímágar-e charák-a gind-ún*, let us go and see the magic lantern (let-us-go the-magical lantern let-us-see). *Kímágar*, magical; *kímágarí*, magic. Arb. *kímíya*, alchemy, chemistry, philosopher's stone, etc. **131.**

Magician, a : *Án sihr-khanokh n-en, án ganokh en*, he is not a magician but an idiot (he a magician not-is he a-fool is). Lit. magic-maker. *Sihr-gar* is in use. **117.**

Magistrate, a : *Haw-án rosh-a hákím khai ath*, who was magistrate that day? (That day-on magistrate who was?) But *majitret*, a corr. of our word, is heard everywhere. Arb. **17.**

Magnet, a : *Chawak wájh-a kár khanagh-e*, it acts like a magnet (a-magnet like work it-doing-is). *Chawak, chamak*. From the Sin. *chimaku*. **106.**

Magnificent : *Má chandí shándár-e 'imárát dithagh-ant*, we saw some magnificent buildings (us-by several splendid buildings were-seen). *Shán* comes from the Arb., but *dár* from the Per. **58, 155, 156.**

Magpie, a : *Kírkatok phur-shor-e murgh b-ant*, magpies are noisy birds (magpies noisy birds are). Generally are. Per. *kalágh-i-jarrak*, etc. **131.**

The flesh of the magpie is said to be *mubah*, indifferent, allowed. In plain language, a Muslim may or may not eat it.

Maid, a : *Haw-án wakht-a dái cho khanagh-ethant*, what were the maids doing at the time? (That time-at the-maids what doing were?) It does sound absurd to speak of "maids" in connection with Balochistán. Hin. *dá'í*, Per. *dáyah*. **107.**

Maid, maiden : *Haw-án rúng-e jínkh kha-i en*, who is the maid? (That unmarried girl who is?) *Rúng*, a maiden. As an adjective, unmarried. We find the same word in the compound *rúng-ráh*, a hill-path, a narrow path. **41.**

Maid-servant, a : *Án-hí athant do bání*, he had two maid-servants (him-of were two maid-servants). *Bání*, a maid, maid-servant. Pan. *bándí*.

Maimed : *Haw-án tund-e mar azh kho ákhta*, where has that maimed man come from? (That maimed man from where has-come?) *Tund*, maimed. Sin. *tundo*, Hin. *tundá*, maimed, having the hands cut off. **41, 110.**

Mainá, the Indian starling : *Shá-í lálí gush-í*, does your mainá talk ? *Bale, tawár-a khan-í*, yes, it talks (yes speech it-makes). Per. 131.

Maintenance : *Kharch áñ-hání ma wath de-áñ*, I myself will arrange for their maintenance (expenses them-of I myself will-give). *Kharch*, expenses, outlay, etc. Many Baloches pronounce the word *kharch*. This is from the Arb. *kharij* through the Per. *kharch*. 103.

2. *Áñ-hí guzrán sánga khai band-bozh khan-í*, who will arrange for his maintenance ? (Him-of the-maintenance for who arrangements will-make ?) Per. 103.

Touching on maintenance among Muslims, the following points are worth noting : (1) a husband is bound by law to maintain his wife or wives ; (2) an absent husband's property may be legally sequestered in order to maintain his wife or wives ; (3) with the permission of the *qāzī* or judge a wife may obtain the necessities of life in her husband's name ; (4) a widowed mother is entitled to be maintained by a son.

Maize : *Gadobar thí chí eñ, zurth thí*, maize differs from Indian corn (maize other thing is Indian-corn other). *Gadobar, kadobar*, maize. *Zurth, jawár*. Note the construction of the sentence.

Majority, the : *Geshtar áñ shar' ki jirgah deñv-a kh-á-y-ant dighár bábat-a bíagh-ant*, the majority of cases that come before the *jirgahs* are connected with land (generally those cases that the *jirgahs* in-front-of happen-to-come land concerning are). *Geshtar*, many, more, most, etc. *Kh-á-y-ant* is the contingent future, 3rd pers. plur. Per. *beshtar*, for the most part.

Make, compel, to : *Ma áñ-hí sara zor khan-áñ ki rauth*, I shall make him go (I him-of with force shall-use (make) that he-will-go). 130.

Make, to : *Ma sha-í sánga dí yak-e-a joren-áñ*, I shall make one for you also (I you-of for also one shall-make). *Jorenagh, jorentha, joragh, jortha*. *Tháhinagh, tháhintha*, to fashion. Sin. *jorānu*, Hin. *jorná*. 103.

Make, to cause to : *Gudá dukmí-a joraintha-í*, then he had another made (accordingly another was-caused-to-be-made-him-by). *Jorainagh, joraintha*. 150, 155, 156, 158a.

Make away with, to : *Khas-e-á gár khutha-í*, someone has made away with it (someone-by lost has-been-made-it). *Gár khanagh, gár khutha*. Per. 8, 90, 155, 156, 158a.

Make good, to : *Zar-áñ ma phur khan-áñ*, the money I will make good (the-money I full will-make). The pl. *zar-áñ* is

preferred. Compare the slang term "pieces" when used of money. **103.**

Make off, to : *Ma-na das, an-han ráhí bithagh-an*, tell me, have they made off? (Me-to say they travelling have-become?) *Ráhí b-un*, let us be moving, let us get a move on. *Ráhí biagh*, to start, travel. Per. *ráh*, a way, and *budan*, to be, become. **110, 116.**

2. *An-hia drik dátha odhar bítha*, he made off and disappeared (him-by a-spring was-given hidden he-became). *Drik deagh*, to spring away, jump off. *Odhar biagh*, to disappear, become hidden. Hin. *udhar*, thither, in that direction, on that side. **77, 78, 155, 156.**

Make oneself out to be, to : *Musáfir bítho er-khaptagh-un sarán-a*, making out that we were travellers we went and put up at the caravanserai (travellers having-become we-alighted the-caravanserai-at). The conjunctive participle of *biagh*, to be, become. **17, 121, 181.**

Make over, to : *Thau ma-i túfak kha-iar háwá khutha*, to whom did you make over my gun? (Thee-by me-of the-gun whom-to delivery was-given?) *Háwá*, making over, delivery; *háwá deagh*, to make over. Per. *hawála*, charge, trust, etc., from the Arb. root *hál*, to change, etc. **84, 155, 158, 201.**

Make shift, to : *Ma esh-i chakhá guzára kha-an*, I shall make shift with this (I this on shift shall-make). Per. **103.**

Make up an account, to : *Thau phar chi ma-i lekhar-a taiyár na khutha*, why have you not made up my account? (Thee-by for what me-of the-account ready not has-been-made?) Sin. *lekho*, Hin. *lekhá*. **65, 155, 156.**

Male : *Nar en ki mádhagh*, is it a male or a female? (A-male it-is or female?) *Nar-e rophask en*, it is a gentleman fox. *Mádhagh-e bashkoshagh*, a lady lynx. Only with reference to animals. Per.

Malice : *Tha-i hasad har khas-ara málím en*, everyone knows of your malice (thee-of the-malice everyone-to known is). Envy, malice. *Khenagh*, the Per. *kína*, is a suitable substitute. Arb. **204.**

Malign, to : *Ma-i dost-ár bad ma gwash*, do not malign my friend (me-of the-friend-to evil not speak). Do not speak ill of my friend. Per. *bad* and *guftan*. **116.**

Mallet, a : *Meh-án ant, már n-eñ*, there are pegs but no mallet (pegs are a-mallet not-is). From the Hin. *már*, striking. In Sin. we have it in the form *mekh-máru*, peg-striker.

Man, a : *Chikhtar mard sání ant*, how many men are present ? (How many men present are ?) *Mard, mar*, a man. Per. *mard*, a man.

Manage, to : *Gist rúpiyá chakhá ma-í guzára bítha na bítha*, I could not manage on twenty rupees (twenty rupees on me-of the-living became not became). *Guzára* comes from the Per. 170.

Management : *Esh-í band-bozh khai khanagh-e*, who sees to the management ? (It-of the-arrangement who making-is ?) Lit. closing-opening, fastening-unfastening, etc. ; *bandagh*, to fasten, and *bozhagh*, to open. 106.

2. *Thewagh-e kár án-hí dast-a bítha*, the whole management of affairs passed into his hands (all the-work him-of the-hand-into became). *Mañ án-hí dast-a*. 110.

Manager, a : We may use *wázhá, sháhib, malak*. The first is Per., the second and third Arb.

Mane : *Mádhin bushk sáf khañ*, clean the mare's mane (the-mare-of the-mane clean make). *Bushk, buskh, bukhchí*. Sin. *bushkún*. 116.

Man-eating : *Jidh-a yá mar-wár-e mazár eñ*, there is a man-eating tiger in the jungle (the-jungle-in a-man-eating tiger is). Or, *mar-lawash-e mazár*. Per. *mard*, a man, and *khurđan*, to eat. 17, 41.

Manfully : *Má-í sipah mardí-a miragh-ethant*, our sepoy were fighting manfully (us-of the-sepoy manfully fighting-were). *Mardí-a*, like men. Per. *mard*. 107.

Mange, the : *Tha-ra kaigho eñ*, have you got the mange ? (Thee-to the-mange is ?) That you scratch yourself so. Sin. *kháji*. 202.

Manger, a : *Ákhor níánwán chí-e reñv n-eñ*, there is no grass at all in the manger (the-manger in the-least grass not-is). Also, *áhur* and *háhur*. Sin. *áhuro*, Per. *ákhur, ákhur*. 8, 91.

Mango, a : *Amb tha-ra vash eñ*, do you like mangoes ? (Mangoes thee-to pleasing are ?) There is no need to use the pl. Sin. *ambu*, Hin. *ám*, etc. 204.

Manhood : *Wakht-a kí warná bítha*, when he attained to man-

hood (the-time-at that a-young-man he-became). Per. *barná*. 17, 110.

Manifest : *Sahrá biagh-e áñ na kh-á-i*, it is becoming manifest he will not come (evident it-becoming is he not will-come). Of the abstract and concrete. *Zaharí-a*, manifestly. Arb. *zahara*, to appear. 103, 106.

Mankind : *Thewagh-e insán 'arsh-a na rav-ant*, all mankind will not go to heaven (all mankind heaven-to not will-go). 'Arsh, the ninth or highest sphere, where the throne of God is reputed to be. *Insán* is an Arb. word. 17, 41, 103.

Manliness : *E chi rang-a sak-mardí eñ*, what kind of manliness is this ? (This what kind-of manliness is ?) A Per. compound.

Manly : *Áñ mard-e chhorav sahrá biagh-e*, he appears to be a manly boy (he a-manly boy apparent becoming-is). Per. *mard*, a man. 41, 106.

Manner, way : *Áñ-hía phar chi e-r'g-a khutha*, why has he acted in this manner ? (Him-by for what this-manner-in it-has-been-done ?) For *e rang-a*, this manner-in. Hin., Per. *rang*, fashion, style, etc. 77, 78, 155, 156.

2. *Hair m-hair haw-á-r-g-a khan-eth-i*, very well, do it in that manner. For *haw-án rang-a*. These shortened forms should be avoided by the beginner. 116, 158a.

Manners : *Áñ-hí adáb ma-na vash ne-y-ant*, I do not care for his manners (him-of the-manners me-to pleasing not-are). *Adáb*, *adab*. We might have put the verb in the sing. Arb. 204.

Mansion, a : *Bádsháh mári wájh-á eñ*, it is like a king's mansion (a king-of the-palace like it-is). Sin. *mári*, *mári*, the upper storey of a house. Pan. *mári*, a lofty house of masonry.

Manufacture : *Kaldár-e mál eñ*, it is of European manufacture. *Kal-dár*, a Hindí-Persian compound, has special reference to guns, money, and such-like articles. 41.

Manufacture, to : We may use the verb *jorenagh*, *jorentha* : *kha-ía jorentha-i*, who made it ? Who manufactured it ? The intrans. form is *juragh*, *juretha*, to be made, to be manufactured. From the Hin. through the Sin.

Manure : *Má án-hán soshagh-ún, dighár chakha chandagh-ún, bhán sánga*, we burn it, and scatter it on the land as manure (we them burning-are the-land on scattering-are manure for). *Bhán*, manure. The reference is to rice straw, which is considered

a pl. noun very often. That is why we use *án-hán*. Sin. *bhánru*, manure. **106.**

2. *Jawá'en gand bí*, it will make good manure (good manure it will be). Lit. filth. Per.

Many : *Gudá ba'z ákhtagh-ant*, then many came. *Ba'z*, many, much. Arb. *ba'z*, some, sundry. **110.**

2. *Chandí mar shuthaqh-ethant*, many of the men had gone (several men gone-had). Before we arrived. *Chandí*, some, many, several. Per. *chande*. **112.**

Many, so : *Thí bar-e ikhtar-e darogh ma band*, do not tell me so many lies next time (another occasion-on so-many lies not fasten). *Ikhtar*, *iktar*, *ikar*, so much, so many. The word is a corr. of *ín qadr*, this measure, this degree : Persian-Arabic. **116.**

Mar, injure, to : *'Sh-edha dír bí, ma-í kár whár khanagh-en*, get away from here, you are marring my work (from-here far be me-of the-work spoilt thou-making-art). The Per. *khwár*. **106, 116.**

Marauder, a : *Ráh-janokh-án athant*, were they marauders ? Lit. road-strikers. *Ráh-zan*, a robber, head of a band of robbers. A Per. compound. **117.**

Marauding : *Haw-án janagh-e ghal tha-ra trettha*, did you meet that marauding party ? (That marauding party thee-to met ?) But *ghal* by itself signifies "marauding party". *Janagh, jatha*, to strike. Per. *zadan*. **203.**

2. *Án-hání janagh band bítha*, their marauding has been stopped (them-of the-marauding stopped has-become). The infinitive used substantively. Per. *zadan*. **110, 118.**

Marble : *Marmar-khoh n-en*, is it not marble ? In Baluchí it is merely the intonation of the voice that very often tells us whether a question has been asked. Here there is some stress on *n-en*, *Khoh-marmar* or *marmar-khoh*. Arb. Per.

March, stage, a : *'Sh-edha do mizil bí*, it will be two marches from here (from-here two stages it-will-be). The Per. *manzil*. **103.**

An ordinary day's march is held to be twelve *koh* or *kos* : twenty-four miles, say.

March, to : *Bángah-á lashkar qalát-a kúch khan-í*, the force will march to Kelát to-morrow morning (to-morrow-morning the-troops Kelát-to a-march will-make). *Kúch khanagh*,

to march : with special reference to the marching of troops. Per. *kúch*, a march, marching. **17, 26, 103.**

2. *Má khadhe laḍ-ún*, when are we going to march ? (We when shall-march ?) Lit. load, load-up. *Ladaḡh*, *laḍitha*. *Darainagḡh*, *daraintha*, to set out. Sin. *ladanu*. **103.**

Marching : *Laḍ-bozh khan-ána khan-ána*, marching along, continuing to march, proceeding by forced marches, etc. **120.**

Mare, a : *Galfán-á shwá-í mádhin-ar zen bastha*, the syce has saddled your mare (the-syce-by you-of the-mare-to the-saddle has-been-fastened). *Mádhin*, a mare. Per. *máda*, a female. **155, 156.**

Mark, a man of : *Sháh báz khán maz'en mard ath*, Sháh Báz Khán was a man of mark (Sháh Báz Khán a-big man was). Influential. In the sense of the Urdú *bará*. Zend, *mazant*. **44.**

Mark, spot, a : *Bhit-a do chíár tik-án joren-án*, I shall make two or three marks on the wall (the-wall-on two four marks I-shall-make). *Tik*, a spot, line, mark. Hin. *tíká*, a small round sectarial mark made on the forehead ; *tikkí*, a small round cake. **17, 103.**

Mark, to : *Thír-a nashq khuth-e*, did you mark the bullet ? (The-bullet-on a-mark was-made-you-by ?) Also *naqsh*. *Tak*, *tuk*, the mark of vaccination. From the Arb. through the Per. *naqsha*. **17, 155, 156, 158a.**

Market : *'Sh-edha bázár dír en*, the market is a good way from here (from-here the-market far is). *Kíchah*, a street, may be used instead of *bázár*. Both words come from the Per.

Márkhor, a : *Má charo yá pháshan dítha*, I saw only one *márkhor* (me by only one *márkhor* was seen). *Pháshan*, the male *márkhor*. From the Per. *pázan*. **58, 155, 156.**

2. *Pháshan ath ki kohí*, was it a male or female *márkhor* ? The word *márkhor* itself comes from the Per. *már*, a snake, and *khwurdan*, to eat : the snake-eater or snake-killer. This is the erroneous superstition.

Marriage : *Nín esh-í sir bítha*, his marriage has just taken place (now him-of the-marriage has-taken-place). *Sir*, marriage. Kur. *súr*, marriage, nuptials.

Marriageable : *Áñ-hi janikh sir-wájh en*, is his daughter marriageable ? (Him of the-daughter marriageable is ?) From *sir*, marriage, and *wájh*, *wájha*, like.

Marriage ceremony : *Nikah khadhe bítha*, when did the

marriage ceremony take place ? (The-marriage-ceremony when took-place ?) From the Arb. *nikáh*. 110.

A marriage ceremony sometimes includes the placing of a small earthen pot at the threshold of the bridal chamber. A coin of trifling value is placed underneath it. The bridegroom makes a point of breaking this pot with his right foot before entering. The money goes to the potter who supplied the wedding vessels.

Marriage gift : *Yak hadhár rūpiyá dáj dátha-i*, he gave a thousand rupees as a marriage gift (a thousand rupees marriage-gift were given him by). The Urdú *dahez*, which is in turn the Per. *jahíz, jaház*. 155, 156, 158a.

Marriage procession : *Janj gindaql-a rav-ún*, let us go and see the marriage procession (the-marriage-procession to-see let-us-go). A Pan. word. 119, 131.

Married : *Haw-e zál sir bítha*, is this woman married ? (This woman of the-marriage has-taken-place ?) *Sir bíagh*, to be married. A nominal compound. 110.

Marrow : *Kaddú*, a vegetable marrow, pumpkin. *Mázgh*, the marrow of a bone. Mayer makes the first *qaddú*, which appears impossible. Hin. *kaddú*. Per. *maghz*.

Marry, to : *Mashe nín ki sardar sir khanagh-e az sarkár zar mil-i*, but now when a chief marries he gets money from the government (but now when a-chief marriage making-is from government money is-received). We ask our readers not to quote this as an authority for the recovery of outstanding matrimonial charges !

2. *Ma-na sir khan-eñ*, will you marry me ? (Me married thou-wilt make ?) We may hyphen the two words : *khas-e-ar sir-khanagh*, to marry anyone.

We know from the Traditions that the prophet Muhammad condemned celibacy. Muslims may have up to four wives, and as many concubines as they may be able and willing to keep. Marriage is a civil contract, into which the religious idea does not enter.

Marsh, a : *Odha yá maz'eñ gap n-eñ*, is there not a large marsh there ? (There a large marsh not-is ?) The Sin. *gapini*.

Martingale, a : *Ma-na lavand kár-a áragh bí-agh-e*, I have to use a martingale (me-to a-martingale use-to-bring becoming-is). Sin. *lavandu*. 203.

Martyr, a : *Nin-a wakht-a shahíd-án na b-án*, there are no martyrs nowadays (now-of the-time-in martyrs not are). *Bán* or *bant*. Arb. *shahida*, to witness. 131.

The Arabic terms are *sháhíd* or *shahíd*, pls. *shuhúd* and *shuhadá*. Strictly speaking the term is applied only to one who has been slain in

a religious war. As with ourselves, however, it is frequently loosely used of one who has been wrongfully or needlessly done to death.

Marvel : *Āñ chí-e hairán n-eñ*, that is no great marvel (that the-least marvellous not-is). Arb.

Mason, a : *Edha yak-e mī'már n-eñ*, there is not a single mason in the place (here a-single mason not-is). Arb. 8, 41.

Masonry : *Bhit-āñ phakká ant*, are the walls of masonry ? (The-walls masonry are ?) But lit. cooked, ripe ; made of stone or burnt bricks. The same idiom obtains in Urdú, etc. Hin.

Master : *Wázhá loqh-a n-eñ*, the master is not at home (the-master the-house-at not-is). *Wázhá*, master ; sir. Per. *khwája*, lord, master, owner. 17.

2. *Sáhib ba-kho shutha*, where has the master gone ? (The-master to-where has-gone ?) *Sáhib*, master ; sir ; gentleman. As a title of courtesy it is used in the case of all Europeans and Indians of position. Arb. *ṣahiba*, to be one's companion. 110.

3. *Malak-ár málím eñ*, the master knows (the-master-to known it-is). *Bohtár*, the Lah. *bhutár*, an employer. Arb. 204.

But *al-malik*, The Master, The Ruler, The Lord, is one of the ninety-nine names of the Deity. *Málík*, again, is said to be the name of the angel in charge of hell. The angel who sees to the welfare of the damned, we presume.

Mat, matting : *Thí chí-āñ ki astāñ haw-e trúho láfa ber*, wrap up the remaining articles in this mat (the-other articles that are this mat in wrap-up). *Trúho*, a mat of straw or reeds. Sin. *tao*, *taunrí*, a mat, matting. 116.

2. *Chitúr-āñ, thaghard-āñ ḥaṣír-āñ kul ḥalás bíthagh-āñ*, all the mats are worn out (the-small-mats the-large-mats the-grass-mats all worn-out have-become). 110.

Muṣallá, a mat for saying the appointed prayers upon, the *já-namáz* of the Persians and *sujaddáh* of the Arabs. The mat used by executioners is a piece of leather.

Match, fuse, a : *Phalítagh ba-kho er-khuth-e*, what have you done with the fuse ? (The-fuse where has-been-placed-you-by ?) *Phalítagh*, a gun-match. Per. *falítah*. In Baluchí the letter *f* becomes *ph*. 155, 156, 158a.

Match, lucifer, a : *Tíli-e ma-na de*, give me a match (a-match me-to give). *Tíli*, a match, comes from the Hin. 8, 116, 201.

Mate, companion, a : *Tha-í sangatí ba-kho shutha*, where has

your mate gone ? (Thee-of the-companion to-where has-gone ?) Sin., Hin., etc. **110.**

Materials, building : *Ān-hí mārī sānga porihāti-ān nazār muchh khanagh-ant*, labourers are collecting materials for his house (him-of the-house for labourers building-materials collected making-are). *Nazār*, building materials, such as stone, plaster, wood, etc. Arb. *najara*, to make a roof of wood, cut or plane wood. **106.**

Maternal : *Ma-í náná, nání, māmá, māsí, kul murtho shuthagh-ant*, my maternal grandfather, grandmother, uncle, aunt, all are dead. To be able to distinguish between an Eastern's relations is no mean feat.

Matter : *Hál ham-esh en ki má gwashta*, the matter is as I have told you (the-matter even-this is as me-by has-been said). *Hál*, state, circumstances, particulars. Arb. *hál*, state, etc. **155, 156.**

Matter, it does not : *Sardár-á gwashta hachí chintá n-en*, the chief says it does not matter (the-chief-by it-has-been-said any concern not-it-is). *Chintá*, anxiety, concern. From the San. through the Hin. **155, 156.**

Matter, pus : *Zakhm-a azh ba'z rem dar-khafagh-e*, quite a lot of matter comes from the wound (the-wound from much matter out-coming-is). *Rem*, *rím*. Per. *rím*. **106.**

Matter, what does it : *Khas-e-ar chi*, what does it matter to anyone ? (Anyone-to what ?) *Ma-na chi*, what does it matter to me ? (Me-to what ?) The Urdú and Hindí idiom, *mujhe kyá*. **8, 90.**

Matter, what is the : *Ān-hídra cho bitha*, what is the matter with him ? (Him-to what has-happened ?) This is the Hindí and Urdú idiom : *us ko kyá hu'á*, what has happened to him. *Bíagh*, to become ; happen, befall. **110, 204.**

2. *Tha-ra chon en*, what is the matter with you ? (Thee-to what is ?) *Chi, cho, chon*, what. The *n* has become hardened before the vowel. Per. *chi, chih*, what.

Mattock, a : *Wath-í kodal ma-na de, chí-e dighár jan-án*, give me your mattock, I am going to dig the ground a little (yourself-of the-mattock me-to give a-little the-ground I-shall-strike). *Kodal*, a mattock, is the Hin. *kudál*, a pickaxe, mattock. **103, 201.**

Mattress, a : *Palang chakhá bauf ne-y-ath*, there was no

mattress on the bed (the-bed on a-mattress not-was). Mattress ; pillow. *Mahval*, a mattress, rug.

May : Use the contingent future of the required verb : *ma juz-ân*, I may go ; *ma kha-â-ân*, I may come ; *ân-rauth*, he may go, etc. **131.**

Me : *Shâ-î ambrâh ma-na janagh-e*, your servant is striking me (you-of the-servant me striking-is). The accusative case. *Mâ hachho na gwashta*, I did not say so (me-by thus not it-was-said). The agentive case. **58, 106, 155, 156.**

Meadow, a : *Thau ba-rau jîdh-a, phol*, you go and search the meadow (thou go the-meadow search). *Jîdh*, pasture ; meadow. *Maidan* is in use. Arb. *jaîyîd*. **116.**

Meal, a : *Sawârik, sawârak*, the morning meal ; *shâm*, the evening meal. Many have only two meals a day. Hin. *sawerâ*, dawn, early morning. Per. *shâm*, evening.

Mean, intend to : *Ma-na maroshî derav-a ravagh irâda bîtha*, I meant to go to Dera Ismail Khân to-day (me-to to-day Dera Ismail Khân-to to-go the-intention was). *Irâda*, intention. From the Per. **110.**

Mean, to : *Ân-hî chi matbal ath ki ân-hîâ gwashta ma na rav-ân*, what did he mean by saying that he would not go ? (Him-of what the-meaning was when him-by it-was-said I not shall-go ?) Object, etc. For *matlab*. Arb. **103, 155, 156.**

Mean, vulgar : *Ân sakhîa kamîna en*, he is very mean (he very vulgar is). *Albat, ân laghor-e mard en*, he certainly is a vulgar person (certainly he a-low man is). *Laghor* is the stronger term. Per. *kamîna*. Pakh. *laghar*.

Meaning : *Ân-hî matbal ham-esh en ki ân na rav-î*, his meaning is he will not go (him-of the-meaning this is that he not will-go). *Matbal*, meaning, object, aim, etc. This is the Arb. *matlab*, demand, etc. **103.**

Means : *Wath-î migdâr-a de*, give according to your means (thyself-of the-means-according-to give). Note the force of the inflection. Also, *migdâr*. From the Arb. root *qadara*, to measure. **116.**

2. *Ân-hî gura na zar na mar*, he possesses neither men nor means (him-of with neither money nor men). Speaking of a certain ruler who had been "showing his teeth". The substantive verb is left to be understood. *Zar* and *mar* come from the Per.

3. *Ān-hiá wath-i taufí-a dátha*, he gave according to his means (him-by himself-of the-means-according-to was-given). A corr. of the Arb. *taufiq*. 77, 78, 155, 156.

Meantime, in the : *Ma dánkoh rav-án naghan-e war-án*, in the meantime I shall go and have something to eat (I meantime shall-go some-food shall-eat). *Dánkoh*, *dá'in*, etc., are all from the Hin. *tá'in*. 103.

Meanwhile : *Mañ haw-esh-ia sai sipah ákhtagh-án*, meanwhile three soldiers turned up (in this three soldiers came). The proximate demonstrative. Compare the Urdú *itne meñ*. 110.

Measles : *Ān-hí thewagh-e chukh-chorí azh sohrakh-a ná-duráh ant*, all his children are down with measles (him of all the-children from measles ill are). *Sohrakh*, measles. Per. *surkhak*, measles.

Measure, measures : *Thau chi bandbozh khan-eñ*, what measures are you going to take ? (Thou what arrangement wilt-make ?) The Per. *bandobast*. 103.

Measure, to : *Ān gandím-a ka'ilagh-a shutha*, he went to measure the wheat (he the-wheat to-measure went). *Ka'ilagh*, *ka'ilatha*. Of grain, etc. 110, 119.

2. *Shá-í khishár-án khai kach-í*, who measures your fields ? (You-of the-crops who measures ?) *Kachagh*, *kachtha*. Also *kach khanagh*. Of land, crops, etc. Sin. *kachhanu*. 131.

Meat, flesh : *Chí-e naghan chí-e gozhd war-án*, I shall eat a little bread and meat (some bread some meat I-shall-eat). *Gozhd*, meat, flesh. Per. *gosht*, flesh. 103.

2. *Mál-a khushto gozhd-a khutha-ish*, they slaughtered the cattle and turned them into meat (the-cattle having-killed meat was-made-them-by). *Gozhd-wári*, a feast of meat, would be the result. 155, 156, 158a.

Medal, a : *Ma-í gwara chíár jang-billá astán*, I have four medals (me-of with four war-badges are). *Jang*, battle, comes from the Per., and *billá*, lit. a cat, from the Hin. The upturned tips of the soldier's badge resemble the two ears of a cat.

2. *Ān-hí sai takma asant*, he had three medals (him-of three medals were). Per., Tur. *taghma*, *tamgha*.

Mediate, to : *Khas-e niyám khapta na bítha*, could no one mediate ? (Anyone between fallen not became ?) An intrans. potential compound. The idiom is *niyám khafagh*. 110, 170.

Mediation : *Kha-í shifá'at-a azh*, through whose mediation ?

(Whom-of the-mediation through (from)?) Also, *shafá'at*. From the Arb. through the Per. Heard in Pakh. also.

Mediator, a : *Niyámghí khái ath*, who was mediator ? (Mediator who was ?) *Niyámghí, niyámjí*. From the Per. *niyán*, and possibly the suffix *chí*. Tur. *jí*.

Medicine, to take : *Bángah-á chí-e darmán khan-án*, I shall take some medicine in the morning (the-morning-in some medicine I-shall-take). Lit. shall make. The idiom is *darmán khanagh*. Per. 26, 103.

2. *Ar ki chhorav darmán na wárth*, and should the boy not take the medicine ? (If that the-boy the-medicine not should-eat ?) What am I to do in that case ? Also, but less frequently, *wárt* and *wár*. The contingent future. 131.

Meditate, to : *Thau chí bábat-a gantrí khanagh-en*, what are you meditating upon ? (Thou what concerning anxiety making-art ?) Hin. *gintí*, counting, etc. 106.

Meek : *Án-hí mard bá'z halím ath*, her husband was a very meek person (her-of the-man very meek was). *Halím-e mard ath*, he was a meek person. *Ghariv*, *gharib*, may be used as an alternative. Arb.

Meet, assemble, to : *Ma haw-án hand-a ákhto muchh bíthagh-ún*, we met there (we even-that place-to having-come assembled became). *Muchh*, assembled ; *muchh bíagh*, to assemble, meet together. Sin. *muchu*, a heap. 110.

Meet, proper : *Tha-ra edha nindagh jawán n-en*, it is not meet that you sit here (thee-to here to-sit proper not-is). *Jawán*, well, suitable, meet. Hin. *jawán*, fortunate, etc. Also found in the Per.

Meet, receive, to : *Shá-í peshwá'í wásṭa khas-e ákhta*, did anyone come out to meet you ? (You-of the-meeting for anyone came ?) *Peshwá'í*, the coming out a short distance to meet a guest or visitor. Per. 110.

"Amongst Indians of good society it is customary when receiving a visitor to meet him at the steps of the house or in the hall. . . ."—*Indian Etiquette*.

Meet, to : *Ákhtagh-ant dír-e dighár-a arzár-e tretṭha-ish*, when they came into a far country they met a horseman (they-came a-distant land-into a-horseman met-them-to). We might say, "when they had gone a considerable distance." *Tretagh*, *tretṭha*, to meet. It governs the dative case, which is here represented by *ish*. 158a, 206.

2. *Mashe thi bar-e pha wath-ân melá na bítha*, but they never met again (but another time among themselves a-meeting not became). *Mel*, *melá*, a meeting. Sin. *melu*. 110.

3. *Má ân-híára gwashta thau maroshí derav-a sáni bí, ma ham-odha rav-ân*, I ordered him to meet me to-day at Dera Ghází Khán (me-by him-to it-was-said thou to-day Dera Ghází Khán-at present be I even-there shall-go). A good example of how difficulties of translation into the language may be overcome. 58, 155, 156.

4. *Ân thán hand-a tha-ra miletha*, where did you meet him ? (He what place-in thee-to met ?) As in Urdú, *milagh*, *miletha*, *miliitha*, to meet, etc., is preceded by the dative. 110, 206.

5. *Mirá'i nánwán má dem-a dem bíthagh-ân*, we met face to face in battle (battle in we face-to face became). Per. 110.

Meeting, assembly : *Majlis thán hand-a bí*, where will the meeting take place ? (The-meeting what place-in will-be ?) But *mel bítha derav-a*, the meeting took place at Dera Ghází Khán, would generally imply the meeting of individuals or forces. Arb. 17, 88, 103.

Melon, water-melon, a : *Hindwána na khish-en*, do you not grow melons ? (Water-melons not you-cultivate ?) That is, do you not grow water-melons as a rule ? *Hindwána*, *hindwán*, a water-melon. Per. *hindwánah*, *hindwána*, a water-melon. 131.

2. *Tezhaqh*, *tejaqh*, a musk-melon ; *kitagh*, *kutagh*, *cháhán*, *getra*, a water-melon. Per. *tarbuz*, *tarbuzah* ; Sin. *kartu*, *kartí*, *chhánhon*, *gidiro*. These are different varieties.

Melt, to : *Bavr áf bíagh-e*, the ice is melting (the-ice water becoming-is). But *bavr* may signify "snow" as well as "ice". 106.

Melt, to make liquid : *Esh-ía phagrainagh ásán en*, it is an easy matter to melt it (it to-melt easy is). *Phagrainagh*, *phagraintha*, *phagartha*. Sin. *pagháranu*. 118.

Member of a Society : *Ma dí haw-ân ghal sharík athán*, I also was a member of that band (I also that band-of a-member was). *Sharík*, a partner, member, comes from the Arb.

Member of the body, a : Use *bázú* or *ling*, a limb, which come from the Per. and Sin. respectively.

Memorial, a : *E kha-í girári en*, whose memorial is this ? (This whom-of the-memorial is ?) *Gír*, memory ; *girári*, *girári*, a memorial. Kur. *bír*. The letter *b* has become *g*.

Memory : *Málim n-eñ shá-í gír-ár cho bítha*, I do not know what has happened to your memory (known it-not-is you-of the-memory-to what has-happened). That you cannot remember the least thing. *Yát*, the Per. *yád*, is in use. Kur. 110, 204.

Men : *Haw-án wakht-a loḡh-a mardum-án ne-y-ant*, there were no men in the house at the time (that time-at the-house-in men not-were). *Mardum*, a man ; human being. Per. 17.

Mend, a : *Ma dak-a dítha na khan-án*, I cannot see the mend (I the-mend seen not can-make). A mend, mending, join, joining. 168.

Mend, repair, to : *Nín tha-ra wath-í jar-án chetaḡh-í bí*, you will now have to mend your own clothes (now thee-to thyself-of the-clothes to-mend will-be). *Chetaḡh*, *chetatha*, to mend, repair. Said to be derived from the Sin. *chetañu*, to amend, which in turn comes from the Hin. 203.

Mended, to get : *Azh mochi-a chetaín-í*, get it mended by the shoemaker (by (from) the-shoemaker cause-to-be mended-it). *Chetaínagh*, *chetaíntha*. The causal got from *chetaḡh*. 116, 158a.

Mendicant, a religious : *Azh faqír-án du'á lottha-í ki hudhá ma-na sobh dá*, he besought religious mendicants to pray for victory on his behalf (from religious-mendicants prayer was-sought-him-by that God me-to victory may-give). *Dá* is the third person sing. contingent future. *Faqír*, a religious mendicant. Arb. *faqr*, poverty. *Al-faqr faḡhr-í*, poverty is my boast, said the prophet Muhammad. 155, 156, 158a.

Menstruation : *Godh maz'eñ balá eñ*, menstruation is a great calamity (menstruation a-great calamity is). From *gudh*, cloth, clothes. This is the Urdú-Hindí idiom ; *kapron se honá*, lit. cloths with to-be.

Mention, to : *Ma-í nám gipta-í*, did he mention my name ? (Me-of the-name was-taken-him-by ?) *Giragh*, *gipta*, to take. Per. 155, 156, 158a.

2. *Inna, charo haidar-eḡh zikr khutha-í*, no, he mentioned Haidar only (no only Haidar-of mention was-made-him-by). *Zikr khanagh*. *Zikr* is from the Arb. 155, 156, 158a.

In religion *zikr* stands for " the recital of the ninety-nine names or attributes of God ". These recitals are made in mosques during the Ramazán, the ninth of the Arabian months.

Merchandise : *Kul mál gár bítha*, the whole of the merchandise

was lost. We may make this clearer by using *saudágari mál*.
110.

Merchant, a : *Ma-í phith yá ganj-e sáhukár ath*, my father was a wealthy merchant (me-of the-father a wealthy merchant was). *Saudágari* is another well-known term. Hin. *sáhu*, good, of good repute. Per. *kár*, business, work. *Saudágari* is a Per. compound.

Mercury, the metal : *Pára hardhát n-en*, is not mercury a metal ? (Mercury a-metal not-is ?) *Pára*, páro. Hin. *pára*.

Mercury, the planet : *Áñ ki asten, áñ tír en*, and that which you see there is Mercury (and that which is that Mercury is). '*Utárid* is understood but very rarely used. *Tír* is one of the words used in Persian for this planet. It means "an arrow".

The colour of this planet is said to be blue. Venus is said to be white, Mars red, Saturn black, the Sun yellow, and so on. The seven planets are often referred to as "the Brides of the Sky", Venus being the musician.

Mercy : *Rahmat alláh haqq en*, mercy is the prerogative of God (mercy God-of the-prerogative is). From the Arb. root *rahíma*, to be merciful.

2. *Al-amán*, mercy on us ! The expression is generally used on hearing of something astounding or absurd. Arb.

Merely : *Tha-ra charo loṭagh ath*, you had merely to ask (thee-to merely to-ask was). And you would have got it. Sin. *chharho*. 118.

2. *Má ham-ikhtar gwashta ki thau ganokh en*, I merely said he was a fool (me-by only-this-much was-said that thou a-fool art). From *ham* + *ín* + *qadr*. 91, 155, 156.

3. *Ma go thau hachho chhatar khanagh-ethán*, I was merely joking (I with thee thus a-joke making-was). *Hachho* corresponds to the Urdú *yún*, *yún hí*. 107.

Merry : *Maroshí áñ sakhía vash en*, he is very merry to-day (to-day he very merry is). Happy, pleased. Per.

Merry-go-round, a : *Be-y-á, chikhlo chakhá avzár b-ún*, come along, let us have a ride on the merry-go-round (come the-merry-go-round on mounted let-us-be). *Chalk-palk* may also be heard. 131.

Merry-making : *Haidar-egh halq-a ba'z shádhi bí*, there will be great merry-making in Haidar's village (Haidar-of the-village-in great rejoicing will-take-place). The Per. *shádi*. 17, 103.

Message, a : *Haidar-á hachí paighám na shashtátha ma-í negha*, Haidar sent me no message (Haidar-by any message not was-sent me-of to). Per. *paighám*, *payám*. **155, 156.**

Messenger, a : *Ma-na kal n-en qáshid ba-kho shrutha*, I do not know where the messenger has gone (me-to information not-is the-messenger to-where has-gone). *Qáshid*, a messenger, is the Arabic *qáshid*. **110.**

Metal, a : *Pará phagarthagh-e hardhát en*, mercury is a liquid metal (mercury a-liquid metal is). Lit. melted metal. Sin. *dhátu*, Hin. *dhát*. We take it that *har* is the Hin. *par* : *par-upkár*, etc.

Metamorphosis : *Thí rang-a biagh-e wakht-a*, during its metamorphosis (other form-of becoming-of the-time-at). **17.**

Mew, to : *Billí phar chi har wakht-a mík-í*, why is the cat always mewing ? (The-cat for what every time-at mews ?) *Mikagh*, *mikitha*. Sin. *nyá ú*, the mew of a cat. **17, 131.**

Mice : *Án mushk-án wárt*, does she eat mice ? Speaking of a cat. Sin. *mushak*, Per. *músh*. **131.**

Middle, in the : *Niyám-a er-khaneth-í*, place it in the middle (the-middle-in place-it). *Niyám*, middle, *niyám-a*, in the middle. Per. *miyán*. **116, 158a.**

Middling : *Imbara khishár-án niyámagh ant*, this year the crops are middling (this-year the-crops middling-are). From the Per. *miyán*.

Midnight : *Nem-shaf-a logh-a athant*, were they at home at midnight ? (Midnight-at the-house-in they-were ?) A Per. compound. **17.**

Midwife, a : *Thau dá'í-ár gwán-jatha*, did you send for the midwife ? (Thee-by the-midwife-to a shout-was-struck ?) Hin. *dá'í*. **65, 155, 156.**

Might, power : *Zor-a go chik-í*, pull it with all your might (force with pull-it). Per. **116, 158a.**

Mighty : *Thau zar-ání haw-án masthar-e muchh ditha*, have you seen that mighty heap of money ? (Thee-by money-of that big heap has-been-seen ?) *Masthar*, *mastar*, is the comparative degree of *mazann*, big. **45, 46, 65, 155, 156.**

Mighty, mightiest : *Chákur sak-e mard en mañ balochán*, Chákur is the mightiest man amongst the Baloches (Chákur a-mighty man is among the-Baloches). *Sak*, *sakh*, strong, powerful. Per. *sakht*, hard, etc. Hin. *sakná*, to be able.

Migrate, to : *Gudá azh makurán-a dar-khaptagh-ant*, so they migrated from Mekran (then from Mekran they-migrated). Lit. out-fell. **110.**

Mild : *Inna, áñ ašíl-e mard eñ*, no, he is a mild man (no he a mild man is). But *nawáshí bángah-á nawán narm bí*, it may be mild to-morrow morning (to-morrow morning perhaps mild it-may-be). *Halim*, gentle, meek. *Narm* is Per., and *ašíl* Arb.

Mile, a : *Gíst koh pand-a yá rosh níánwán rauṭh*, it will travel forty miles in a day (twenty *koh* journey one day in it-will-go). *Koh* is the Hindí *kos*, which varies from one and a half to two miles.

2. *Sai gwánkh díř bí*, it will be a mile (three shouts distant it-will-be). Three times as far as the voice will carry. *Gwánkh*, *gwánk*, is the Per. *báng*. **103.**

Milk : *Gushagh-e shír hachí n-eñ*, he tells me there is no milk (he-saying-is milk any not-is). *Shír*, milk when it is cold ; *khatan*, hot milk. Per. *shír*, milk. **106.**

2. *Trush-e shír ma na war-án*, I shall not drink sour milk (sour milk I not shall-drink). *Khatan ma-na pasand n-eñ*, I do not like hot milk (hot-milk me-to pleasing not-is). **103.**

Milk, to : *Tha-í buz-án khai dosh-í*, who milks your goats ? (Thee-of-the-goats who milks ?) Whose business is it ? *Doshagh*, *dushta*, to milk, but *doshagh*, *dokhta*, to sew. Per. *dushídan*, *dukhtan*, to milk. **131.**

Milky-way, the : *Áñ isthín eñ, an guránd-drikk n-en*, that is a cloud, that is not the Milky-way (that a-light-cloud is that the-Milky-way not-is). But lit. the ram's leap.

Mill, a : *Jandar* is the best word to use for "hand-mill", or for any small mill. It is sometimes pronounced *janthir*, *jathir*, *jathir*. The stones are called *pur*, and the small peg protruding from the lower one, *shefak* or *shifk*. Sin. *janḍu*, etc.

Millet, Indian millet : *Bale, chí-e chí-e zurth dí khíshagh-ún*, yes, we grow a little millet also (yes some some Indian-millet also we-cultivating-are). *Chí-e chí-e*, just a little, a trifling quantity. This is the force of the repetition. *Zurth*, *andropogon sorghum*. Kur. *zurat*. **106.**

Mimic, a : *Malang jawá'eñ húng-janokh eñ*, Malang is a great mimic (Malang a-good mimic is). We connect *húng* with the Hin. *hún*, yes, well, etc., and the Sin. *húngára*, ahem, etc.

Minaret, a : *Masít-a minár-án prushtagh-ant*, the minarets

of the mosque are broken (the-mosque of the-minarets broken-are). *Minár*, a minaret, turret of a mosque, etc. The word comes from the Arb. root *nára*, to shine : *manár*, a place of light, lighthouse. **110.**

The minarets that we now see on almost every mosque came into vogue some time after the rise of Islam.

Mind : *Wath-í 'aql chí n-en*, have you no mind of your own ? (Yourself-of sense any not-is ?) Often pronounced *aghl*. Arb.

Mind, to : *Ān khas-í ṣalāh na mann-í*, he does not mind what anyone says (he anyone-of the-advice not minds). He pays no attention to what anyone says. *Mannagh*, *mannitha*. Hin. *mánná*. Sin. *manānu*. **131.**

Mind to, as you have a : *Har rang-a ki shá-í ṣalāh en haw-e-r'g-a khan-eth*, act as you have a mind to (every way-in that you-of the-counsel is that-very-way-in act). Do as you please. **116.**

Mine : *Bozhí ma-igh n-en*, the boat is not mine (the-boat me-of not-is). *Bozhí má-igh n-en*, the boat is not ours. The forms in *-igh* are those used predicatively. **58.**

Mine, a : *Balochistán-a chandí koela kán ant*, there are several coal-mines in Balochistán (Balochistán-in several coal-of mines are). *Kán* is Per. **17.**

Mineral, minerals : *Balochistán-a chí chí kání ant*, what metals are there in Balochistán ? (Balochistan-in what what metals are ?) From the Per. *kán*, a mine.

“Barytes, the sulphate of barium used in the paint industry, is found in several localities in Balochistán.” “The mining of chromite, an iron ore containing chromium, commenced in Balochistán in 1903.” “The largest known occurrence of sulphur in India is that of Sanni, in the Kachhi district of Kelat State.”—*India's Mineral Wealth*.

Mingle, to : *Maṣálih áwár na biagh-ant*, the ingredients won't mingle (the-ingredients mixed not becoming-are). And *áwár khanagh*, to mix, to mingle, blend, etc. Per. **106.**

Minister, a : *Wazír en bádsháh-e*, it is the king's minister (the-minister it-is the-king-of). *Wazír*, a minister, from the Arb. root *wazara*, to take a heavy burden upon one's self.

Minister to, to : *Ma-í ambráh malang tha-í khizmat khan-í*, my servant Malang will minister to your wants (me-of the-servant Malang thee-of the-attendance will-make). The Per. *khidmat*. **103.**

Minor, a : *Dá'in an ná-báligh en*, he is still a minor (still he not-an-adult is). From the Arb. root *balagha*, to attain to puberty.

Minstrel, a : *Án-hí sir sara chikhtar domb sáni bithagh-ant*, how many minstrels were present at his wedding? (Him-of the-marriage at how-many minstrels present became?) *Domb*, a minstrel. Hin. *dom*, a particular caste who sing, play, act, and thief. 110.

Mint, the : *Sarkári taksál-a azh kh-á-y-ant*, they come from the government mint (the-government mint from they-come). Rupees do. Hin. 131.

Miracle, a : *Ma karámát khutha na khan-án*, I cannot work miracles (I miracles made not can-make). *Karámát*, a miracle, *karámát*, miracles. Arb. 168.

The literal meaning of *karámát* is, kindnesses, favours, beneficent acts : such acts as would be performed by holy men and saints.

Mirage, a : *Nawán domb-ání áf bí*, it may be a mirage (perhaps minstrels-of the-water it-may-be). *Domb-ání áf*, *domb*, *khushtagh*. Dames says in explanation of these phrases : Connected with a legend of a minstrel's death.

Mire : *Asp man chikar-a gapitha*, the horse stuck in the mire (the horse in the-mire stuck). *Gap-a ma juz*, do not go in the mire (the-mire-in not go). Sin. *chikari* and *gapa*. 110.

Mirror, a : *Áden-a wath-i dem gind*, look at yourself in the mirror (the-mirror-in yourself-of the-face look-at). *Áden*, *ádenagh*, *ádhen*, *ázina*, a mirror. Per. *á'inah*. 116.

The first mirrors we read of were made of metal, polished metal.

Miscarry, to : *Ma phurs, chukh phirenta-i*, don't ask, she miscarried (not ask the-child was-thrown-her-by). But when speaking of animals use *gezhangh*, *gikhta*. Sin. *phérá'ínu*. Hin. *phiráná*. 155, 156, 158a.

Mischief : *Balá ham-esh en ki . . .*, the mischief of it is that . . . (the-calamity even-this is that . . .). And then the difficulty is explained. Per.

Mischievous : *Ziyán-khanokh-e band-bozh en*, it is a mischievous system (a-loss-making arrangement it-is). *Án ziyán-go-e mard en*, he is a mischievous person (he a mischief-speaking man is). From the Per. in both cases. 117.

Miscreant, a : *Khas-e-ar kal n-en ki siyáh-kári ba-kho shutha*, no one knows where the miscreant has gone (anyone-to

information not-is that the-evildoer to-where has-gone). From the Per. *siyáh*, black, and *kár*, work, act, deed. **110.**

Miser, a : *Thav en múzí*, thou art a miser. Alternatives are : *shúm*, *bakhíl*, *gazír*. Note how *thau* has become *thav* before the vowel. Per. *bakhíl*, a miser. *Gazír*, *gizír*, is probably the same word in Per. signifying "the person who collects taxes". *Múzí* comes from the Arb.

Misfortune : *Maroshí chi nokh-e balá bítha*, what new misfortune has overtaken you to-day ? (To-day what new misfortune has-taken-place ?) *Kham-bakhtí* and *muşibat* give the same sense but are weaker. The first and third come from the Arb., the second from the Per. **110.**

Miss, a : *Án dí radhí ath*, that also was a miss (that also a-miss was). Per.

Miss, fail to hit, to : *Pha haw-án khán má túfak-a jatha*, *thír radh bítha*, so I fired and missed (for that-very reason me-by the-gun was-struck the-bullet missing became). *Thír radh biagh*, to miss in shooting. This is the Per. *radí*, bad, naught. In Urdú we have it in the form *raddí*, rejected, thrown away. **110, 155, 156.**

Miss fire, to : *Ma-í túfak-á lab chattha*, my gun missed fire (me-of the-gun-by the-lip was-licked). He refers to the powder in the pan. *Chatagh*, *chattha*, to lick. Sin. *chaṭaṇu*. **155, 156.**

Missing : *Bángah-á hághá bítho dítho-m ki ma-í madhin n-en*, in the morning when I woke up I found my mare missing (in-the-morning awake having become it-was-seen-me-by that me-of the-mare not-is). **155, 156, 158a.**

Miss the way, to : *Azh dag-a ma rull*, don't miss the way (from the-road not wander). *Rullagh*, *rullitha*. *Rullokh*, a wanderer ; a ne'er-do-well. Sin. *rulaṇu*. **116.**

Mist : *Muzh bí*, *hamodha chí ḥalq n-en*, it must be mist, there is no village there (mist it-will-be there any village not-is). *Muzh*, mist. Per. *mígh*, *mih*, mist, fog.

2. *Díthlo savav-a thul sahrá na bítha*, the fort could not be seen on account of the mist (the-mist-of the-cause-through the-fort apparent not became). Sin. *dhundhu*, mist. Hin. *dhundhlá*, hazy. **110.**

Mistake, a : *Tha-í chana ghalatí en*, you think it is a mistake ? (You-of the-opinion-in a-mistake it-is). *Bale*, *án bhulitha*,

yes, he made a mistake. *Bhulagh*, *bhullitha*. *Ghalaṭī* comes from the Arb. *Bhulagh* is the Hin. *bhūlnā*.

Mistaken : *Ghalaṭī ma khañ*, don't be mistaken (a-mistake not make). See that you have thought out what you are going to do. For *ghalaṭ*, which is used adjectively. Arb. 116.

Mistress : *Logh-bánukh śání eñ*, is the mistress present? (The-house-lady present is?) From *logh*, a house, and *bánukh*, a lady. Per. *bánú*, and San. *bhánú*, a lady.

Mite, a : *Gudá har khas-á wath-í wath-í digh dátha*, then each one gave his mite (then every one-by himself-of himself-of the-mite was-given). Less frequently *dig*. It may be used to express "farthing". 90, 155, 156.

Mitigate, lessen, to : *Thau áñ-hí sazá chí-e kham khutha na khañ-eñ*, cannot you mitigate his punishment somewhat? (Thou him of the punishment somewhat less made not can-make?) *Kham khañagh*. Per. 163.

Mix, to : *Jawání-a áwár khañ-eth-í*, mix it well (well mixed make-it). Per. 116, 158a.

Mixed, impure : *Gangar-e balochí gushagh-eñ*, you speak mixed Balochí (mixed Balochí you-speaking-are). *Gangar*, mixed, corrupted, broken, impure. Usually with reference to speech. It is thus the opposite of *phutur*, pure, genuine, undefiled. 106.

Mixed, to get : *Tha-í khar-e ma-í báhir-a go áwár bítha*, a donkey of yours has got mixed with my herd (thee-of a-female-donkey me-of the-herd-of-donkeys with mixed has-become). Per. *áwára*, lost, etc. 110.

Mixed breed, of : *Tha-í bíng karthagh eñ*, your dog is of mixed breed, your dog is a mongrel. *Karthagh-e bíng*, a mongrel. Generally confined to animals. Also *karthagh*.

Moan, to : *Áñ phar chí hangáragh-e*, why is he moaning? (He for what moaning-is?) But *dar-a gwáth hezh-ána rapta*, the wind kept moaning outside. The Scotch "soughing". The verbs are *hangáragh* and *hezhaqh*. They are probably defective. 106.

Mob, a : *Khamení-a yá maz'eñ bahír muchh bítha*, gradually a great mob gathered (gradually a great mob assembled became). From the Sin. *bhíra*, and Hin. *bhír*. 110.

Mock, to : *Ma-na zá de-ána rapta*, he went on mocking me (me-to-abuse giving he went-on). Also *cháwa janagh*. We get

za from the Arb. ; this, this one. Said contemptuously. We have a somewhat similar idiom in Urdú and Hin. **172.**

Modern : *Gind, nín-wakht-e zál namúna*, behold a specimen of the modern woman (look the-modern woman-of an-example). Of men or things. Pakh. *nan*, to-day. Arb. *waqt*, Pakh. *wakht*, time. **41, 116.**

Modest : *Geshtar sharmsár na b-án*, as a rule they are not modest (generally modest not they-are). *Sharmsár-e janikh*, a modest girl. Per. **131.**

Modesty : *Chi lajj-a e rang-a gush-í*, she tells you that from modesty (from modesty this manner-in she-speaks). *Lajj*, modesty, shame. Sin. *lajja*, *lajjá*, Hin. *lajjá*, modesty, etc. **131.**

2. *Rást en, nín-a wakht-a sohr chí n-en*, you are right, there is no modesty left nowadays (true it-is now-of the-time-at modesty any not-is). *Sharm* would have done equally well, if not better. *Sohr*, red, from the Per. *surkh*, will always imply "honour", etc. We may take it that it refers to "blushing". **17.**

Moist : *Nín chí-e thar-e hákh be-y-ár-eth*, now bring some moist earth (now some moist earth bring). *Thar*, moist, damp. Sin. *tari*, Hin. *tar*, moist, damp. Per. *tar*.

Moisture : *Mañ dighár-a rej hachí n-en*, there is no moisture in the ground (in the-ground moisture any not-is). But moisture on the surface of the ground, dew, etc., is *namb*. Sin. *reju*, irrigation. Per. *namí*, moisture, moist.

Molasses : The Hin word *gur* is used. Sin. *guru*.

Mole, on the body, a : *Áñ-hí phusht-a yá maz'en tal ath*, he had a large mole on his back (him-of the-back-on a large mole was). Hin. *til*, Sin. *tiru*. **17.**

Mole, the burrowing animal : *Áñ mushk n-en, án khor-e mushk en*, it is not a rat but a mole (that a-rat not-is that a-blind rat is). Per. *kúr*, blind, and *músh*, a rat, mouse.

Moment, a : *Druk-a jumb, haur sakhíá gwáragh-e*, wait a moment, it is raining very hard (a-moment-for wait rain hard raining-is). *Druk*, a little while, *druk-a*, for a little while. San. *drik*, the eye. In the twinkling of an eye. **106.**

2. *Ma yá jhat phadhá kh-á-án*, I shall be back in a moment (I one moment after shall-come). *Palk*, the Hin. *palak*, is in use. Hin. *jhat*, quickness ; quick ; quickly. **103.**

Moment, at the same : *Haw-án wakht-a sardár ákhta*, the chief

arrived at the same moment (that-very time-at the-chief came). *Haw-e wakht-a*, this very moment, at this very moment. It is the prefix *haw*, *ham*, that gives us this sense. 110.

Monday : *Nawán somar-a thar-í kh-á-í*, he may return on Monday (perhaps Monday-on he-may-return he-may-come). *Somar*, Monday. Sin. *súmaru*, *súmáru*, Hin. *somwár*, Monday. 131.

Money : *Zar azh án-hí khísagh-a laghushta dighár chakhá*, the money slipped from his pocket on to the ground (the-money from him-of the-pocket slipped the-ground on). *Zar*, money ; gold. Per. *zar*, gold ; money ; riches. 110.

2. *Án-hí gwara paisav n-eñ*, he has no money (him-of with a-pice not-is). The Indians have given the word this meaning. *Ma-í gwara yá digh n-eñ*, I have not got a single farthing. Hin. *paisá*, a pice.

Mongoose, a : *Inna, án niwar asten*, no, it is a mongoose (no that a-mongoose is). *Niwar*, *nol*, a mongoose. Hin. *newar*, *newal*, Sin. *noru*, a mongoose.

Mongrel, a : *Án karthagh tha-ígh eñ*, is that mongrel yours ? Usually of dogs. 65.

Monkey, a : *Ham-edha bándur na biagh-ant*, there are no monkeys here (even-here monkeys not becoming-are). *Bándur*, a monkey. Were we to use *ne-y-ant*, not are, it would mean that "there are no monkeys here now". It is the difference between *haiñ* and *hote* in Urdú and Hindí. Hin. *bandar*, a monkey, ape. 106.

2. *Bhohí wájh-a ján-khár-í*, he keeps on scratching himself like a monkey (a-monkey like he-himself-scratches). *Bhohí*, *bholá*, *bholú*, a monkey. *Shádú* also is in use. Sin. *bholo*, *bholiṛo*, a monkey. 131.

Monster, a : *E haw-án balá eñ ki mard wárh ziyárat láf-a*, this is the monster that eats men at burial places (this that monster is that men eats places-of-pilgrimage in). Douie. *Balá*, evil spirit ; calamity ; etc. From the Arb. through the Per. 17, 131.

Month, a : *Ya máh-e rosh-a thar-án kh-á-án*, I shall return this day month (one month a-day-to I-shall-return I-shall-come). But the sentence is idiomatic. *Máh*, a month, the moon. *Tharagh-ágh*, *thartha-ákhta*, to return. 103.

2. *Sai máh rosh-án phadhá thartho ákhta*, he returned after

three months (three months days after having—returned he—came). The sentence is idiomatic. 110, 121, 181.

The Muhammadan month is a lunar month. Their day begins at sunset, and the appearance of the new moon indicates the beginning of the month.

Monthly : *Ān mäh phar mäh-igha phanch rūpiyā giragh-e*, he takes five rupees monthly (he month on month five rupees taking—is). *Mäh*, a month. Per. *mäh*, a month. 106.

2. *Mäh mäh phadhā hisāb b-ith*, accounts are made up monthly (month month after an—account takes—place). That is the rule, so we use the contingent future. 131.

Moon : *Shaf tahār ath, mäh ne-y-ath*, it was a dark night, there was no moon (the—night dark was a—moon not—was). *Mäh*, moon. Per. *mäh, mah*, the moon.

Moonlight : *Máhkání shaf ath*, it was a moonlight night (a—moonlight night it—was). *Máhkán*, the moon ; *máhkání*, moonlit. Per. *mäh*, the moon.

2. *Thau gushagh-eñ shaf maikhán ath, tha-í ambráh gushagh-e shaf tahār ath*, you say it was a moonlight night, whereas your servant declares it was a dark night (thou saying—art the—night moonlight was thee—of the—servant saying—is the—night dar was). A different spelling of the same word. 106.

Moon-struck : *Ān mahaghwána bítha bí*, he must be moon struck (he moon-struck become will—be). Coined from *mäh*, the moon, which is Per.

More : *Ch-esh-ia geshtar be-y-ár*, bring more than this (than—this more bring). *Geshtar*, more ; many ; generally. Per. *beshtar*, more ; oftener ; for the most part. 116.

2. *E phesh-a azh ziyádaqh eñ*, this is more than before (this first than more is). Per. *ziyádah*. Originally from the Arb.

3. *Ma-na khayál ne-y-ath ki ikhtar bí*, this is more than I counted on (me—to thought not—was that this—much will—be). Or, this many. 91, 103.

More, still : *Agh dí thursitha*, he got still more frightened. We take this *agh* to be a corr. of the Hin. *áge*, which may have reference to time or place : before, in front of ; thereupon, after that, etc. 110.

More so, even : *Sakhía gharív ant, azh ráhak-án dí geshtar*, they are very poor, even more so than the farmers (very poor they—are than (from) the—farmers even more). *Dí* is traceable to the Kur. *Geshtar* is the Per. *beshtar*.

Moribund : *Mañ markí hál-a eñ*, he is in a moribund state (in a-dying state he-is). *Miragh*, to die. Hin. *marná*, Per. *murdan*, Kur. *mirín*, etc.

Morning, in the : *Sawáh-a*, *ṣuho-a*, *ṣob-a*, all mean "in the morning". *Namáz welá*, prayer time, must often be read "early in the morning". Arb. *ṣubḥ*, dawn, early morning.

Morning, to-morrow : *Bángah-á láhor-a rav-áñ*, I shall go to Lahore to-morrow morning (to-morrow-morning Lahore-to I-shall-go). *Bángah-á*, and less frequently *bángawá*. From the Per. *báṅg*, the crowing of a cock ; the morning call to prayer by the *Mu'azzin*. 103.

Morning star, the : *Áñ ṣuḥv-e astár eñ*, that is the morning star (that the-morning-of the-star is). *Suho* has become *ṣuḥv*. This is merely for the sake of euphony. We often meet with it. Arb. *ṣubḥ*, morning, early morning. Per. *sitárah*.

Morsel, a : *Thau chukh-ánra dí yak-e yak-e gaphall dátha na khan-eñ*, cannot you give the children also a morsel each ? (Thou the-children-to also one one morsel given not can make ?) From the Sin. 168.

Mortal : *Insán fání asteñ*, man is mortal. *Mirokh-e mar*, *faná-e mar*, mortal man, frail humanity. Arb. *fana*, to pass away.

Mortar, a : *Bathlo*, a mortar in which cement is prepared ; *joghín*, *joghan*, a mortar in which grain of various kinds is husked or hulled. Pakh. *baghara'í*.

Mortar, cement : *Áñ gush-í gil-garo mukitha*, he tells me the mortar is finished (he-says the-mortar is-finished). From the Hin. *gílí*, moist, and *gárá*, kneaded or prepared mud. There is another word *rekhta*, which comes from the Per. 110, 131.

Mortise : Use *sumb*, which appears to be derived from the Per. verb *sumbídān*, to bore, but which we are told comes from the Pan. *sumb*, a horse's hoof, because of the resemblance in shape.

Mosque, a : *Haw-án wakht-a masít-a ravagh-etha*, he was going to the mosque at the time (that-very time-at the-mosque-to he-going-was). *Masít*, a mosque. Arb. *masjid*, a place of prayer, mosque, from the root *sajada*, to prostrate oneself in prayer. 17, 107.

The literal meaning of *masjid* is "place of prostration". The following thumb-nail description of a mosque is taken from that admirable work *Hughes' Dictionary of Islam* :—

"Mosques are generally built of stone or brick, in the form of a square,

in the centre of which is an open court-yard, surrounded with cloisters for students. In the centre of the wall facing Makkah is the *mihráb* or niche, which marks the direction of the Ka'bah at Makkah, and to the right of this niche is the *mimbar* or pulpit, from which the *khutbah*, or Friday oration, is recited."

Mosquito, a : *Yá suti án-hí gal chakhá ákhto nishta*, a mosquito came and settled on his cheek (a mosquito him-of the-cheek on having-come sat). **110, 121, 181.**

2. *Phurí-án tha-ra waragh-ant*, are the mosquitoes worrying you ? (The-mosquitoes thee eating-are ?) Probably from the Sin. Hin. *phullí*. **106.**

Most : *Edha geshtar dighár vasm en*, here most of the land is cultivated (here most land cultivated is). *Geshtar*, more ; many ; most. From the Per. *beshtar*, for the most part.

2. *Baloch geshtar nangar bahain-ant, wath-í guzrán khan-ant*, most Baloches earn their living by following the plough. Douie. Both verbs are in the contingent future.

Mote, a : *Ma-í chham láf-a katár en*, a mote has got into my eye (me-of the-eye in a-mote is). Also *kak*. Sin. *katáru*.

Moth, a : *Patang ma-í jar-án waragh-ant*, the moths are eating my clothes (the-moths me-of the-clothes eating-are). There are other words : *pharwán*, *phuru*, etc. Hin. *patang*, Per. *parwánah*. **106.**

Mother : *Ba-rau, azh wath-í máth-a phol-khañ*, go and ask your mother (go from yourself-of the-mother ask). *Máth*, mother. Peh. *mád*, mother. Per. *mádar*, mother. Hin. *mán*, mother. **116.**

Mother-in-law : *Khas-e-ar kal n-en án-hí wasí thángo shutha*, no one knows where his mother-in-law has gone (any-one-to information not-is him-of the-mother-in-law where has-gone). *Wasí*, mother-in-law. Sin. *sasu*, Hin. *susrí*, mother-in-law. **110.**

Mottled : *Yá kafochí shanikh ártha-í*, she gave birth to a mottled kid (a mottled kid has-been-brought-her-by). But there is an ellipsis. **155, 156, 158a.**

Mould, a : *Phagarthagh-e síhá qálib láf-a wa-resh*, pour the lead into the mould (the-melted lead the mould into pour). Arb. **116, 122.**

Mount, raise aloft, to : *Wath-í zál-a sawár khutha-í duhmí mádhin chakhá*, his wife he mounted on the second mare (himself-of the-wife mounted was-made-him-by the-second mare on). Per. **155, 156, 158a.**

Mount, set, to : *Sháh-ár dí nughra marhain*, have the horn

also mounted in silver (the-horn-to also silver mount). *Marhainagh*, *marhaintha*, to mount, set. Sin. *marahanu*, Hin. *marhná*, to cover. 116.

Mount, to : *Ki charh-en nind-en sadh koh pand-a yá jhat níánwán bál gírh rau*, were you to mount it, it would fly away with you, a hundred miles in a moment (if you-were-to-mount sit a-hundred *kos* journey one moment in wing it-would-take would-go). *Charhagh*, *charitha*, *chartha*. Hin. *charhná*. 131.

2. *Gudá án-hí sar-a sawár bitha*, then he mounted it (then it-of on mounted he-became). *Sawár biagh*, to mount, become mounted. Per. 110.

Mountain, a : *Haw-án phawád-ání chi nám en*, what do you call those mountains ? (Those mountains-of what the-name is ?) Probably connected with the Sin. *parbatu* and Hin. *parbat*.

At one time Muhammadans believed that the earth was flat, and that it was wholly surrounded by a circle of mountains which they called *Qáf*, a word often met with in Eastern romance.

Mountaineer, a : *Án kohistání en, má-í zabán na gush-í*, he is a mountaineer, and does not speak our language (he a-mountaineer is us-of the-language not he-speaks). Per. *kúhistání*. 131.

Mountainous : *Balochistán kohistání deh asten*, Balochistán is a mountainous country (Balochistán a-mountainous country is). Per. *koh*, *kúh*, a mountain.

Mourn, to : *Danzagh-ethant*, *gretagh-ethant*, *piṭagh-ethant*, they were mourning, grieving, and lamenting. *Danzagh*, to throw dust on one's head ; *gretagh*, to weep ; *piṭagh*, to beat the breast. 107.

Mourning : *Siyáh-e phágh síghí nashq en*, a black turban betokens mourning (a-black turban mourning-of a-token is). Sin. *sogu*, Hin. *sog*, sorrow, lamentation.

The Sunnis do not employ paid mourners, the Shí'ahs do, or, at least, may do. The prophet himself forbade the employment of paid mourners. The Baloches are nearly all of them professed Sunnis, but they know precious little about the tenets of the faith.

Mouse, a : *Chi mushk-a thurs-en*, are you afraid of a mouse ? (From a-mouse you-fear ?) Per. *músh*. 131.

Mouth, the : *Shír-a án-hí daf níánwán mán-khan*, pour the milk into his mouth (the-milk him-of the-mouth into in-make). *Mán-khanagh*, *mán-khutha*, to apply ; put in : of solids or liquids. Kur. *daw*, *dam*, Per. *dahán*. 116.

Mouthful, a : *Yá gaphall-e chhorav-ar dí bhorain de*, give the boy also a mouthful (a mouthful the-boy-to also break-off

give). *Gaphall*, a mouthful, morsel, etc. Sin. *gapalu*, a lump of any eatable. 116, 201.

Mouth of a pass : *Phairi ma kohar dag daf-a shuthagh-án*, I went to the mouth of the Kohar pass the day before yesterday (the-day-before-yesterday I the-Kohar-of the-road-of the-pass-to went). *Daf*, mouth ; a pass through hills. 110.

Mouths, to make : *Wath-í daf-a phar chi muchh khanagh-en*, what are you making mouths at ? (Thyself-of the-mouth for what pursed-up thou-making-art ?) On seeing the medicine. *Rakh-án joṛ khanagh*, the-lips joined to-make, gives the same sense. 106.

Move, change position, to : *Ná-duráh juzitha na bí*, the patient will be unable to move (the-patient moved not will-be). An intrans. potential compound. *Juzagh, juzitha*, to move, go. 170.

Move, march, a : *Ladaḡh sānga hum-chí taiyār en*, is everything ready for the move ? (Loading for everything ready is ?) Sin., Hin. 118.

Move, on the : *Án-hí talí chakhá chakkar en*, he is for ever on the move (him-of the-sole-of the-foot on a-circle is). Idiom. It is founded on the belief that if you paint a circle on the sole of the foot of anyone he will be unable to remain still !

Move, to convey from one place to another : *Esh-ía loḡh-a burtha khan-en*, can you move it to the house ? (It the-house-to conveyed thou-canst-make ?) A trans. potential compound. *Baragh, burtha*. Per. 168.

Much : *Chikar-e dán asten*, how much grain is there ? *Chikar, chikhtar*, how much ? *Ma-í chana haw-ánkar*, I fancy that much. He refers to something. *Ánkar, ántkar, haw-ánkar*, that much. *Ikar-e dán wártha khan-í*, will he be able to eat this much grain ? *Ikar, iktar, ikhtar*, this much.

Mucus : *Án-hí phoñz-a azh lip bahagh-etha*, there was mucus running from his nose (him-of the-nose from mucus flowing-was). We connect *lip* with the Pakh. *laha, l'ab*, which comes from the Arb. We may, however, be dealing with the Hin. *lepa, lípá*. 107.

Mud : *Gap-a bítho ma rav*, do not go through the mud (the-mud-through having-been not go). *Gap*, a quagmire, mud. Sin. *gapa*, mud, mire. 116, 121, 181.

2. *Dag chakhá ba'z chikkar ath*, there was a great deal of mud on the road (the-road on much mud was). Lah. *chikkur*, Sin. *chikari, chika*, etc., Hin. *kichar*.

Mule, a : *Gushagh-ant ba'z nariyán, hastal, lerav, murtho*

shuthagh-ân, they tell me many horses, mules, and camels died (they-saying-are many horses mules camels having-died went). *Hastal*, a mule. Per. *astar*, a mule. 110, 121, 181.

The prophet is said to have forbidden the breeding of mules. The transport of the desert is the camel and the ass.

Multitude, a : *Gudâ ba'z mard muchh bithagh-ân*, then a vast multitude gathered round (then many men assembled became). '*Alam* may take the place of *mard*. *Maz'en bahîr ath*, there was a vast multitude. Sin. *bhîra*, Hin. *bhîr*. 110.

Munch, to : *Asp-ân dâna-jâgh-âna raptagh-ân*, our horses went on munching their corn (the-horses the-grain munching went-on). *Jâgh, jâ'itha*. Hin. *châbnâ*. 172.

Murder : *Kâkar-ânî tuman-a hon 'iwaz dwâzdah sadh rūpiyâ asteñ*, among the Kâkarânîs the compensation for murder is twelve hundred rupees (the-Kâkarânîs-of the-clans-among blood-of the-compensation twelve hundred rupees is). *Hon*, blood, murder. Per. *khûn*, blood, murder.

2. *Azh khûn-a na thurs-eñ*, are you not afraid to commit murder? (From murder not thou-fearest?) *Khûn*, murder, blood. Per. 131.

3. *Ar na, mar-khushî bî*, if not, there will be murder. Per. 103.

Murdered : *Khushtagh-e mar brâth man ân*, I am the brother of the murdered man (the-murdered man-of the-brother I am). *Ma*, I, becomes *man* before a vowel. 122.

Murderer, a : *Âñ-hî har do brâth mar-khushokh astant*, both his brothers were murderers (him-of each two brothers murderers were). *Mar-khushokh*, a murderer, from *mar*, a man, and *khushagh, khushîa*, to kill. Per. *kushtan*, to kill. 117.

Murmuring : *Zûká âwâz ashkhutha na khan-eñ*, cannot you hear the sound of murmuring? (Murmuring-of the-sound heard not thou-canst-make?) Suppressed noise, grumbling, growling. Arb. 168.

2. *Bur-bur-a band khan*, stop that murmuring (murmuring stopped make). Discontent is generally implied when we use *bur-bur*. Hin. *burburâna*, to grumble. 116.

3. *Siyâh-âf hizhagh bî*, it must be the murmuring of the brook (the-brook-of the-murmuring it-will-be). A verbal noun : *hizhagh, hizhitha*, to murmur as a brook does. 103, 118.

Muscle, a : *Ragh-ânra chî-e ziyân bitha*, the muscles have been slightly injured (the-muscles-to slight injury has-become). Per. *rag*, a vein. 110, 204.

Music : The Persian words *sáz* and *surúd* are heard. The latter is generally pronounced *sarodh*. The bag-pipe appeals to the soul of the Baluch and Pathán just as it does to that of the Scot. There is the same skirl and the same enthusiasm.

Musk : *Misk bo deagh-e*, it smells like musk (musk-of the-smell it-giving-is). Sin. *mushku*. 106.

Musket, a : *Án kuhna túfak kha-ígh en*, whose is that old musket ? (That old musket whose is ?) *Túfak*, a gun, musket, rifle. Per. *tufang*, a musket. 84.

Mussel, a : *Kádo daryá kharagh-a mil-ant*, mussels are found on the sea-shore (mussels the-sea-of the-shore-on are-found). 17, 131.

Must : *Tha-ra kal bí*, you must know (thee-to information must-be). *Bí* is the 3rd pers. sing. absolute future of *biagh*, to be, become. In the sense of "must" it corresponds exactly to *hogá* in Urdú, which not only translates "will be" but also "must be" : e.g. *wuh gayá hogá*, he must have gone. In this and all similar sentences there is considerable stress on *bí*. 204.

2. *Tha-ra azh ch-esh-ia jawán khanagh-í bí*, you must do better than this (thee-to than this well to-do will-be). This is the infinitive with the affix *í* followed by *bí*. The subject is in the dative case. The ablative *esh-ia* is here preceded by two signs, *azh* and *chi*, *ch'*, from ; than. This is merely for the sake of euphony. 203.

Mustache, moustache, mustachios : *Wath-í baroth sá'inthagh-ant-í*, he shaved off his mustaches (himself-of the-mustaches were-shaved off-him-by). We are thinking of a plur. object. *Baroth*, *barot*, *barút*. Per. *burút*. 155, 156, 158a.

The incipient moustache of youth is jokingly called *túti-khatt*, parrot's feathers.

Mustard : *Án kharjal en*, is that mustard ? *Bale*, *aso en*, yes, it is mustard. *Kharjal* appears to be the Kur. *kherdel*, Per. *khardal*, and *aso*, the Hin. *sarson*.

The word *aso* appears to be the Lah. term *assún*, the *brassica eruca*, the plant which produces the *tára-mirá* oil of the Panjáb. O'Brien has a note against this word : "There is a common belief that *mathrá* (fenugreek) seed if sown before noon will come up *mathrá*, and if sown after noon will come up *assún*."

Muster, to : *Chikar-e mard muchh khutha khan-en*, how many men can you muster ? (How-many men assembled made thou-canst-make ?) *Muchh khanagh*, to muster, and *muchh biagh*, to be mustered. *Muchh* comes from the Sin. 163.

Mutineer, a : *Bághí-ánra cho bítha*, what was done to the mutineers ? (The-mutineers-to what happened ?) How were they punished ? Arb. 110, 204.

Mutiny : *Nín maz'en galgal-ára sai gíst hapt sál gwasto shutha*, it is now sixty-seven years since the mutiny (now the-great mutiny-to three twenty seven years having-passed have-gone). The pl. is not necessary, but may be used. *Galgál*, noise, uproar, etc. Pakh. *ghaghawul*, to make a noise. Sin. gives us *gogá'ú*, a noise. Arb. *ghalghal*. 110, 121, 181.

Mutiny, to : *Hau, bagháwat khutha-ish*, yes, they mutinied (yes mutiny was made them-by). Arb. *baghá*, to transgress. 155, 156, 158a.

Mutter, to : *Mañ daf-a gur-gur khan-ána rapta*, he went on muttering to himself (in his-mouth mumbling making he-went-on). Showing discontent. The same as *bur-bur*. Hin. 172.

Mutton : *Mesh gozhd en, ba-war-í*, eat it, it is mutton (sheep-of the-flesh it-is eat-it). *Gokh gozhd n-en*, it is not beef (the-cow-of the-flesh not-it-is). In the same way we may translate pork, etc.

Muzzle, a : *Án chi chí en, bíng daf-band*, what is that ? A dog's muzzle ? (That what thing is ? A-dog-of the-muzzle ?) *Tha-í túfak daf melar en*, the muzzle of your rifle is dirty. Lit. mouth, opening.

My : *Ma-í nám sher khán en*, my name is Sher Khán (me-of the-name Sher Khán is). *Ma*, I, *ma-í*, me-of, my, mine. 58.

Myrrh : *Murr-bodh chi kár-a kh-á-í*, of what use is myrrh ? (Myrrh what use-into comes ?) Arb. 131.

Myself : *Na, wath-ár khush-án*, otherwise I shall kill myself (not myself I-shall-kill). *Na, wath-ár khush-í*, otherwise he will kill himself. The verb will show which person is meant. 92, 103.

Mystery, a : *E chi nokh-e isrár en*, what new mystery is this ? (This what new mystery is ?) *Isrár*, a mystery. It is the Arb. pl. of *sirr*, a secret ; mystery. 41.

N

Nag, a : *E daďdav azh kho dast khapta*, where did you get this nag? (This pony from where hand-to fell?) *Daďdav*, a nag, pony. Sin. *daďdo*, a pony. 110.

Nail, of the hand : *Bachh nakhun ba'z drázh bíthagh-dñ*, the child's nails are very long (the-child-of the-nails very long have-become). *Nakhun*, *nahun*. Of finger or toe. Per. *nákhun*. 110.

Nail, the pointed piece of metal : *E mekh ba'z drázh ant*, these nails are too long (these nails very long are). *Mekh*, *meh*. The word, however, may mean "peg", "tent-peg". Per.

Naked : *Thau khindar-ígha dítha-í*, did you see him naked? (Thee-by naked was-seen-him?) *Khindar-ígha*, in a naked state. *Āñ khindar-e chhorav gind*, look at that naked boy. Another and more polite word is *barahnagh*, the Per. *barahnah*. 65, 155, 156, 158a.

Nakedness : *Barahnaghí sharm savav n-eñ*, nakedness is not a thing to be ashamed of (nakedness shame-of a-cause not-is). Mayer lengthens the second vowel : *baráhnaghí*. Per.

Naked sword, a : *Azh druh-e zahm-a thurs-eñ*, are you afraid of a naked sword? (From a-naked sword thou-fearest?) *Druh*, naked, unsheathed : generally of a sword. 41, 131.

Name, a : *Tha-í chi nám eñ*, what is your name? (Thee-of what name is?) *Nám*, a name. Per. *nám*, a name.

Name, to : *Haw-esh-íar nám dosten er-khutha-í*, and he named him Dosten (him-to the-name Dosten was-given-him-by). That is by the father. The lit. meaning of *er-khanagh* is, however, "down to make". 155, 156, 158a.

Baloch children are named on the night of the sixth day after birth.

Named : *Chákur nám-e mard-a'zh phol khutha-í*, he inquired from a man named Chákur (Chákur named a-man-from inquiry was-made-him-by). *Náme*, named, by name, called. The *a* of *azh* is dropped after the preceding vowel : *mard-azh*. Per. 155, 156, 158a.

2. *Chákur nám haddiání ath ki ma-í halq-a nisht-ath*, there was a Haddiání named Chákur who lived in my village (Chákur the-name-of a-Haddiání was who me-of the-village-in used-

to-live). The contingent perfect tense. *Nám-e* is the form generally used, however. **114.**

Named, to be : *Pha haw-án khañ ma-í nám dosten bítha*, and thus I came to be named Dosten (for that-very reason me-of the-name Dosten became). *Áñ-hí chi nám bítha*, how was he named ? **110.**

Name of, in the : *Hudhá-í námw-a hachho ma gwash*, in the name of God, don't say so (God-of the-name-in thus not speak). Per. *nám*. **116.**

Name one's price, to : *Hair, wath-í bhá khañ*, very well, name your own price (very-well thyself-of the-price make). *Bhá khañ*, name your price. Per. **116.**

Namesake : *Haw-án thí mard en, haw-án ma-í am-nám en*, that is another person altogether, that is my namesake (that another man is that me-of the-namesake is). *Am-nám*, a namesake. Per. *ham* + *nám*.

Nape of the neck, the : *Ma-í gaukh dard khanagh-e*, there is a pain in the nape of my neck (me-of the-nape-of the-neck pain making-is). *Shánagh* and *murr* are heard. Sin. *gáto*. Per. *shánah*, the shoulder-blade. **106.**

Napkin, a : *Ma-na dast-mál pakar n-en*, I do not require a napkin (me-to a-napkin necessary not-is). One of these worthies when given a napkin one day blew his nose in it and very thoughtfully took it away with him. A Per. compound. **204.**

Narrate, to : Use *gushagh* : *Gudá án e qışşav khapta gushagh-a*, then he began to narrate this story (then he this story began to-relate). Lit. fell to-relate. **174.**

Narrow : *E ba'z tankh en*, this is too narrow (this very narrow is). Of an opening, etc. *E kham-phráh en*, this is too narrow. Of tape, cloth, etc. *Yá srádh-e meh ma-na pakar en*, I want a narrow nail. That is, a thin or slender nail. Per. *tang*.

Nation, a : *Thewagh-e qaum haw-e-r-g-a khan-ant*, all nations do so (all nations this-very-manner-in act). Lit. tribes. The Arb. pl. is *aqwám*, nations, tribes, peoples. **131.**

Native land, one's : *Balochistán tha-í wañan en*, is Balochistán your native land ? (Balochistán thee-of the-native-land is ?) Arb.

Nativity : *Áñ-hí paidá'ish wakht-a*, at the time of his nativity (him-of the-birth-of the-time-at). Per. **17.**

Natural : *Inna, e án-hí qudrat-e rang en*, no, this is its natural

colour (no this it-of the-natural colour is). Made by *al-qádir*, God. From the Arb. through the Per. 41.

2. *Ma-í chana e áñ-hí zátí rang n-eñ*, I do not think this is its natural colour (me-of the-opinion-in this it-of the-natural colour not-is). Original, innate, real. Arb.

Naughty : *Tha-í chukh-chorí sakhía gandagh ant*, your children are very naughty (you-of the-children very naughty are). *Gandagh*, bad, but when used of children, "naughty." Per. *gandah*, stinking, fetid.

Naval : Use *bahrí*, which comes from the Arb. *Gushante makurán-a yá bahrí lashkar dar-khapta*, they tell me a naval force has landed at Mekran (they-say Mekran-at a naval force has-landed). Lit. out-fallen. 110.

Navel, the : *Bachh náfaqh-ár cho bítha*, what is wrong with the child's navel? (The-child-of the-navel-to what has-happened?) Per. *náf*. 110, 204.

Nave of a wheel, the : *Tamba chakhá áf wa-resh*, pour water on the nave (the-nave on water pour). *Tamba* and *tun* are the terms heard. 116.

Nay : *Inna, ma na mann-án*, nay, I won't listen (no I not will-agree). *Inna* is simply a modified form of *na*. It is more emphatic, of course. 103.

Near : *Gudá ákhto shahr-a nazí bíthagh-ún*, then we came and drew near to the city (then having-come the-city near we-became). *Nazí*, *nazíkh*, near. Per. *nazdík*, near, hard by. 110, 121, 181.

2. *Shutho nishta wath-í phith nazíkh-a*, he went and sat down near his father (having-gone he-sat-down himself-of the-father near). *Nazíkh*, near, *nazíkh-a*, near to. 110, 121, 181.

3. *Azh sakhí sarwar-a nazíkh eñ*, it is near *Sakhi Sarwar* (from *Sakhi Sarwar* near it-is). *'Shedha nazíkh eñ*, it is near here.

4. *Bale, dor gura charagh-etha*, yes, he was grazing near the pool (yes the-pool near he-grazing-was). *Gura*, *guar*, near. Probably connected with the Per. *bar*, on; in; near. 107.

5. *Ma-í gura nazíkh me-y-á*, do not come near me. This appears to be more emphatic than *ma-í gura me-y-á*. 116.

Near, parsimonious : *Áñ sakhía haris eñ*, he is very near (he very parsimonious is). Greedy, avaricious. Arb.

Nearer : *Ziyáda nazíkh shutha na bítha*, we could get no nearer (more near went not became). An example of an intransitive

potential compound. *Ziyáda*, *ziáda*, more, additional, comes from the Arb. through the Per. : *záda*, to increase. 170.

Nearly : *Chí-e báqí en*, it is nearly finished (just-a-little balance is). *Chí*, some, *chí-e*, just a little, etc. Per.

2. *Ān murtho murtho dar-skutha*, he nearly died (he having-died having-died escaped). Lit. out went. 121, 181.

Near side, the : *In-gurí phalaw-a azh avzár b-eth*, mount from the near side (the-near side (direction) from mounted become). *Ān-gurí phalaw-a*, from the off side. 116.

Necessary : *Chikhtar pīkar en*, how much is necessary? (How-much necessary is?) *Pakar*, *pakár*, necessary, required. *Pakau* and *zarúr* are also in use. Pakh. *pah + kár*.

Necessity : *Ar ki ittífaq bí*, should there be any necessity (if that contingency should-arise). *Hájat*, need. *Zarúrat* is understood, but is not in wide use. Arb. 103.

Neck, the : *Ān-hí gwar-a rez-a phirain*, put a rope round his neck (him-of the-neck-on a-rope throw). To be distinguished from *gwar*, near, etc. Pakh. *ghára*, the neck. 116.

2. *Laghlagh-ání gardan drázh b-ant*, storks have long necks (storks-of the-necks long are). At all times. *Gardan*, *gardin*. Per. 131.

Necklace, a : *Khas-e-á ma-í hár duzitha*, someone has stolen my necklace (someone-by me-of the necklace has-been-stolen). *Hár*, *guth-hár*, a necklace. *Hár* is from the San. through the Hin. 8, 90, 155, 156.

Need : *Thufákh chí na bítha me-y-á*, do not come if there is no need to (need any not has-become not-come). *Thufákh*, reason, cause, need. 110, 116.

2. *Āna, gharaz chí n-en*, no, there is no need (no need any not-is). Aim, object. We may use *zarúrat*. Arb.

3. *Ān-híar hachí hájat n-en*, he is in no need of anything (him-to any need not-is). *Hájat* comes from the Arb. through the Per. It is not frequent in Balochí.

Needle, a : *Ma-í chana sishin ān-hí níánwān na guzí*, I do not think the needle will go through it (me-of the-opinion-in the-needle it-of n not will-go). *Sishin*, *sishin*, *sheshan*, a small needle, and *gondosh*, a large needle. In the South we hear it pronounced *suchin*, *sichin*. In Sin. the respective terms are *sú'í* and *su'o*, and in Hin. *su'í* and *su'á*. The Pakh. makes *stan*, and the Per. *súzan*. 103.

Needlework : *Begah-á má-í zál-ān chí-e sishin-kár-a khan-*

ant, in the evenings our wives do a little needlework (the-evenings-in us-of the-wives some needlework do). Literal. **26, 131.**

Need of, to be in : *Zar ma-na sakhía pakar en*, I am in great need of money (money me-to very necessary is). Less frequently *pakár*. A corr. of the Pakh. *pah + kár*. Dames appears not to think so. **204.**

Needy : *Ān ghariv en, hájat-mand en*, he is poor and needy (he poor is needy is). The suffix *mand* is of Per. origin, and is joined to substantives to form adjectives. It is not to be confused with the possessive suffix *wand*.

Negative : *Jawáv en inna*, the reply is in the negative (the-reply is "no"). *Inna* is merely a lengthened and emphatic form of *na*.

Neglect : *Tha-í ghaflat en ki e hál bítha*, this has come about through your neglect (thee-of the-neglect it-is that this condition-of-affairs has-come-about). Arb. **110.**

Negro, a : *Shídí azh thán hand-a kh-á-y-ant*, where do negroes come from (Negroes from what place come ?) Or *habshí*, of or belonging to Abyssinia.

Sidí was at one time an honorific term given to certain African Muhammadans that served under the kings of the Deccan. It is derived from the Arb. *sayyidí*, sir, my lord, etc.

Neigh, to : *Kham-bakhtí-a azh haidar mádhin hinkagh-a khapta*, as bad luck would have it Haidar's mare began to neigh (bad-luck through Haidar-of the-mare to-neigh began). *Hinkagh*, *hinkitha*. Sin. *hinkanu*. **174.**

Neighbour, a : *Chákur haidar ham-sáyagh athant*, Chákur and Haidar were neighbours (Chákur Haidar neighbours were). From the Per.

According to the Shí'ahs a neighbour is one whose house is not more than forty cubits distant from one's own. The Sunnis on the other hand consider all those neighbours who worship at the same mosque.

Neighbouring : *Shingo-shángo halq-ání níánwán chikhtar dán mil-í*, how much grain can be got from the neighbouring villages ? (This-direction-that-direction the-villages-of in how-much grain may-be-got ?) From *ash + in + go*, and *ash + án + go*. **131.**

2. *Thí bádsháh-án ki án-hí ham-sáyagh astant án-hán dí azh án-hía thursagh-ethant*, the neighbouring kings also feared him. Douie. **107.**

Neither : *Na zí na maroshí*, neither yesterday nor to-day (not yesterday not to-day). *Na . . . na*, neither . . . nor. Common to several languages.

2. *Har do-n-ání n-en*, it belongs to neither of them (each two-of not-it-is). The *n* is euphonic : the two vowels cannot be allowed to clash.

3. *Áñ har do-n-ání bachh n-en*, he is the son of neither of them (he each two-of the-son not-is).

Nephew, a : *E warná ma-í brázákht en*, this youth is my nephew (this young-man me-of the-brother's-son is). Per. *birádar*, brother, and *zádan*, *zá'idan*, to be born.

Nest, a : *Áñ darashk chakká yá gorágh khudhám asti*, there is a crow's nest on that tree (that tree on a crow-of a-nest is). *Khudhám*, a nest.

2. *Gunjisk álaro en*, it is a sparrow's nest (a-sparrow-of the-nest it-is). Lah. *álhád*, Sin. *ákhero*.

3. *Ma-í loqh chat-a yá maz'en godhar en*, there is a gigantic wasp's nest on the roof of my house (me-of the-house-of the-roof-on a large wasp's-nest is).

Net, a : *Wath-í jál-a mañ daryá phirenta-í*, he cast his net into the sea (himself-of the-net into the-sea was-cast-him-by). *Jál*, *jáli*, *jár*. *Tremgar*, a net for carrying loads. The first comes from the Hin. and the second from the Pan. **155, 156, 158a.**

Never : *Áñ gushagh-e ma mundo na rav-án*, he declares that he will never go (he saying-is I positively not will-go). *Mundo*, altogether, entirely. When combined with *na* it translates "never", "not at all", "on no account". Pan. **103, 106.**

2. *Má e rang-a kár híz-bar-a na dítha*, I have never seen such work (me-by this kind-of work any-time not has-been-seen). *Híz-bar na*, never, and lit. any time not. From the Per. *hech*, any, and *bár*, time, turn. There are different spellings. **58, 155, 156.**

3. *Má 'umr-a án-híar na dítha*, I have never seen him in all my life (me-by life-in him not has-been-seen). 'Umr comes from the Arb. **17, 58, 77, 78, 155, 156.**

New : *Ham-edha yá nokh-e cháth jan-án*, I shall dig a new well right here (even-here a-new well I-shall-strike). *Nokh*, new. Peh. *nak*, Hin. *nayá*, Per. *nau*, new. **41, 103.**

News : *Ma-na hál-a de*, give me the news (me-to the-state-of-affairs give). From *hál*, state, circumstances. Arb. **116, 201.**

2. *E hálwar rást bí tán ma-í wázhá ba'z vash bí*, if this news

be true my master will be much pleased (this news true should-be then me-of the-master very pleased will-be). *Hálwar*, news, information, conversation. Arb. 139.

Newt, a : *Má esh-ánra áf-goj gush-ún*, we call them newts (we them-to water-lizards say). Also *ker-pat*. Per. *áb, áf*, water. Hin. *goh*, a lizard. 131.

New Year's Day : *Nau-roz*, the Persian term, is understood and in use everywhere. It occurs on the twenty-first of March. The custom is to put on a new dress on that day.

Next : *Phadhí rosh-a yá maz'en jang bítha*, next day a great battle took place (the-following day-on a-big battle took-place). But *phadhí sál-a*, during last year. Per. *pas*. 44, 110.

2. *Thí shaf ki bítha* . . . when the next night came . . . (the-next night when it became . . .). *Thí*, other, next, but *thih*, a slave. Kur. *dí*, etc.

Nice : *Chi jawá'en chhorav*, what a nice boy (what a-good boy). As opposed to *gandaqh*, naughty. Per., Hin. 44.

Niche, recess, a : *Haw-án galo burz-a yá táq ath*, there was a niche above the door (that door above a niche was). *Táq*, a recess in a wall. Arb.

2. *Mañ gor-a sámí ne-y-ath*, there was no niche in the grave (in the-grave a-niche not-was). On which to place the body. It is dug into the side of the grave.

This niche is made in that side of the grave which lies nearest to Mecca. Thus in the case of graves east of Mecca the *sámí* points towards the west, while in the case of graves west of the Holy City it points towards the east.

Nickname, a : *Zar-zawál án-hí laqab ath*, Gold-Scatterer was his nickname (Gold-Scatterer him-of the-nickname was). The word may mean also, title, title of honour. It is Arb.

The use of nicknames is forbidden in the Qurán.

Niece : *Ma-í gohár-zákht en*, *ma-í jinkh n-en*, she is my niece, not my daughter (me-of the-niece she-is me-of the-daughter not-she-is). *Gohár-zákht*, a sister's daughter, and *brá-zákht*, a brother's daughter. *Zákht* corresponds to the Per. *zad, záda*, and Zend *zátha*.

Night : *Juz-ún, shaf khafagh-e*, let us be off, night is closing in (let-us-go night falling-is). *Shaf*, night; *shaf khafagh*, night to fall, night to approach, grow late. Per. *shab, shaf*, night. 106, 131.

2. *Doshí-a bítha*, it occurred during last night (last-night-during it-took-place). *Pharan-doshí-a bítha*, it happened the

night before last. Per. *dúsh*, *dí-shav*, last night, and *parí-dúsh*, *parí-shab*, the night before last. **17, 110.**

On the *lailatu'l-qadr*, or Night of Power, it is believed by most Muslims that all animals, birds, trees, etc., bow down in adoration to God. This night falls within the month Ramazán, the ninth month of the Arabs, but it is not known to anyone. No one has therefore ever been able to see the adoration take place.

Nightingale, a : *Ān gushagh-e má kadahá bulbul na dítha*, he tells me he has never seen a nightingale (he saying-is me-by ever a-nightingale not has-been-seen). *Bulbul*, a nightingale. Per., Arb. *bulbul*, a nightingale, or, rather, the Eastern bird which most nearly resembles our nightingale. **106, 155, 156.**

Nightly : *Edha shaf shaf-ígha duzí biagh-e*, here thieving goes on nightly (here night night-of theft becoming-is). For *shaf phar shaf-ígha*. Per. *shaf*, *shab*, night. **106.**

Nine : *Nuh gir, nozdah gir, tha-í rizá'í en*, you may take nine or you may take nineteen (nine take nineteen take thee-of the-pleasure it-is). The Baluchí numerals come from the Per. **116.**

Nines : *Sai nuh gíst o hapt ant*, three nines are twenty-seven. Or, *sai dhaka nuh*, etc.

Nineteen : *Má do dhaka gannitha, nozdah athant*, I counted them twice, there were nineteen (me-by two times was-counted nineteen were). The pronoun is understood before *gannitha*. This in Urdú would be : *Main ne (un ko) do daf'a gin liyá*. **58, 155, 156.**

Ninety : *Chíar gíst o dah athant*, there were ninety of them (four twenties and ten were). Per.

Ninth : *E nuhmí dhaka en*, this is the ninth time (this the ninth time is). *Dhaka* is a corr. of the Arabic-Persian *daf'a*, time, turn.

Nipple : *Chukh gwar-sar-a lotagh-e*, the child wants the nipple (the-child the-breast-of-the-head wanting-is). The child wants the breast. From the Per. *bar*, breast, and *sar*, head. **106.**

Nitre : *Mádhin-ár go dán-a chí-e shoragh de*, give a little nitre to the mare along with her grain (the-mare-to with the-grain a-little saltpetre give). The Per. *shúrah*. **116.**

No : *Ma-í bachh hachí n-en*, I have no son (me-of son any not-is). Per.

2. *Ān-hía be-savar-a ma-na jatha*, he struck me for no reason (him-by without-cause me was-struck). **77, 78, 155, 156.**

No, to say : *Na na khan-í*, he will not say "no" ("no" not he-will-make). If you were to use *gushagh*, to say, in this sense

you would most likely be misunderstood. *Na*, not, but before a vowel the *a* is dropped : *n-eñ*, it is not. *Inna*, no ! 103.

Noah : *Dost man-í, e hálwar níh wakht-a bítha bí*, friend, this must have occurred in the time of Noah (friend me-of this matter Noah-of the-time-during occurred-must-have). Lit. will-be. *Níh* comes from a Heb. root meaning "to rest", through the Arb.

Noah is said to have spent two years in building the Ark. It was made of plane-tree wood, and consisted of three storeys. The good man occupied it six months.

Noble : *Albat, sháhán-e 'imárat eñ*, it is certainly a noble building (certainly a-noble building it-is). Kingly, royal. Per. *sháh*, a king, prince. 41.

Noble, nobleman, a : *Wath-í amír-ánra hukm dátha-í ki phílán rosh-a mári-a sáni beth*, he ordered his nobles to be present at the palace on a certain day (himself-of the-nobles-to an-order was-given-him-by that a-certain day-on the-palace-at present be). But *khanagh* is generally used with *hukm*. *Amír*, a noble, nobleman. Arb. 116, 155, 156, 158a.

Nobody : *Má khas-e-ar na dítha*, I saw nobody (me-by anyone not was seen). Per. 58, 155, 156.

Nod, to : *Thau do dhaka wath-í saghar-a chandentha*, you nodded to me twice (thee-by two times thyself-of the-head was moved). Indicating that you consented. *Chandenagh*, *chandentha*. Probably from the Per. verb *jumbánidan*. 65, 155, 156.

2. *Ba-raru, ba-wafs, tha-í sar ludagh-e*, be off and go to sleep, you are nodding (go go-to-sleep thee-of the-head nodding-is). *Ludagh*, *ludatha*, is an intrans. verb. Sin. 106, 116.

No doubt : *Rosh-e har-bá'o tha-í kár-a kh-á-í*, some day, no doubt, it will be of use to you (some-day no-doubt thee-of the-work-in it-will-come). *Har-bá'o, har-báv, har-báve*, at any rate, at all events, no doubt, etc. Per. 103.

Noise, a : *Ba-raru, gind, ikhtar galgal khai khanagh-e*, go and see who is making all this noise (go see this-much noise who making-is). *Galgal*, noise, uproar, disturbance. Per. *ghul-ghul*. 106, 116.

2. *Hul-a ma khañ*, do not make a noise (a-noise not make). *Má hachí lur-a na khutha*, I did not make a noise (me-by any noise not was-made). Sin. *hulu* and *luru*. 116, 155, 156.

Noise abroad, to : *E thaugh-a dar-a ma khash*, do not noise this abroad (this conversation outside not drag). *Khashagh*, *khasha*, to draw, drag, but *khishagh*, *khishta*, to cultivate. Per. *kashidan*, to draw. 116.

No longer : *Nin odha ne-y-ant*, they are there no longer (now there not-they-are). Pakh. *nan*, Pan. *hun*.

Noon : *Nermosh jawá'en welá na bí*, will not noon be a convenient time? (Noon a-good time not will-be?) In the South we may hear *nimroch*. Per. *ním* + *rúz*. 103.

No one : *Odha khas ne-y-ath*, there was no one there (there anyone not-was). Per.

2. *Nin haw-án hand barr en, ladh en, nin ham-odha khas ne-stein*, but now the place is barren and waste, no one lives there now (now that place a-desert is a-jungle is now there anyone not-is). *Khas*, anyone, followed by the negative. *Khas* is, of course, the Per. *kas*.

Noose, a : *Án-hí sar-a pháho ath*, there was a noose at the end of it (it-of the-end-on a-noose was). Sin. *pháhi*, *phási*, Hin. *pháns*, *phánsí*, etc. 17.

Nor : *Esh-áni dí hál na gir-án*, nor shall I listen to what these have to say (these-of also the-statement not I-shall-take). *Na . . . na*, neither . . . nor. 103.

North, the : *Má ashkhutha ki azh fort munro-a ubba phalarw-a pháshan-án ba'z astán*, I have heard that *márkhor* are plentiful to the north of Fort Munro (me-by it-has-been heard that from Fort Munro the-north-of the-direction-in *márkhor* plentiful are). *Ubba*, *ubha*, *ubbá*, north. Sin.

North Pole, the : *Tán qutb chandí dí'r en*, then the North Pole is somewhat distant (then the-North-Pole somewhat distant is). *Tán*, then, in that case, from what you say, etc. *Qutb astár*, the Pole-star. Arb.

Nose, the : *Tha-í phonz sar chakhá yá sutí nindagh-e*, there is a mosquito sitting on the tip of your nose (thee-of the-nose-of the-tip on a mosquito sitting-is). Per. *púz*, *poz*, the beak of a bird. The Pakh. makes *poza*. 106.

Nose-bag, a : *Thiragh be-y-ár, ma dán de-án-í*, bring the nose-bag and I will give it grain (the-nose-bag bring I grain will-give-it-to). That is, to the horse, of which they were speaking. *Thiragh*, a horse's nose-bag. Pakh. *taila'í*. Hin. *thailí*, a bag. Kur. *tír*. 103, 116, 158a.

Nose-ring, a : *Duz chi, ma-í zál phulúh duzitha-í*, thief did you say ? Why, he has stolen my wife's nose-ring (thief what ? Me-of the-wife-of the-nose-ring has-been-stolen-him-by). *Phulúh*, a ring worn in the side of the nose, but *búl*, Sin. *búlo*, a ring worn in the septum of the nose. Hin. *phullí*. **155, 156, 158a.**

Nose-rope, a : *Mahár ma-na de*, give me the nose-rope (the-leading-rope me-to give). *Mahár*, and incorrectly *muhár*, the rope attached to the pin in a camel's nose. Per. **116, 201.**

Nostril : *Án ganokh chi gushagh-e, charo do gránz ant*, what is that idiot talking about ? There are only two nostrils (that fool what saying-is ? Only two nostrils are). Less frequently *gránz*. **106.**

Not : *Wázhá loqh-a n-en*, the master is not at home (the-master the-house-at not-is). *Na*, no, not, becomes simple *n* before the vowel. Per., Urdú, etc. **17.**

Notable : *Án-hí phith nám-zadh-e mard ath*, his father was a notable person (him-of the-father a-notable man was). Per. *nám*, name, and *zadan*, to strike, etc. **41.**

Notch of an arrow, the : *Haw-e thír bíro-e n-en*, there is no notch in this arrow (this arrow-of notch not-is). *Bíro*, a notch, with special reference to that in an arrow. *Draf* is heard.

Nothing : *Ma chi khan-án, ma-í gwara hachí n-en*, what can I do ? I have nothing (I what may-do ? Me-of with anything not-is). *Hachí*, *hechí*, any, anything ; *hachí na*, nothing. Per. *hech*, some, any, anything. **131.**

2. *Má thaukh hachí na khutha*, I said nothing (me-by speech any not was-made). *Hachí na*, any not, nothing. *Thaukh*, in a way, corresponds to the Hindí word *bát*, speech, word, language, etc. **155, 156.**

3. *Yá tili-e chí n-en, ma-na do de*, one match is nothing, give me two (one match any-thing not-is me-to two give). *Chí* followed by the negative. **116.**

4. *Má hachí khutha na khutha*, I could do nothing (me-by anything done not was-done). **168.**

5. *Azh án-hí ravagh ma-na kal n-en*, I know nothing about his going (about (from) him-of the-going me-to information not-is). Sin. *kala*. **118.**

Nothing, for : *Án-hía tha-ra mukhta'í-a dátha*, did he give it to you for nothing ? (Him-by thee-to for-nothing was-

given ?) The object is left to be understood. Per. *muft*. Sin. *muphtu*. **77, 78, 155, 156, 201.**

Notice, observe, to : *Má dí dítha-í*, I also noticed it (me-by also was-seen-it). *Gindagh, dítha*. Per. **58, 155, 156, 158a.**

Notice, to give one : *Kha-ía tha-ra azh haw-e hálwar-a ágáh khutha*, who gave you notice of this matter ? (Whom-by thee with (from) this matter acquainted was-made ?) *Khas-e-ar ágáh khanagh*. Per. **84, 155, 156.**

Notion, idea : *Án-híar tha-í bráth chí kal ne-y-ath*, he had no notion he was your brother (him-to thee-of the-brother any knowledge not-was). The sentence is elliptical. *Kal*, information, news, etc. Sin. *kala*, information. **202.**

Notorious : *Thewagh-án maz'en duz-án ant*, they are all notorious thieves (all big thieves are). *Mazan, mazann, mazain*. Similarly in Urdú and Hindí we say, *wuh bará chor hai*, he is a notorious thief, he a big thief is.

Nourish, to : *Nín chukh-a khai sámbagh-e*, and who is nourishing the child now ? (Now the-child who nourishing-is ?) To bring up. *Sámbagh, sámbita. Pálagh, páltha*, gives the same meaning. Sin. *sámghanu* and *pálanu*. **106.**

Now : *Nín gard-án wath-í logh-a*, I am now going home (now I-shall-return myself-of the-house-to). *Ní, nín*, now. *Pakh. nan*, now. Kur. *nhá*. **17, 103.**

2. *Makht-a ma-na das*, tell me now, tell me at once, tell me immediately. From *man* + *ín* + *wakht*, at + this + time. **116.**

Now, just : *Wakht-a ma-na hachí ma gwash*, don't speak to me just now (the-time-at me-to anything not say). *Pakh. wakht*, Arb. *waqt*. **116.**

Nowadays : *Man ín rosh-án shikár hachí n-en*, there is no sport nowadays (in these days sport any not-is).

2. *Nín-a-wakht-a chí kár khanagh-en*, what work are you doing nowadays ? (Nowadays what work you-doing-are ?) From *ní, nín*, now, and *wakht*, time. *Pakh. nan*, now. Arb. *waqt*, time, season. **106.**

Now and then : *Án khadhe khadhe kh-á-í*, he comes now and then. Also, *kadaha kadaha*, and *dam-e dam-e*. The first two come from the Hin. through the Sin. *Dam* is Per. **131.**

Nowhere : *Maroshí ma hech hand-a na rav-án*, I shall go nowhere to-day (to-day I any place-to not shall-go). *Hech* is Per., but *hand* is derived from the Sin. *handhu*. **103.**

Number : *Thau gind, ba'z 'alam kh-á-y-ant*, you will see, a number of people will come (thou see many people will-come). The Baluch himself would favour a verb in the sing. Arb. *ba'z*. 103.

2. *Edha ba'z buz ant*, there are a number of goats here. But, *edha buz ba'z ant*, there are quite a number of goats here. From which it appears that the place of emphasis is after the noun. Why? Simply because it is not the usual position of the adjective.

Numerous : *Mañ haw-áñ rosh-áñ duz-gal ba'z athant*, robbers were numerous in those days (in those says robbers numerous were). *Bishár*, a corr. of the Per. *bisyár*, may be heard. Arb.

Nurse, a : *Yak janikh-á wath-í dáí-ár gwán' jatha ki zithen be-y-á*, one girl shouted to her nurse to come at once (one girl-by herself-of the-nurse-to a-shout was-struck that quickly come). *Dái*, a nurse; maid. Hin. *dá'í*, Per. *dáyah*, a nurse. 116, 155, 156.

Nutmeg : *Áñ-hi jauzí lazzat en*, it tastes like nutmeg (it-of nutmeg-of the-taste is). Sin. *já-pharu*, Hin. *já'e-phal*.

Nylgau, the : *Maroshí ma-na yá rojh miletha*, I bagged a *nylgau* to-day (to-day me-to a *nylgau* was-got). Hin. 206.

O

Oak, the : *Kull balochistán-a yak-e ballút n-en*, there is not a single oak in the whole of Balochistán (all Balochistán-in a single oak not-is). *Ballút, balút*. Arb. 17.

Oar, an : *Har do chapo gár bíthagh-ethant*, both oars had been lost (each two oars lost become-were). Also, *oli*. Both terms come from the Sin. 112.

Oath, an : *Azh qurán bhorenagh-a na thurs-en*, are you not afraid to violate your oath? (From the-Qorán breaking not throu-fearest?) The oath is taken by touching or lifting the Qorán. Pan. *bhorná*. 118, 131.

Oath, to put one on : *Sháhid-án loṭain-í patsákh khan-í*, he will have witnesses called and put them on oath (witnesses he-will-summon the-oath he-will-make). Sin. 103.

Oath, to take an : *Hau, ma saughán zíragh taiyár án*, yes, I am prepared to take an oath (yes I an-oath to-take (lift) ready am). He refers to the "raising" of the Qorán. Per. *saugand*.

2. *Án-hiá darogh-e saughán zurtha*, he took a false oath (him-by a-false oath was-taken). Lit. lifted. *Saugand* and *saughand* may be heard. 77, 78, 155, 156.

A Christian taking the oath in a Muhammadan court would have to swear "by God who revealed the *injil* to Jesus".

Obára, the : *Haw-án jídḥ-a charaz ba'z b-án*, numbers of *obáras* are to be had in that jungle (that jungle in *obáras* many are). At all times. A kind of bustard. Per. 131.

Obedient : *Thau mannokḥ-e chhorav en*, are you an obedient boy? (Thou an obedient boy art?) The noun of agency of *mannagh*, *mannitha*. *Ná-mannokḥ-e*, disobedient. *Tábi'dár*, obedient, subject to, etc. Hin. *mánná*. Arb. *tabi'a*, to follow. 41, 117.

Obeisance : *Ákhta wazír, salám khutha-í*, the minister came and made his obeisance (came the-minister obeisance was-made-him-by). *Salám*, salutation, greeting. All such sentences are compound, and that is why the pronominal is required after the second verb. Arb. *salima*, to be or remain well. 110, 155, 156, 158a.

Obey, to : *Thau ma-í hukm na mann-eñ*, won't you obey my order? (Thou me-of the-order not wilt-obey?) *Mannagh*, *mannitha*. The Hin. *mánná*. 103.

Object, desire : *Āñ-hí murád philar bítha*, has his object been attained? (Him-of the-object fulfilled has-become?) *Haw-áñhí sánga áñ shutha*, it was for this object he went. Arb. 110.

Objection : *Má-r í'tiráz chí n-eñ*, we have no objection (us-to objection any not-is). *Ma-na hachí 'uzr na bí*, I shall have no objection. From the Arb. in both instances. 58, 202.

Observe, remark, to : *Gudá khas-e-á gwashta ki . . .* then someone observed that . . . (then someone-by it-was-said that . . .). Then someone remarked. 8, 90, 155, 156.

Observe, to : *Inna, loqh-a mir-án-í ki thí khas ma gind-í*, no, I shall fight him at home, so that no one else may observe us (no the-house-at I-shall-fight-him so-that another any not may-see). *Gindagh*, *dítha*, to see, observe. The *í* in *mir-án-í* stands for "him". Per. *didan*, to see. 158a.

2. *Má khas-e-ar na dítha*, I observed no one (me-by anyone not was-seen). 8, 90, 155, 156.

Obstinacy : *Āñ-hía ba'z karhat khutha*, he showed great obstinacy (him-by considerable obstinacy was-shown). Lit. made. *Āñ-hí zidd savav ma-na kal n-eñ*, I do not know the cause of his obstinacy. Contrariness. The first comes from the Hin., the second from the Arb. 77, 78, 155, 156.

Obstinate : *Āñ mundo na mann-í, áñ sar-girokh-e mar eñ*, he will never listen, he is an obstinate fellow (he ever not will-obey he an-obstinate man is). Lit. head-taking. From *giragh*, the Per. *giriftan*. 41, 103, 117.

Obtain, to : *Thau e zar thán hand-a gipta*, where did you obtain this money? (Thee-by this money what place-in was-taken?) *Halq-a ma-na dast-khapta*, I obtained it in the village. *Agh*, *ákhta*, may take the place of *khafagh*, *khapta*, in this idiom. 17, 88, 155, 156.

Obtainable, to be : *Ma-í chana edha bálán na mil-í*, I do not think fuel is obtainable here (me-of the-opinion-in here fuel not may-be-got). *Milagh*, *miletha*, to be got, found, obtained. Hin. *milná*, to find, obtain, etc. 206.

Obvious : *Āñ wath sahrá eñ*, that is obvious (that itself clear is). From the Arb. *zähara*, to become distinctly visible. In Persian and Urdú we have it in the form *záhir*, apparent, etc.

Occasion : *Thí bar-e go áñ-hía gáí bithagh-áñ*, I met him on another occasion (another time-on with him meeting I-became). *Bar*, time, season, occasion ; *thí bar-e*, again ; *yá bar-e*, once. Not to be confused with *bar*, fruit, and *barr*, a desert. Per. *bár*, opportunity, time, etc. **110.**

2. *Haw-áñ wakht-a ma sání ne-y-athán*, I was not present on that occasion (that time-at I present not-was). Or, *haw-áñ welá*. *Wakht* is the Pakh. form of the Arb. *waqt*. **17.**

Occasionally : *Áñ-hí nákhoe dí dam-e dam-e kh-ákht*, his aunt also used to come occasionally (him-of the-paternal-aunt also sometimes sometimes used-to-come). *Dam-e dam-e*, now and again. Per. *dam*, moment ; hour ; time ; season. **114, 141.**

Occupant, an : *Nindokh-áñ khar athant*, who were the occupants ? (The-occupants who were ?) Lit. sitters. The noun of agency of *nindagh*, *nishta*. Per. **117.**

Occupation : *Áñ chí kár khat*, what occupation does he follow ? (He what work does ?) *Áñ-hí chí phesha en*, what is his occupation ? Both words come from the Per. **130.**

Occupied, engaged : *Thí wakht-a be-y-á, nín áñ kár-a sogav en*, come some other time, he is occupied at present (other time-at come now he work-in engaged is). A peculiar use of *sogav*, and one worth noting. Sin. *sogho*. **116.**

Ocean, the : *Ba'z mardum astán kí áñ-hán samundar na dítha*, there are a number of people who have never seen the ocean (many people are that them-by the-ocean not has-been-seen). Hin. **77, 78, 155, 156.**

O'clock : *Maroshí shaf-a nuh bajá paltan kúch khan-í*, the battalion will march to-night at nine o'clock (to-day night-at nine o'clock the-battalion march will-make). From the Hin. *bajná*, to strike, sound ; the battalion will march at nine strokes (of the clock). *Chikhhtar bajá asten*, what o'clock is it ? **103.**

Odd : *Táh*, odd in numbers, as opposed to *jukht*, even. But, *chí 'ajab-e mar en*, what an odd individual ! The Arb. gives us both these terms.

Odious : *Ma go haw-áñ khár-e mar na rav-áñ*, I shall not go with that odious individual (I with that odious man not shall-go). A shortened form of the Per. *khwár*. **103.**

Odour : *Shá-r bo na kh-á-í*, cannot you notice the odour ? (You-to the-odour not comes ?) *Miskí*, a sweet odour, and *gand-bo*, a disagreeable odour. All from the Per. **131, 141.**

Of : *Azh phúlát-a jureth-a bí*, it must be made of steel (from steel made it-must-be). *Azh* followed by the ablative of the material. 17, 103.

2. *Má sai bráth astún*, there are three brothers of us (we three brothers are). The English preposition disappears in this and all similar sentences.

3. *Logh chat sar-a*, on the roof of the house (the-house-of the-roof on). The two nouns are simply strung together, that in the genitive case standing first. 17.

Of course : *Thí chi*, of course, rather, etc. It is comparable to the Urdú and Hindí *aur kyá*.

2. *Shá-í hukm phar chi na mann-án*, of course I shall obey your order (you-of the-order for what not I-shall-obey ?) The Irishman's way of putting it. It is an Urdú idiom, however.

Off : *Ráhi b-ún*, let us be off (travelling let-us-be). *Ráhi*, travelling, going, from *ráh*, a road. *B-ún* is the first person plural, contingent future, of *biagh*, to be, become. 131.

Off, be : *Ba-ro-eth*, go *wath-í phith sara şaldh khan-eth*, be off and consult your father (go-away with yourself-of the-father with counsel make). Or *ba-rau* followed by *khañ*. 116.

Off, to fall : *Án chi mádhin-a bun-a khapta*, he fell off his horse (he from his-mare down fell). There is no need of the reflexive pronoun *wath-í* before *mádhin-a*. *Chi* and *ch'* are merely modified forms of *azh* and *ash*. 110.

Off, to run : *Gudá án phadátho shutha*, then he ran off (then he having-run-away went). 110, 121, 181.

Offence, an : *Malang-á chi taşqır khutha*, what offence has Malang committed ? (Malang-by what fault has-been-committed ?) And by metathesis we may hear *taşqır*. Arb. 155, 156.

Offence, to take : *Ar ki án dhábá wáarth*, and if he take offence ? (If that he offence should take ?) Lit. eat. From the Hin. *dhabá*, stigma, slur, etc. 131.

Offend, to : *Shá-r ná-whash khanagh ma-í niyat ne-y-ath*, it was not my intention to offend you (you displeased to-make me-of the-intention not-was). *Ná-whash*, *ná-vash*, *ná-ráz*. Per. *khwush*. *Ráz* comes from the Arb. 119.

Offended, to be : *Án-hía ba'z zahr gipta*, he was greatly offended (him-by extreme anger was-taken). From the Arb. *qahr* and Per. *giriftan*. 77, 78, 155, 156.

2. *Āñ badh mannagh-a n-eñ*, he is not one easily offended (he ill taking-of not-is). *Mannagh*, *mannitha*. The Per. *bad* and Hin. *mánná*. It is an Urdú idiom.

Offer, to : *Āñ-hiá ṣadh rūpiyá ma-í dem-a khutha*, he offered me one hundred rupees (him-by a-hundred rupees me-of before was-made). **77, 78, 155, 156.**

Offering, present, a : *Mihrvání khutho haw-e kśá'eñ nadhar manzúr khañ*, kindly accept this small offering (kindness having-made this small present approved make). Arb. *nazr*. **116, 121, 181.**

Offering, sacrifice : *Mannat*, a vow, an offering; *qurbán*, a sacrifice, offering, oblation. Both terms come from the Arb.

Office, an : *Daftar*, *daftar-khána*, a place of business, has been brought into use since our arrival in the country. Per.

2. The suffix *tá'í*, *táyá*, is in a few instances used in the sense of "office" : e.g. *wazír-tá'í*, the office of prime minister; *shwánk-táyá*, the office of goatherd; etc. It is the Pakh. *tob*.

Officer, official, an : In the case of a European we may use the English word *afsar*. All Indians come under the term '*uhda-dár*, rank-holder, office-holder, an Arabic-Persian compound.

Off side, the : *Haw-án ganokh án-gurí phalaw-a azh avzár b-íth*, that fool mounts from the off side (that fool the-off side (direction) from mounted becomes). All the times I have seen him mount. **131.**

Offspring : *Āñ-hí aulád ne-y-ath*, did he have no offspring? (Him-of offspring not-was?) *Má ki astún án-hí phusht ún*, we are his offspring (we who are him-of the-offspring are). From the Arb. and Per. respectively.

To rob a man who has no son is to court bad luck for oneself. This is somewhat analogous to our "robbing the widow and orphan". The father who has not got a son is never happy. And this is true of both Muhammadans and Hindús.

Often : *Má tha-ra ba'z dhaka gwashta ki hachho ma khañ*, I have often told you not to do so (me-by thee-to many times it-was-said that thus not act). *Dhaka* is a corr. of *daf'a*, time, which comes from the Arb. **58, 116, 155, 156.**

Oil : *Āñ-hí nánwán zahrín-e tel asten*, there is mustard oil in it (it-of in mustard oil is). *Tel*, oil. *Roghan* is sometimes used in the same sense. Sin. *telu*, Hin. *tel*, oil.

"The possibility of the discovery of oil on the Frontier and its effect on the prosperity of the inhabitants of independent territory has often been discussed, and it is interesting to note that prospectors are

turning their attention to the Marri country in Eastern Baluchistan. Already one company has been given a concession there, and in the neighbouring Bugti territory the Nawab is hoping to obtain revenue from a grant of permission to explore with the same object in view. In Baluchistan proper licences to prospect for oil have been issued to two companies."—*The Pioneer*.

Ointment : *Haw-e malham zakhm-ar mán-de*, apply this ointment to the sore (this ointment the-sore-to apply). The Per. *marham*. 116.

Old : *Edha ya phír-e zál lath dast níánwán phedhagh-e*, here comes an old woman with a stick in her hand (here an old woman stick hand in coming-is). *Phír*, old ; an old man. As it stands immediately before its noun it is followed by *e*. Per. 41, 106.

2. *Kuhna n-en, nokh-e asten*, it is not old, it is new (old not-it-is new-it-is). *Kuhna, kahna, kaun-e*, old : when speaking of things. Per., Kur.

Old age : *Ma-na phírí mán-agh-e*, old age is approaching (me-to old-age coming-is). *Phír*, old, *phírí*, old age. Per. 106.

Older : *Thau azh má mazann en*, you are older than I am (thou than me big art), *Mazann*, big ; old. Compare this with the same idiom in Hindí and Urdú : *wuh tum se bara hai*, he is older than you, but lit., he you than big is.

Old woman, an : *Haw-án phírand án-hí máth en*, is that old woman his mother ? (That old-woman him-of the-mother is ?) *Phírand, phírund, phírund-e zál*, an old woman. Per. *pír*, old. Sin. *randí*, a woman. In Hin. *rand*, *randá*, stand for "widow".

Oleander, the : *Jaur náz-bo en*, the oleander has a sweet smell (the-oleander sweet-smelling is). The *nerium oderum*. *Jaur*, poison.

Olive, the : The term heard used is *hath*. It is the *olea cuspidata*, or wild olive.

Omens, to take : *Ramali-á gwashta, maroshí phála jatha na khan-án, zuma en*, the soothsayer replied that he could not cast omens that day, it being Friday (the-soothsayer-by it-was-said to-day omen struck not I-can-make Friday it-is). *Phál, fál*, an omen, augury. It may be used with *janagh*, to strike, or, *phirainagh*, to throw, cast. Arb. *fál*, an omen. 155, 156, 168.

Meeting a woman first when setting out on a journey, or proceeding to transact some important business, is considered a very bad omen. When this happens men will turn back and make a fresh start later. This may be witnessed in any part of India, but chiefly among Muhammadans.

On : *Dag níánwán ma-na gáli bítha*, he met me on the road (the-road on me-to meeting he-became). "On the road" becomes "in the road". *Níánwán*, in. Per. 110.

2. *Ma 'sh-án qadah mez chakhá bí*, and I tell you the cup must be on the table (I say the-cup the-table on will-be). *Chakhá* is the preposition we hear oftenest used in the sense of "on". It is the Pakh. *tsakhah*, about, near, etc. 103, 131.

3. *Haw-án burz-e koh sar-a bavr asten*, there is snow on that high hill (that high hill on snow is). *Sar-a*, on, from the Per. *sar*, head.

4. *Má haw-e gálwar sara pha wath-án galgal khutha*, we quarrelled on this point (us-by this matter concerning among ourselves a-quarrel was-made). This is the Pakh. *sara*. 58, 155, 156.

5. *Azh ma-i phalaw-a sadh mar khushto shuthagh-ant*, on our side a hundred men were killed outright (from us-of the-side a-hundred men having-been-killed went). The enemy having killed them. 17, 121, 181, 220.

6. *Go bugti-a jang khutha-ish*, they made war on the Bugtis (with the Bugtis war was-made-them-by). *Go* is the Per. *bá*. 155, 156, 158a.

7. *Mañ dighár-a khapta*, he fell on the ground (on the ground he-fell). As *mañ* very often means "in" only the context can tell us which is intended. Hin. *meñ*. 110.

On, as we journeyed : *Dem-a shutho shaf rosh bítha*, as we journeyed on day broke (forward having-gone night day became). And, *dem-a shutho shaf khapta*, as we went on night fell. *Dem*, the face ; *dem-a*, before, in front. Per. *adim*, the face. 110, 121, 181.

Once : *Án sál sara kh-ákht*, he used to come once a year. This is the Pakh. *sara*. Note the difference between it and the Per. *sar* : *án haw-e bhit sar-a nishtiy-ath*, he was sitting on this wall (he this wall-of the-top-on seated-was). 114, 141.

Once, at : *Thau yá-bar-a bhágyá biagh lotagh-en*, you wish to be rich all at once (thou one-time-at rich to-be desiring-art). *Yá-bar-e* is used in much the same way. Per. *yak*, one, and *bár*, time. 17, 106, 180.

2. *Khadhe, mañ ín velá*, when ? At once. He had asked when he should go. The pronoun *ín* is from the Per., but *velá*, *welá*, from the Pan, etc.

3. *Nín ma-na de*, give it to me at once. The object is left to be understood. Pakh. *nan*, San. *nú*, Kur. *nhá*. 116, 120.

4. *M-akht-a be-y-ár-í*, bring it at once (at-once bring-it). For *mañ wakht-a*, *mañ haw-e wakht-a*, etc. 116, 158a.

Once upon a time : *Yá-bar-e bhágyá saudágar-e ath*, once upon a time there lived a wealthy merchant (once a-wealthy merchant was). Per. *yak*, one, *bár*, time, etc. 8.

One : *Ma-na das, ma thán yak-e-ar de-án-í*, tell me, to which one of you am I to give it? They had asked him to give it to one of them. *Thán* is not often so used. 131, 158a.

2. *Edha charo yak en*, there is only one here (here only one is). It usually becomes *yá* before a consonant.

One another, to trust: *Áñ-hán yak duhmí chakhá pat na khanagh-án*, they do not trust one another (they the-one the-other on trust not making-are). *Yak*, one, *duhmí*, second, other. All Baluchí numerals hail from the Per., with the exception of a very few from the Hin. 106.

One . . . another : *Khas-e e rang-a gushagh-e khas-e án rang-a*, one says this, another that (someone this way-in saying-is someone that way-in). *Khas*, anyone, someone, is the Per. *kas*, one, anyone, someone. 90, 106.

One by one : *Yak-e tharain-en be-y-ár-en*, bring them back one by one (one-by-one cause-to-return bring). D. The full sentence is not given. *Yak*, one, *yak-e*, one at a time, etc. Per. 116.

One or two : *Bale, yak do hand-a chí-e shikár asten*, yes, there is a little shooting in one or two places (yes one two places-in some shooting is). Do not translate "or" by *yá*, and do not put *hand* in the pl. 17.

Oneself, to say to: *Gudá pholokh-á dil-a gwashta ki e sai ant, ma yak án, ma phade-án*, the robber then said to himself that as there were three of them and he all alone he had better make off (then the-robber-by the-heart-in it-was-said that these three are I one am I shall-flee). *Dil-a gwashagh*, to say to oneself. Per. 103, 155, 156.

One-third : *Saimí hişsa*, one-third. And, *chíárumí hişsa*, one-fourth. And so on. *Hişsa* comes from the Arb. through the Per. 52.

Onion, onions: *Má phimáz dí khish-ún, thom dí khish-ún*, we grow both onions and garlic (we onions also cultivate garlic also cultivate). *Whasar, wasal*, the wild onion. Per. *piyáz*. Sin. *basaru*. 131.

Only : *Ma-í gwara charo yak asten*, I have only one (me-of with only one is). *Charo, chare, charoe*, only. Sin. *chharho*, only ; alone.

2. *Ma-na yak-e miletha, tha-ra do miletha*, I have received only one, you have received two (me-to one-only has-been-received thee-to two have-been-received). *Yak, yakh*, one ; *yak-e, yakh-e*, only one : the *e* of unity. After *do* we may use the verb in the pl., but it is not necessary or usual. 206.

Only begotten : *Án-hí ekawá bachh ham-esh en*, this is his only begotten son (him-of the-only son this is). One, solitary. Per.

Open : *Pand churíá ath*, was the bundle open ? (The-bundle open was ?) Hin. *chhuráná*, to set free.

Open, in the : *Kíchah-a e rang-a kár bíagh-e*, do such things occur in the open ? (The-street-in this kind-of work becoming-is ?) Per. *kúchah*. 17, 106.

Open, to : *Shwá-í sandúq churá khan-án*, may I open your trunk ? (You-of the-box open I-may-make ?) *Churá khanagh*, to open a box, bag, or anything similar. 131.

2. *Galo-a bokhta na khan-en*, cannot you open the door ? (The-door opened not you-may-make ?) *Bozhagh, bokhta*, to open, is generally used with reference to "a door", "windows", etc. It is also used when speaking of "undoing a knot". 168.

3. *Nín chham-án phat*, now open your eyes (now your-eyes open). *Phatagh, phatatha*, to open ; generally when speaking of the eyes, mouth, and hand. Sin. *patanu*, to open ; etc. Hin. *phatná*, to be torn, split, rent, etc. 116.

Open, to fall : *Galo bukhto khapta*, the door fell open (the-door having-opened fell). *Buskagh, bukhta*, to become loose ; open. *Khapta* here signifies "suddenness" : the door suddenly opened. E. Tur. *bosh*, loose. 110.

Open fire, to : *Gudá má-í tof-ání daf bukhtagh-ant*, then our guns opened fire (then us-of the-guns-of the-mouths opened). Idiom. We sometimes come across the English expression "our guns spoke". *Bushkagh, bukhta*. To open ; to go off as a gun. In E. Tur. we have *bosh*, loose, open. 110.

Openly : *Mañ sahrá'í-a án go má duzwá'í khat*, openly he is my friend (in the-open he with me friendship makes). An adverbial phrase, the place of which can be taken by *sahrá'í-a* or by *sahrá'igha*. Arb. *zahara*, to appear. In Per. and Urdú we have it in the form *zahir*, apparent. 130, 131.

Opinion : *Ma-í chana shikár sánga shutha*, in my opinion he has gone out shooting (me-of the-opinion-in sport for he-has-gone). *Chana*, opinion. San. *chintá*, thought, consideration. 110.

Opium : *Savav ham-esh en ki an afim khash-í*, the reason is that he smokes opium (the-reason this is that he opium smokes). Lit. draws. Hin. *afim*. Per. *afyaun*. 131.

Opportunity : *Nin ma-na wajah dátha-í*, he has now given me an opportunity (now me-to an-opportunity has-been-given-him-by). Arb. 155, 156, 158a.

2. *Ma-í chana e jawá'en naubat en*, I consider it a splendid opportunity (me-of the-opinion-in this a-good opportunity is). Occasion. From the Arb. through the Per. 44.

Opposite : *Malang ma-í dem-o-dem oshtáthiy-ath*, Malang stood opposite to me (Malang me-of face-to-face standing-was). Per. 122.

Opposite direction, from the : *'Sh-ángo duzhman ákhta*, from the opposite direction came the enemy (from-that-direction the-enemy came). Or, from the-opposite side. *Ash + an + go*. Per. 110.

Opposition : *An hachí zidd na khan-í*, he will show no opposition (he any opposition not will-make). Spirit of opposition, spirit of contrariness. Arb. 103.

2. *An chi barábari khutha khan-í*, what opposition will he be able to offer ? (He what opposition made will-be-able-to-make ?) Emulation, rivalry. Frequently pronounced *barávarí*. Per. 168.

Oppress, to : *Go gharív-an zor ma khan*, do not oppress the poor (with the-poor force not use). Lit. make. *An-hání chakhá zúlm ma khan*, do not oppress them (them-of on oppression not make). Per. and Arb. respectively. 116.

Oppressor, an : *Haw-an zálím shá-í gwashtí khadhe gir-í*, that oppressor will not listen to you (that oppressor you-of the-word when will-take ?) The interrogative negative. Arb. 103.

Or : *Hai maroshí e hál bítha hai zí bítha*, did this happen to-day or yesterday ? (Either to-day this matter happened or yesterday it-happened ?) *Hai . . . hai*, either . . . or. Per. *khwáh . . . khwáh*, either . . . or. 110.

2. *Shwá-í bráth-an warná an ki phír an*, are your brothers young or old ? (You-of the-brothers young are or old are ?)

Ki, or. But *ki* . . . *ki* cannot be used for "either . . . or". From the Per.

3. *Aḥmad rav-í yá mír khán*, Ahmad or Mír Khán will go. Per. 103.

4. *Yak do*, one or two. "Or" remains untranslated. But *gíst, gíst o yak míl bí*, it will be about twenty miles. Again, *dah-nem*, ten and a half.

Orange, an : *Pha rūpiyá thau chikar-e narinj deagh-en*, how many oranges are you giving for a rupee? (For a-rupee thou how-many oranges giving-art?) *Pakh. nāranj*, Hin. *nārangí*. 106.

Orator, an : *Wath-í chana án jawd'en gushokh en*, in his own estimation he is no end of an orator (himself-of the-opinion-in he a-good speaker is). The noun of agency got from *gushagh*. Per. *gufan*. 117.

Orchid, an : The only term we have to offer is *dighám*, that given by Dames and Mayer. The origin of the word is uncertain.

Ordeal, test, trial : *Amzúdah sakhía girán bí*, the ordeal will be a severe one (the-ordeal very severe will-be). The Per. *ázmúdah*. *Char*, an ordeal by fire, to get at the truth. This is probably never practised now. 103.

Order, an : *Thau hukm na ashkhutha*, have you not heard the order? (Thee-by the-order not has-been-heard?) *Pharmán*, an order, royal order, ukase. From the Arb. and Per. respectively. 65, 155, 156.

2. *Án shá-í gwashtí na gir-í*, he will pay no heed to your orders (he you-of the-saying not will-take). But more in the sense of "advice". From *gwashagh*. 103.

Order, command, to : *Sarkár-á án-hánra hukm dátha ki shwá thi bar-e wath-í ramigh mehar fatlár-a ma cháren-en*, government has ordered them not to graze their flocks and herds in Fatlár again (government-by them-to an order has-been-given that you another occasion-on yourselves-of the-flocks-of-goats flocks-of sheep Fatlár-in not graze). *Khas-e-ar hukm deagh*, to order anyone, give anyone an order. Arb. *hukm*, an order, a command. Per. *dádan*, to give. 201.

2. *Ma-i galphán-ára gwash thau maroshí sakhí sarwar-a sáni bí, tha-í wázhá ham-odha rav-í*, order my syce to meet me at Sakhí Sarwar to-day (me-of the-syce-to say thou to-day Sakhí Sarwar-at present be thee-of the-master even-there will-

go). All that has to be observed is that the order be put in the *direct form*. **116.**

Order, in order that : *E sánga ki ma na gind-án-i*, in order that I should not see it (this purpose—for that I should not-see-it). Sin., Pakh., etc. **131, 158a.**

Ordered, to be : *Ma-na hukm miletha bángah-á qalát-a ba-rau*, I have been ordered to proceed to Kelát to-morrow morning (me-to an-order has-been-received to-morrow-morning Kelát-to go). The wording of the order is repeated. We might have inserted *ki* after *miletha*. **206.**

Ordinance, an : *Thau kithán fará'iz zikr khanagh-en*, of what ordinances are you speaking? (Thou what ordinances-of mention making-art?) Obligations. Of law or religion. An Arb. pl. **86, 106.**

Ordure : *Edha gíth bo en*, there is a smell of ordure here (here ordure-of a-smell is). Per. *gúh, guh*.

Origin : *Haw-e sai phallí yá shalwar en*, these three sections claim a common origin (these three sections-of one ancestor is). Lit. trousers. The word is often thus used in the sense of "ancestor", "progenitor".

2. *Shuhrat e rang-a paidá bítha*, the origin of the rumour is as follows (the-rumour this manner-in invented became). And then the manner of the origin is introduced, usually prefaced by *ki*. Per. **110.**

Originally : *Aulí-a baloch azh halab-a ákhtagh-án*, originally the Baloches came from Aleppo (first-at the-Baloches from Aleppo came). From the Arb. *awwal*. **110.**

Originate, to : *E shuhrat chi rang-a paidá bítha*, how did this rumour originate? (This rumour what manner-in produced became?) *Paidá bíagh* is the Per. *paidá búdan*. **110.**

2. *E daryá azh haw-án koh-án dar-khafagh-e*, this river originates in those mountains (this river from those mountains issuing-is). Lit. out-falling-is. Per. *dar*, out. Kur. *kaftin*, etc., to fall. **106.**

Ornament, ornaments : *Shá-i zál wath-i zewar shawashkagh-e*, your wife is selling her ornaments (you-of the-wife herself-of the-ornaments selling-is). Jewels, jewellery. Other terms are *sath, gahán, gahá*. Per. **106.**

Muhammad forbade the wearing of ornaments by men whether of gold or silver. An exception appears to have been made in the matter of signet rings, ornamented swords, and similar articles.

Orphan, an : *Nîn thau yatim en, nîn thau chi khan-en*, you are now an orphan ; what are you going to do ? (Now thou an-orphan art now thou what wilt-do ?) *Yatim*, an orphan. Per. 103.

The term *yatim* signifies "a fatherless child", not necessarily one who has lost both parents. *Yatam*, to be fatherless, is the Arb. root from which it comes into Per. How such children are to be treated is lengthily laid down in the Qorán, *sura* iv.

Orpiment : Use the Hin. term *hartál*, the yellow arsenical compound.

Ostrich, an : We may use *shutur-murgh*, the camel-bird, or *rumbagh-e murgh*, the running bird. Both words are well understood. The first is a Per. compound, the second, a Sindhi-Persian compound.

Other : *Nîn án-hi dohmí dast-a bur-eth*, now cut off his other hand (now him-of the-other hand cut-off). *Dohmí*, *duhmí*, other, second. The ordinal number. Per. 116.

2. *Ma-i jawáb ham-esh en*, I have no other reply (me-of the-reply even-this is). The emphatic form of the demonstrative. 71.

Others : *Thih-ání dem-a juz-ún*, let us go in front of the others (the-others-of in-front let-us-go). *Thí*, other, another. The letter *h* is inserted to prevent the two vowels clashing. Kur. 131.

2. *Thau wath-i sánga thígh-án ártha khan-en*, you can bring others for yourself (thou-thyself-of for others brought can-make). Give these to me. *Thígh* is the same as *thí*. The spelling is euphonic. 168.

Otherwise : *Inna, baloch-ání tuman-án be-sekh gandagh b-ant*, otherwise the Baloch people will become weak and effete (not the-Baloches-of the-tribes weak effete will-become). *Inna*, not, and if not, otherwise. Alternatives are *ar na*, *ar ki na*. 103.

Otter, an : *Maroshí má yá jánwar ladhura wájh-a dítha*, I saw an animal to-day that resembled an otter (to-day me-by an-animal an-otter like was-seen). Sin. *ludhiro*. 58, 155, 156.

Ought : *Tha-ra phasav deagh munásib ath*, you ought to have replied (thee-to a-reply to-give becoming was). Just, fit, etc. *Gazar-en*, a corr. of *gharz-en*, is occasionally used as *cháhiye* is in Urdú and Hindí, that is, impersonally. Arb. 203.

Out : *Mashe án dar-a shuthagh-etha shikár sánga*, but he had gone out shooting (but he out gone-had shooting for). The

sentence is incomplete. *Dar*, out, outside ; *dar ravagh*, to go out ; to escape. From the Per. 112.

2. *Sharr-e warná-e zál-e dar-khapto ákh̄ta azh cháth̄-a*, a beautiful damsel came up out of the well (a-beautiful young woman having-issued came from the-well). *Azh*, from, out of. Other forms are *ash*, *chi*, *ch'*. Per. *az*, *zi*, from. 110.

Out, to go : *Rosh-e chíár-e baloch dar-khapta-ghant shikár khanagh-a*, four Baloches went out hunting one day (one-day four Baloches out-went hunting to-make). *Dar-khafagh*, *dar-khapta*, to come out, issue, etc. *Khafagh*, to fall. Kur. *kaftin*, etc. 110, 119.

2. *Thau dar-khaf, ba-rau wath-í loqh-a*, you get out, and make off home (thou out-fall go thyself-of the-house-to). *Dar-khafagh*, *dar-khapta*, to come out, issue, etc. 17, 116.

3. *Ma dar-a shuthagh-ethán*, I had gone out (I out gone-was). I had gone outside. Per. 112.

Outlaw, an : *Gushante ki pásván-án gumattí khashtagh-e mardum-án athant*, the raiders are said to have been Gumattí outlaws (they-saying-are that the-raiders Gumattí outlawed men were). From *khashagh*, *khashta*, to turn out, etc. Per. 122.

Outside : *Dar-a khash be-y-ár-í*, drag it outside (outside-to drag bring-it). *Dar*, outside, *dar-a*, to the outside. Both verbs are in the imperative, second person singular. Note that the pronominal is attached to the last verb only. Per. *dar*, door. 158a.

2. *Maidán-a dar-khaf*, come outside ; come into the open if you wish to fight. 17, 116.

Outturn : *Mashe imbara paidáwári jawán bí*, but this year the outturn promises to be good (but this year the-outturn good will-be). *Paidáwári*, outturn, yield, etc. From the Per. 103.

Should a lizard touch the hand of the housewife when churning she will expect the outturn of butter to be considerably increased. This very rarely happens, however, as the house lizard is an exceedingly timid reptile.

Outwardly : *Sahrá'íg̃ha gharíb nigáh phedh-ágh-e*, outwardly he appears a poor man. From his appearance one would be led to think he was a poor man. From the Arb. *zahara*, to appear. 106.

Oven, an : *Má gozhd tanúr láf-a khutha*, I put the meat in the oven (me-by the-meat the-oven into was-put). Lit. was-

made. The Baluch oven is, however, a flat stone termed *tháfagh*, the heater. *Pátár*, a hole dug in the ground for roasting meat, etc. *Tanúr* comes from the Per. **58, 155, 156.**

Over : *Gudá gokh drik dátho máh sar-a azh shutha*, then the cow jumped over the moon (then the-cow a-jump having-given the-moon on from went). Said after listening to an exaggeration. This is the Per. *sar*. *Azh*, we think, may be left to be understood. **110, 121, 181.**

2. *Án-hání chakhá pahrá dáth-e*, have you put a guard over them? (Them-of on a-guard has-been-given-you-by?) *Chakhá*, on; over. Pakh. **155, 156, 158a.**

3. *Phadátha duz-á, bhit-a drik dátha*, the thief fled and jumped over a wall (it-was-fled the-thief-by a wall-over a-jump was-given). Inflect the object jumped over. **155, 156.**

4. *Haw-án hand burz-a kharo bítha ki haw-odha faqir gor ath*, it halted over the mendicant's grave (that place over standing it became that there the-mendicant-of the-grave was). Speaking of a small cloud. *Burz*, high, upper, etc. Per. *burz*, *barz*, high, height. **110.**

5. *Dirá chakhá pahal astén*, is there a bridge over the river? (The-river on a-bridge is?) Pakh. *tsakhah*.

Over, it is all : *Bítho shutha*, it is all over. The Urdú and Hindí *ho gayá*.

Over, past : *Án rosh-án gwasto shuthagh-ant*, those days are over (those days having-passed gone-are). *Guzagh*, *gwasta*, *gwashta*, to pass; *ravagh*, *rapta*, *shutha*, to go. Per. *guzashtan*, to pass; *raftan*, to go. These two verbs are often heard used together; *guzagh-ravagh*, to pass, pass away. **110, 121, 181.**

Overbearing : *E rang-e zorákh-e mar khas-e-ar pasand n-en*, no one cares for an overbearing person of this kind (this-kind-of overbearing person anyone-to pleasing not-is). Per. *zor*, force. **41, 204.**

Overcoat, an : *Zamistán-a shá-r nokh-e khawáh bhá-giragh bí*, you will have to buy a new coat in the winter (the-winter-in you-to a-new coat to-buy will-be). **203.**

Overcome, to : *Má na ashkhutha ki kha-ía azh khá-ía sobh zurtha*, I have not heard who has overcome whom (me-by not it-has-been-heard that whom-by from whom victory has-been-snatched). *Sobh ziragh*, *sobh zurtha*. **84, 155, 156.**

Overcome by, to be : *Bachh-ar thun mán-ákhta*, the child was

overcome by thirst (the-child-to thirst had-come). But the meaning would have to be helped out by the context. **206.**

Overflow, to : *Shaf-a dirá azh kandí-án dar-khaptagh-etha*, the river had overflowed its banks during the night (the-night during the-river from its-banks over-flowed-had). Per. *dar*, out. Kur. *kaftin*, to fall. **112.**

2. *Ma ví ki phílav bítho rish-í*, let us trust it does not overflow (not may-it-be that full having-become it-will-spill). *Rish-í*, *rish-í*, from *rishagh*, *rikhtha*. Per. *rikhtan*.

Overhanging : *Án dranjagh-e khamund bun-a waptiy-ath*, it was lying under the overhanging cliff (it the-overhanging cliff under lying-was). Beetling. **122.**

Overlay, to : *Ma án-hí chakhá thangav charain-án*, am I to overlay it with gold? (I it-of on gold may-cause-to-be-mounted?) From the Hin. *charhána*, to put on, etc. Any other noun may take the place of *thangav*. **131.**

Overseer, an : *Haw-án rosh-a sambarokh sání ne-y-ath*, the overseer was absent that day (that day-on the overseer present not-was). The noun of agency of *sambaragh*, *sambartha*, to arrange. *Názir*, a supervisor, overseer. From the Sin. and Arb. respectively. **117.**

Overshadow, to : *Haw-án maz'en maz'en drashk kull bágh chakhá sáh khanain-ant*, those mighty trees overshadow the whole garden (those big big trees the-whole garden on shade cause-to-be-made). Per. *sáyah*. **44, 131.**

Overtake, to : *Ma dag níánwán an-híar gálí bíthagh-án*, I overtook him on the road (I the-road on him-to meeting became). The person overtaken is put in the dative case. **110.**

2. *Shwá-í ambráh go án-hán goñ-khapta*, did your servant overtake them? (You of the-servant with them with-fell?) *Go khas-e-a goñ-khafagh*, to overtake anyone. **110.**

3. *Ákhto musáfir-ár goñ-khapta-í*, he overtook the traveller (having-come the-traveller-to with-fell-he). Here the person overtaken is put in the dative. **110, 158a.**

Overtaken, to be : *Logh-a ravagh-ethán ki dag-a ma-na haur-á gipta*, I was going home when I was overtaken by rain on the way (the-house-to I-going-was when the-road-on me rain-by was-caught). *Tha-ra haur-á gipta*, were you caught in the rain? **17, 107, 155, 156.**

Overtaken by sleep, to be : *Wháv-á gipta, bítho 'akistha-í*, she

was overtaken by sleep (sleep-by was-caught having-become slept-she). *Bítho* appears to be brought in to show the gradual approach of sleep. Per. *khwáb*, sleep; a dream. Arb. 'aks, reflection: sleep being looked upon as the reflection or shadow of death. **158a.**

Overthrow, to: *Jhat-e phadhā haw-án horg-e şandúq-án jahl-a burz-a khanagh khapta*, after a little he began to overthrow the empty boxes (a-moment after those empty boxes down up to-make he-began). *Ondo-bondo khanagh*, to overthrow, turn topsy-turvy. *Jahl* is from the Arb. and *burz* from the Per. **41, 174.**

Overtook: *Yá maz'en daryá kharagh-a shaf khapta-ish*, night overtook them on the bank of a large river (a large river-of the-bank-on night fell-them-to). *Khafagh, khapta*, to fall: lit. and fig. **17, 44, 110, 158a.**

2. *Haidar, chákur ahmad, khuní bíthagh-ant, goñ-dátha-ish*, Haidar, Chákur, and Ahmad went in pursuit and overtook them (Haidar Chákur Ahmad pursuing became overtook-them). Lit. with gave them. Per. **110, 158a.**

Overwhelm, to: *Mauj bozhí gharg khant*, the waves will overwhelm the boat (the-waves the-boat overwhelmed will-make). Immersed, sunk. Arb. **130.**

Owe, to: *Hau, ma-í sai gíst rūpiyá án-hí chakhá en*, yes, he owes me sixty rupees (yes me-of three twenty rupees him-of on are). There is no need of putting the verb in the pl. here. The person owing the money is put in the genitive and followed by *chakhá*, on.

2. *Inna, án-hí gíst rūpiyá tha-í chakhá en*, no, you owe him twenty rupees (no him-of twenty rupees thee-of on are). It is exactly the same idiom.

3. *Shwá-í hachí wám go án-hía n-en*, he does not owe you anything (you-of any debt with him not-is). *Wám*, debt. Pah. *avám*, debt. Per. *vám*.

4. *Nín ma-í wám guar thau ba'z en*, you owe me a good deal as it is (now me-of debt with thee much is).

Owing to: *Imbara kham-e bawar khapta. E savav-a ba'z toba hushk bíthagh-án*, this year owing to a scanty fall of snow many springs have dried up (this year little snow fell this reason-for many springs dry have-become). *E savav-a*, or, *azh e savav-a*, for this reason, owing to this. From the Arb. through the Per. **110.**

Owl, an : *Chákur hachho gush-í, chákur-ár gugh 'aql en*, Chákur says so ! Chákur has about as much sense as an owl (Chákur thus says ! Chákur-to an-owl-of the-understanding is). Don't talk to me about Chákur. *Gugh*, the great owl, and *gosho*, the little owl. *Pakh. gúngai*, an owl. **131, 202.**

The owl is a bird of ill omen. The kite and the jay also are considered unlucky birds. One does not wish to see any of these when setting out on a journey.

Own, one's : *E ma-í jind túfak en*, this is my own gun (this me-of own gun is). *E tha-í jind-egh en*, is this your own ? *Jind*, own, self. *Sin. jind*, body. **93.**

2. *Bale, án-hí jind-egh en*, yes, it is his own (yes him-of self-of it-is). From the *Sin. 93.*

3. *Tha-í ninjen wath-í chí-e dighár asten*, have you any land of your own ? (Thee-of own self-of any land is ?) *Ninjen, ninjen, ninje, own. Hin. nij*, own, personal.

4. *E túfak tha-í wath-í ki haidar-egh en*, is this your own gun or does it belong to Haidar ? (This gun thee-of thyself-of or Haidar-of is ?) **17, 92.**

Own, to : *Án lerav-gal kha-igh en*, who owns that string of camels ? (That string-of-camels whom-of is ?) The genitive case, predicative form, of the interrogative pronoun. **84.**

2. *Haw-e mál ma-í tha-í nem-o-nem en*, each of us owns half of this property (this property me-of thee-of half-and-half is). **58, 65.**

3. *Shá-r lerav ba'z ant*, do you own many camels ? (You-to camels many-are ?) But the dative case is generally confined to possession of the abstract. **202.**

4. *Án-hí gwara mál-maweshí ba'z ath*, he owned many cattle (him-of with cattle many were). The pl. is not required. *Mál* may be used by itself to signify "cattle" when the meaning is "property".

Own, to make a thing one's : *Ma-í loqh wath-í khuth-ish*, they have made my house their own (me of the-house themselves -of has-been-made-them-by). For *khutha-ish. 155, 156, 158a.*

Owner : *Mádhin wázhá-r phajía be-y-ár*, bring the owner of the mare with you (the-mare-of the-owner along-with-you bring). Also *bohtar, malik*. From the *Per., Lah., and Arb.* respectively. **116.**

Ox, oxen : *Ān-hān havdah khaighar-ān duzi khutho burthant*, they carried off seventeen oxen (them-by seventeen oxen theft having-made were-carried-off). *Khaighar*, *khair*, *kārigar*, an ox. *Gokh*, a cow, is very often used in the same sense. *Pakh. ghwayai*.

2. *Yá jukht daggav*, a yoke of oxen. From the Sin. *dago*.

There are still a few simple souls in India who believe that the earth is supported by an ox, who in turn is supported by a fish. Who or what supports the fish we are left to guess. Earthquakes are accounted for by explaining that the patient ox sometimes gets tired, and shifts his load from one horn to the other.

P

Pace, a : *Chi drashk-a gíst gám bí*, it will be some twenty paces from the tree (from the-tree twenty paces it-will-be). Per. 103.

Paces of a horse : *Án-hí raftár ma-na pasand n-en*, I do not like his paces (him-of the-paces me-to pleasing not-are). Is. Motion, gait. Per. 204.

Packing, wrapping : *Gind, khas-e-á barzí chákitha*, look, someone has cut open the packing (look someone-by the-packing has-been-cut). The covering of a bundle. From the Per. *barz, burz*. 8, 90, 155, 156.

Pad, a : *Zen bun-a gaddí ma dár, án hushk n-en*, do not put the pad under the saddle, it is not dry (the-saddle under the-pad not place it dry not-is). Hin. *gaddí*. 116.

Paid, to be : *Bale, wázhá, haw-án hisáb barávar bítha*, yes, sir, that account has been paid (yes, sir, that account level has-become). An idiomatic use of the Per. *barábar*. 110.

Pain, a : *Maroshí ma-í phusht-díl-a dor en*, I have a pain in the middle of my back to-day (to-day me-of the-middle-of-the-back-in a-pain-is). *Dor*, pain : generally external. *Thau dorokh en*, are you in pain ? Sin. *dokhiro*, pain. Hin. *dokrá*, old, decrepit. 17.

2. Internal pain is usually referred to as *dard*. But the distinction is not always observed. *Zakh-girokh*, the pains of travail.

Pain, to : *Ma-í phád-h-muchh ba'z dard khanagh-e*, my ankle pains me a good deal (me-of the-ankle much pain making-is). *Dard*, pain ; *dard khanagh, dard khutha*, to pain, ache. 106.

Pain, to be in : *Hau, ma ba'z dard waragh-án*, yes, I am in great pain (yes, I much pain eating am). We eat a variety of things in the East, from champagne to insolence. 106.

Painful : *Zakhm dor biagh-e*, is the wound painful ? (The-wound painful becoming-is ?) The substantive has here the force of an adjective. 106.

Pains, trouble : *Má ba'z phol-phurs khutha*, I took great pains to find out (me-by much searching-asking was-made). A Sindhí-Persian compound. *Ba'z* is from the Arb. 58, 155, 156.

Paint, to : *Ma án-hí chakhá rang charáin-án*, am I to paint it ? (I it-of on paint shall-cause-to-be-mounted ?) *Rang* may be Hin. or Per. Hin. *charhána*, to put on, etc. **103.**

Painter, a : *Án go rázá phajía shutha bí*, he must have gone along with the painter (he with the-painter with gone must-have). The term appears to be applied to anyone who uses colours. The Per. word *rangráz* is in use.

Pair, pairs : *Do jorá shalwár du^zitha-í*, he stole two pairs of trousers (two pairs trousers were-stolen-him-by). *Jorá*, a pair, and *shalwár*, trousers, are in apposition. The English preposition "of" disappears. Sin. and Hin. **155, 156, 158a.**

2. We also hear *jukht*, *juft*, *jár*, *jawár*, used. These come from the Per. *juft* and *júr*. In Kur. the word becomes *jút*.

Palace, a : *Án wakht-a saudágar bachh nishtagh-etha mahall sar-a*, at that moment the merchant's son was sitting on the roof of the palace (that time-at the-merchant-of the-son seated-was the-palace on). *Mahall*, a palace. Arb. *halla*, to alight. **17, 112.**

2. *Haw-e mári kha-í sánga tháhinagh-ant*, for whom are they building this palace ? (This palace whom-of for they-building-are ?) *Mári*, a large house with an upper storey. Sin. *mári*, *mári*, the upper storey of a house. **106.**

Palate, the : *Án-hí tálo n-en, án choñ gush-í*, he has no palate, how should he be able to speak ? (Him-of a-palate not-is he how may-speak ?) Also, *mikh*. Sin. *táruñ*, Hin. *tálú*. **131.**

Palm, of the hand : *Dast-díl* is the word used. It is a Per. compound, of course. *Ma-í dast-díl-a*, on the palm of my hand.

To gravely insult an Eastern turn the palm of your hand towards his or her face. Housewives when quarrelling may often be seen doing this. We suppose it means "I have done with you". But there appears to be a good deal more in the gesture than this.

Palm, the date palm : *Khají*, *khurma*, the *phoenix dactylifera*. The first is Sin. and the second Per. *Phísh*, the dwarf palm, the *chamærops ritchieana*.

Palsy : *Án-híar larzagh en*, he is suffering from palsy (him-to palsy is). Lit. trembling. Per. *larzah*, Kur. *larz*. **202.**

Pan, a : *Karchí níánwán grádh-í*, cook it in the pan (the-pan in cook-it). A misuse of the Hin. word *karchhá*, a ladle, etc. **116, 158a.**

Pan, of a matchlock, the : *Gosh níánwán hachí darmán n-en*,

there is no powder in the pan (the-pan in any powder not-is). Lit. ear. Also *macha*. Per. *gúsh*, the ear.

Pan, to flash in the : *Darmán-á lab chattha*, the powder flashed in the pan (the-powder-by the pan (lip) was-licked). *Chatagh chattha*. Sin. *chatanu*, Hin. *chátná*. 155, 156.

Panel, panels : *Galo har do takhta sisthagh-ant-ish*, they smashed both panels of the door (the-door-of each two panels were-smashed-them-by). Per. *takhta*, a board. 155, 156, 158a.

Pang, sudden pain, a : *Nín dí án dam-e dam-e dard khangh-e*, even now there is a pang at times (now also it at-times at-times pain making-is). Per. *dard* and *kardan*. 106.

Pankhá, a : *Thau jhalli kár-a ne-y-ár-en*, don't you use a *pankhá*? (Thou a-*pankhá* use-into not bringest?) Sin. 131.

Pant, to : *Saro-e shaf sáh jan-ána rapta*, he continued to pant all night long (all night breath striking he-went-on). Short, quick breathing. Per. 41, 172.

Pap, breast, nipple : *Chukh chúch loṭagh-e*, the child wants the breast (the-child the-breast wanting-is). Of humans. Hin. *chúchí*. 106.

Papa : *Án dam-e dam-e abbá gush-i*, now and again he says "papa" (he sometimes sometimes "papa" says). Speaking of a child learning to talk. From the Arb. through the Hin. 131.

Paper, a : *Ma tha-ra e kághadh dast-a de-án*, I shall give you this paper by hand (I thee-to this paper hand-by shall-give). *Kághadh*, paper, a paper; letter. Arb. *kághaz*, paper. 17, 103, 201.

Parable, a : *E rást-e qisṣav en ki miṣal en*, is this a true story or a parable? (This a-true story is or a-parable is?) Simile. Arb. We may omit the first *en*. 41.

Paradise : *Bihisht shá-i sánga n-en*, paradise is not for you (paradise you-of for not-is). But for good Muhammadans only. The belief. From the Per. Zend *vahista*, San. *vasistha*.

The Arabic term is *al-jannah*, the garden, and it is known to every Muhammadan. To judge from the description of it given in the Qorán it appears to be an entirely satisfactory place to live in. That given in *súra vi*, 12-39, must have helped to bring many doubters into the fold. For ourselves we do not think that the allurements so convincingly set forth were ever intended to be taken in a figurative sense. "Rivers of wine," "couches with linings of brocade," "damsels with retiring glances," "blooming youths go round with goblets and ewers of flowing wine." O Islam! Almost thou persuadest me. Assuredly no place for John Knox and Martin Luther.

Parallel : *Bhit-ân baráwar baráwar osár-eth*, build the walls parallel to one another (the-walls even even build). In Urdú, also, this Per. compound is sometimes used in the sense of "parallel". **116.**

Parched, dry : *Har hand-a dighár hushk ath*, everywhere the ground was parched (every place-in the-ground parched was). Per. **17.**

Parched grain : *Chí-e sálagh ân-híar de*, give him a little parched grain (a-little parched-grain him-to give). Speaking of a sick horse. **116, 201.**

Pardon : *Thau mu'áfi lotagh-a ákhtagh-eñ*, have you come to ask for pardon? (Thou pardon to-ask-for come-art?) Arb. **110, 119.**

Pardon, to : *Hair, ma tha-ra mu'áf khan-ân*, very well, I shall pardon you (very-well I thee pardoned shall-make). From the Arb. **103.**

The teaching of the Traditions appear to be that a *believer* may go on sinning without any great risk so long as he or she goes on asking pardon of God.

Parents : *Shá-í máth-phith zindagh ant*, are your parents alive? (You-of the-mother-father alive are?) Only the last member of a compound inflects : *shá-í máth-phith-ání*, of your parents.

Parrot, a : *Tha-í tútá thaukh-a khuth khat*, can your parrot talk? (Thee-of the-parrot speech made can-make?) *Tútá, totá*, a parrot. Per. *túti*, a parrot, parroquet. **168.**

Parsimonious : *Thewagh-e 'umr-a hariş ath*, he was parsimonious all his life (all his-life-during parsimonious he-was). Greedy, avaricious. Arb. **17, 41.**

Part, for most : *Geshtar hachho b-íth*, for most part it is so (generally thus it happens). The Per. *beshtar*. **131.**

Part, portion : *Ma dahmí bahar gir-ân*, I shall take a tenth part (I a-tenth part shall-take). Share. Per. *bahrah*. **103.**

Part, rôle : *Wázh-ár gwar wath-í ambráh ravagh jawán n-eñ*, it is not the part of a master to go to his own servant (a-master-to to himself-of the-servant to-go right not-is). The final long vowel of *wázhá* is omitted before the suffix *ar* or *ár* : two vowels are not required. **118.**

Part the hair, to : *Ma tha-í phut rand-ân*, I shall part your hair (I thee-of the-hair shall-comb). *Randagh, randitha*, to smooth; comb. Per. *randídan*, to smooth. **103.**

Partiality : *Qází mundo riyá'í na khan-í*, the judge will never show partiality (the-judge at-all partiality not will-make). This term may also mean "dissimulation". It comes from the Arb. through the Per. **103.**

Parti-coloured : *Haw-án khambar-e gokh chikar-e shír deagh-e*, how much milk does that parti-coloured cow give? (That spotted cow how-much milk giving-is?) Naturally spotted or otherwise. Cattle are frequently stained with crude paints to guard against the evil eye, etc. **89, 106.**

Particular, particulars : *Nín thewagh-e hál ma-na de*, now give me all the particulars (now all the-particulars me-to give). Tell me all about it. *Hál*, particulars, circumstances; news. Arb. **116, 201.**

Particularly : *Adam khán sakhía siyáral-e mar en*, Adam *Khán* is a particularly astute person (Adam *Khán* a-very astute man is). *Sakhía* is derived from the Per. **41.**

Particularly, especially : *Har do bráth sharáv war-ant, khuśúsan ahmad*, both brothers drink, but particularly Ahmad (each two brothers wine drink especially Ahmad). Only a very few of these Arb. adverbs are in use in Balochí. **131.**

Particularly good : *Án ba'z jawá'en mard ath*, he was a particularly good man (he a-very good man was). As regards morals or efficiency or both : an all-round man. **44.**

Partly : *Azh esh-án chí-e rok en chí-e mál en*, partly in cash and partly in kind (from these some cash some property is). *Azh esh-án*, etc., from these rupees paid in compensation, etc. *Chí-e rok chí-e mál*, some cash some kind, partly in cash partly in kind. The example is part of a longer sentence.

Partner, a : *Aulí-a sai sharíkh athant*, at first there were three partners (formerly three partners were). For the Per. *sharík*, which comes from the Arb. **17.**

Partridge, a : *Mashe khawinjar-án udar tho shuthagh-án*, but the partridges flew away (but the partridges having-flown went). *Khawinjar* in the North and *kapingjar* in the South. *Siyáh-gwar*, the black partridge; *kavg*, the red partridge. Sin. *kabhri*, a black partridge. **110, 121, 181.**

Party, a : *Ávár bítho yá thála b-ún*, let us unite and form one party (united having-become one party let-us-be). Company. Pakh. *tolai*, Sin., Hin. *tolí*. **121, 131, 181.**

Party, individual : *Duhmī mar chī gush-ī*, what will the other party say ? (The-other (second) man what will-say ?) Per. 103.

Pass, a : *Ān-hān kohar dag daf-a shuthagh-ethant*, they had gone to the mouth of the Kohar pass (they the-Kohar road-of the-mouth-to gone-had). *Dag*, a road ; *daf*, a pass through hills, the mouth of a pass ; *khandagh*, a pass over the crest of a hill ; *gwarband*, a pass between two hills ; *tahauk*, *thauk*, a mountain pass ; general term. 112.

Pass, as time, to : *Rosh guz-ī na, ma thau chī kār khan-ūn*, time passes slowly ; let us do something (the-day passing-is not I thou some work let-us-do). *Guzagh*, *gwasta*, to pass. The contingent future is here used for the present imperfect. Per. *guzashtan*, to pass. 131.

Pass, to come to : *Gudā bī-āna bī-āna har do-e brāth murtho shuthant*, and it came to pass that both these brothers died (then becoming becoming each two brothers having-died went). In the course of time, etc. *Bī-āna* is the present or imperfect participle of *biagh*, to be, become. 120.

Pass by, to : *Chhorav-e ākhto gwasta*, a boy passed by (a-boy having-come passed). *Agh*, *ākhta*, to come, and *guzagh*, *gwasta*, *gwashṭa*, to pass. Both verbs come from the Per. 110, 121, 181.

2. *Nīn ma-ī galo-a azh bītho shutha*, he has just gone past my door (now me-of the-door by (from) having-been he-has-gone). We have the same idiom in Urdū and Hindī. 110, 121, 181.

Passenger, a : *Shā-ī jahāz chakhā chikhtar musāfir athant*, how many passengers were on your ship ? (You-of the-ship on how-many passengers were ?) Travellers. From the Arb. through the Per.

Passion, to be in a : *Ān-hīā ba'z zahr gipta*, he got into a great passion (him-by great anger was-taken). The Arb. *qahr* and Per. *girifan*. 77, 78, 155, 156.

Passionate : *Geshtar trund-e mizāj nar n-eñ*, as a rule he is not a passionate individual (generally a-fierce temper-of man not-he-is). Harsh, fierce, sour-tempered. Pakh. *tund*, *tursh*. 41.

Pass through, to : *Thīr azh ān-hī phāgh pār gwasto shutha*, the bullet passed through his turban (the-bullet from him-of the-turban through having-passed went). *Pār*, the other side, is

from the San. through the Hin., and *guzagh*, *gwasta*, *gwashta*, from the Per. verb *guzashlan*, to pass. 110, 121, 181.

Pass time, to : *Rosh chi wájh-e-a gwázenagh-ant*, how do they pass the time? (The-day what way-in they-passing-are?) *Gwázenagh*, *gwázenthā*, to pass, cause to pass. *Rosh gwázenagh*, to spend or pass the day. 106.

2. *Rosh-a ham-edha bhorain-ún* let us pass the day here (the-day here let-us-pass). But lit., let us break. Pan. 131.

3. *Tha-í bráth shaf ham-edha bí*, will your brother pass the night here? (Thee-of the-brother the night even-here will-be?) Note this use of *biagh*, *bítha*, to be, become. 103.

Past, the : *Ān gwastagh-e hálwar en*, that is a thing of the past (that a-past affair is). *Guzagh*, *gwasta*, *gwashta*. Per. *guzash-tan*. 122.

Pasture : *Jídh 'sh-edha dír en*, is the pasture far from here? (The-pasture from-here far is?) Grazing-ground, jungle. Arb.

Pasturage : *Imbara rem ba'z kham en*, there is little pasturage this year (this-year grass very little is). Also *renv*.

Patch, a : *Ān-hí chakhá azh wath-í zál-a yá ks'én pairwand doshain*, get your wife to sew a small patch on it (it-of on by thyself-of the-wife a-small patch cause-to-be-sewn). Per. 44, 116.

Patch, to : *Ān wath-í shalwar-dr parcha deagh-etha*, he was patching his trousers (he himself-of the-trousers-to a-patch giving-was). When I saw him last. Per. *parcha*, a bit, piece, etc. 107, 201.

Paternal : *Gudá áríf-e haqq bábat-a gushagh khapta*, then he began to talk of paternal rights (then paternal rights concerning to-talk he-began). Lit. fell, fell to talking of his paternal rights. 174.

Path, a : *Jáh-a jáh-a rung-ráh ba'z tankh ath*, in places the path was very narrow (places places the-path very narrow was).

Patience : *Shá-r mahl-a dáragh ath*, you should have had patience (you-to patience to-have it-was). *Mahl*, patience. Arb. *mahala*, to proceed slowly and leisurely. 203.

Patient : *Khishálá ham-esh en ki sardár mahla-dár-e mard n-en*, the difficulty is the chief is not a very patient individual (the-difficulty this is that the-chief a-patient man not-is). *Mahla-dár*, patience-holding, patient. An Arabic-Persian compound. 41.

Patient, a : *Pha ná-duráh-án sánga daf-a dár*, keep silent for the sake of the patients (for the-sick for the-mouth hold). *Duráh*, well, in health; *ná-duráh*, unwell; a patient, sick person. Sin. 116.

Patronage : *Shá-í parwash en*, it is due to your patronage, it is by your favour. A very poor imitation of the Urdú *áp kí parwarish hai*. Per.

Pattern, a : *Ma-na gudh namúna de*, give me a pattern of the cloth (me-to the-cloth-of a-pattern give). Sample. Often pronounced *nimúnah*, which is the present-day Per. 116, 201.

Pattern, fashion : *Án-hí chúch-a mundrí jawá'en gháretr ath*, he had a ring of a beautiful pattern on his little finger (him-of the-little-finger-on a-ring a-good pattern-of was). *Gháretr*, pattern, fashion. Sin. *gharañu*, Hin. *gharná*, to fashion, 17, 44.

Paunch, belly, the : *Jhat-e án-hí láf gind*, just look at his paunch ! (A-moment him-of the-belly look-at.) It was rather in the way on account of its tremendous size. 116.

Pauper, a : *Bháyá chi, ma jarídá án*, rich did you say ! I am a pauper (rich what ! I a-pauper am). *Jarídá*, *pindokh*, *gharív*, *pakír*, etc.

Pause : *Sáhi mundo na b-íth*, there is never a pause (pause at-not is). We are at it all the time. Per. 131.

Pavement : *Koh-farosh chakhá kh-osht-ún*, let us stand on the pavement (the-pavement on let-us-stand). Lit. stone-flooring. The Per. *sang-farsh*. 131.

Pavilion, a : *Jirgah man haw-án haimah bí*, the council will meet in that pavilion (the-council in that pavilion will-be). A large tent. Per. *khaimah*. 103.

Paw : *Bing chambav-a kuntagh en*, there is a thorn in the dog's paw (the-dog-of the-paw-in a-thorn is). Sin. *chambo*.

Pay, to : *Thau pha chi án-hía adá na khanagh-en*, why do you not pay him ? (Thou for why him paid not making-art ?) *Adá*, payment or discharge of a debt. From the Arb. 106.

2. *An-hánra sadh rūpiyá chati deagh bítha*, they had to pay a fine of one hundred rupees (them-to a-hundred rupees fine to-give became). The subject to *bítha* is *sadh rūpiyá chati deagh*. In Urdú and Hindí *bítha* would be represented by *pará*, fell, or *hu'á*, became. 203.

Pay, wages : *Dah dah rūpiyá án-hání mājib bí*, their pay will be ten rupees each (ten ten rupees them-of the-pay will-be).

Mújib, pay. Sin. *mauwájivu*, Pakh. *mauwájib*. From the Arb. **103.**

2. *Hau, pagár ma-na miletha*, yes, I have received my pay (yes pay me-to has-been-received). *Ma talab lotagh-án*, I want my pay. The first comes from the Sin. and the second from the Arb. **206.**

Pay, what did you, etc. : *Ma-na das, chi bhá bitha*, tell me, what did you pay? (Me-to point-out what price became?) *Bhá*, price. Sin., Hin. *bahá*, price. **110.**

Pay one out, to : *Rosh-e-a án tha-ra gind-í*, he will pay you out some day (some-day he thee will-see). And have it out with you. Idiom. *Gindagh, dítha*. Per. **8, 17, 103.**

Peace : *Azh hair-a har khas vash en*, peace has brought happiness to all (through peace everyone happy is). *Hair*, welfare ; peace. Arb. *khair*, good, excellent, etc.

2. *Dost, şulho bitha*, my friend, peace has been declared (friend peace has-taken-place). Or, *şulhah*. The Arb. *şulh*. **110.**

Peace, to make : *Shá pha wath-án hair khutha na khan-en*, cannot you make peace between yourselves? (You between yourselves peace made not can-make?) *Hair khanagh, hair khutha*, to make peace. We have heard *pha wath-áni*. Per. *khair*, well, happy. **168.**

Peace-offering, a : *Haw-e mádhin bar, e tha-í muhnt en*, take this mare as a peace offering (this mare take-away she thee-of a-peace-offering is). You have not had your share of the spoil, so take this mare, etc. *Muhnt*, share of spoil, reward of trouble taken.

Peacock, a : *Áñ-hí gura yá mor do kahev athant*, he had one peacock and two peahens (him-of with one peacock two peahens were). Sin. *moru*, Hin. *mor*.

Peak, summit, a : *Áñ phawád en, daryá jahlí phalaw-a*, it is a peak to the east of the river (it a-peak is the-river-of the-east direction-in). *Phawád*, a mountain peak. Hin. *parbat*. **17.**

Pearl, a : *Thau khurús durr qışşav parhitha*, have you read the fable of the cock and the pearl? (Thee by the-cock the-pearl-of the-fable has-been-read?) *Murvadhır, motí*, a pearl. From the Arb., Per., and Hin. respectively. **65, 155, 156.**

Pebble, pebbles : *Zawdr-ar chaghal deagh-ethant*, they were throwing pebbles (pebbles-to a-throw they-giving-were). Apparently a pl. **107.**

Peck, to : *Thau wath-í whard chugagh-en kukkar wájh-a*, you peck at your food like a hen (thou thyself of the-food pecking-art a-hen after-the-manner-of). *Chugagh*, *chugtha*. Sin. *chuganu*, Hin. *chugná*. 106.

Peckings : *Gunjisk-á guashita, edha chekh ne-y-ant*, said the sparrow, "there are no peckings here" (the-sparrow-by it-was-said "here peckings not-are"). Scattered grain. 155, 156.

Pedestrian, a : *Phesha do piyádhagh rasithagh-ant*, two pedestrians arrived first (first two footmen arrived). *Piyádhagh*, a person on foot. Per. *piyáda*, a footman ; foot-soldier. 110.

Peel, rind : *Be-shak má chillur war-ún*, undoubtedly we eat the peel (certainly we the-rind eat). Sin. *chhilu*, Hin. *chhilká*. 131.

Peel, to : *Má síf mundo na chill-ún*, we never peel our apples (we apples at-all not peel). *Chillagh*, *chillitha*. Sin. *chhillanu*, Hin. *chhílná*. 131.

Peep, to : *Thau jhátí na janagh-etheñ*, were you not peeping ? (Thou a-peep not striking-wert ?) Of course, you were. Sin. *jhátí*, Pan. *jhát*. 107.

Peg, a : *Haw-án khil chakhá tang-eth-í*, hang it on that peg (that peg on hang-it). Sin. *kilo*, etc., Hin. *kíl*, *khil*. 116, 158a.

Pellet, a : *Kham-e galol-án ma-na be-y-ár de*, bring me a few pellets (a-few pellets me-to bring give). *Galol*, a clay pellet. Such as that shot from a bow by small boys. They are hardened in the sun. Hin. *gulel*, a pellet-bow. 116, 201.

Pen, for cattle, etc., a : *Jub thán hand-a en*, where is the cattle-pen ? (The-cattle-pen what place-in is ?) *Jub*, a pen for cattle ; *kud*, a pen for calves ; *bhándá*, *gundo*, a pen for sheep ; *jhok*, a pen for camels. *Bhándá* and *jhok* come from the Sin. 17, 88.

Pen, for writing, a : *Nokh-e qalam be-y-ár, e prushta*, bring a fresh pen, this is broken (a-new pen bring this is-broken). *Qalam*, a pen, reed-pen. Arb. 41, 110, 116.

Penis, the : The term used everywhere is *kher*. Per. *kír*, Kur. *kír*, Pakh. *genr*.

Penny, a : *Nín án gushagh-e ma tha-ra yak bito dí na de-án*, he now tells me he won't give me a penny (now he saying-is I thee-to one four-anna-piece even not shall-give). *Bito* is often thus used in the sense of our "farthing", "half-penny", "penny". 103, 106, 201.

2. *Ma tha-ra sai digh na de-án*, I shall not give you a penny (I thee-to three pice not shall-give). *Digh*, a pice, a copper coin. 103, 201.

People, the : *Ráj sindh-egha hachho gushagh-ant*, the people of the Indus valley say so (the-people Sindh-of thus-saying-are). *Ráj*, subjects, people. The suffixes *egh* and *egha* are those most generally heard after proper nouns. Hin. *ráj*, state, kingdom. 106.

2. *Thewagh-e jahán hachho gushagh-e*, all the people say so (the-whole world thus saying-is). *Jahán*, the world, is often used in this sense by the Baloch, just as it is by ourselves. Per. *jahán*, the world. 106.

3. *Koh-ání 'alam maz'en duz ant*, the people of the hills are great thieves (the-hills-of the-people great thieves are). '*Álam*, people, men ; creatures. A word that is in everyday use. Arb. '*alima*, to know. 44.

4. *Dunyá chi gush-í*, what will people say ? (The-world what will-say ?) Per. 103.

Pepper : *Murján*, pepper, general term ; *siyáh-e murján*, black pepper ; *sohr-e murján*, red pepper ; *drázh-e murján*, long pepper. Arb. *marján*, a seasoning herb.

Pepper, to : *Áfshik-a chí-e murján mán-khañ*, pepper the soup just a little (the-soup-in a-little pepper put). 116.

Per : *Gushante án phanch rúpiyá sadh máh phar máh-igha giragh-e*, they tell me he takes five per cent per month (they saying-are he five rupees one-hundred month on month taking -is). And similarly with other percentages for other periods. 106.

2. *Mard mard phadha phanch rúpiyá*, five rupees per man (man man after five rupees). And similarly for any other numbers. Per. *pas*. Sin. *puñon*.

Peradventure, perhaps : *Nawán haur gwár-í*, peradventure it may rain (perhaps rain may-rain). It is a compound : *na + bí = na + wí = na + wán*. 131.

Perceive, to : *Má dítha ki e mar ravagh-a n-en*, I perceived that the man would not go (me by it-was-seen that this man going-of not-is). *Gindagh, dítha*, to see, is often used in the sense of "to perceive". The same idea obtains in English. Per. 58, 118, 155, 156.

2. *Guddá ma sahíh bíthagh-án ki e mar duz en*, then I

perceived that he was a thief (then I aware became that this man a-thief is). Sure, certain. Arb. **110.**

Perception : *Tha-í bodh philavi-a gár bítha*, have you lost all sense of perception? (Thee-of the-perception entirely lost has-become?) Are you a fool? Hin. *buddhí*. **110.**

Perch, to : *Murgh bál gipto shutho shákh-a nishta*, the bird flew away and perched on a branch (the-bird wing having-taken having-gone a-branch-on perched). Or, sat. *Nindagh, nishta*, to sit, and in the case of a bird, to perch. Per. *nishastan*, to sit. **17, 110, 121, 181.**

Perchance : *Nawán dñ-híá chí na dítha*, perchance he has not seen anything (perhaps him-by anything not has-been-seen). *Nawán*, perchance, perhaps. **77, 78, 155, 156.**

Perennial : *Áñ dwázhdah máh butav en*, it is a perennial plant (it twelve months of a-plant is). *Siyáh-áf*, a perennial stream. Per.

Perfect : *Thau aşulá ganokh en*, you are a perfect fool (thou an-original idiot art). *Aşulá*, from the first, original; *aşulá ganokh*, a born fool, a perfect fool. Arb. *aşl*, root, origin.

2. *Áñ phakká ganokh dí en*, in addition, he is a perfect fool (he a-perfect fool also is). This is the Urdú idiom made up with *pakká*.

Perfectly : *Áñ-háñra jawání-a málim en*, they know perfectly well. An adverb. Also, *jawáníkha*, and even at times, *jawánígha*. From *jawán*, good, etc.

2. *Inna, tha-ra jawá'en yát en*, no, you remember perfectly well (no thee-to good remembrance is). **44, 204.**

Perfumed : *Mahlíj, shá-í sá uhash-bo en*, my dear, your breath is perfumed (dear-one you-of the-breath sweet-smelling is). *Misk mushtagh-e daf*, a perfumed mouth, but lit. a-musk-rubbed mouth. Per.

Perhaps : *Nawán shutha sail khanagh-a*, perhaps he has gone for a walk (perhaps he-has-gone a-stroll make-to). *Nawán*, perhaps. **110, 119.**

2. *Kaizán rav-ant, ham-edha thar-ant*, perhaps they may go and return here (perhaps they-may-go here they-may-return). *Kaizán, khaizán*, perhaps, perchance: it affects both verbs. Arb. *qazá*, divine decree. In Per. we have it in the forms *qazará, qazá-kár*, by chance, etc. **131.**

Perish, to : *Do şadh musáfir gharq bíthagh-án*, two hundred

passengers perished (two hundred passengers swallowed-up became). In the sea. *Gharq* comes from the Arb. 110.

Perjury : *Haw-e rang-a gushagh darogh-e qasam bí*, to say so will constitute perjury (this manner-in to-speak a-false oath will-be). *Darogh* comes from the Per., but *qasam* from the Arb. 103, 118.

Permanent : *Thewagh-e 'umr-a ham-odha nishtagh-ethant*, they were permanent residents of the place (their-whole lives-during there they-had-lived). 112.

Permission : *Ma wath tha-ra ijázat de-án*, I shall give you permission myself (I myself thee-to permission shall-give). Sanction, authority. Arb. 103, 201.

Permit, to : *Án-hía ma-na gushagh-a ne-y-ishta*, he did not permit me to speak (him-by me to-speak not-was-permitted). *Ilagh*, *ishta*, to permit, allow. Per. *hishtan*, Kur. *hílán*, *hishtin*. 77, 78, 155, 156.

2. *Ma tha-ra ravagh-a ne-y-il-án*, I shall not permit you to go (I thee to-go not-shall-permit). Per. *hishtan*, Kur. *hílán*, *hishtin*. 103.

Permitted, to be : *Edha án-hánra shikár khanagh ikhtiyár n-en*, they are not permitted to shoot here (here them-to hunting to-make authority not-is). *Ikhtiyár*, power, authority, and right, liberty, etc. Arb. *khára*, to possess anything good. 202.

Perpendicular : *Phezdar zhing n-en*, the front pole is not perpendicular (the-front-pole perpendicular not-is). Erect. Pakh. *jig*, Sin. *sañon*.

Perpetual : *E rang-a duz-ána mir-ána duzí mirái ba'z shutho bíthagh-ant*, in this way perpetual thieving and fighting went on (this way-in stealing fighting thefts fights many having-gone became). The force of our words "perpetual", "continual", is contained in the Baluchí participles *duz-ána* and *mirána*. 110, 120, 121, 181.

Perpetually : *Thau ro har ro chí-e lotagh-en*, you are perpetually wanting something (thou day every day something wanting-art). Per. 106.

Perplexed, to be : *Án-wath-í dil nádánwán hairán bítha ki ma chákur-ár chí phasav de-án*, he grew perplexed as to what reply he should give to Chákur (he himself-of the-mind in perplexed became that I Chákur-to what reply shall-give). *Hairán*, perplexed, disturbed, etc. Arb. *hára*, to be bewildered. 103, 110.

Perplexity : *Ma hakko-bakko bíagh chí savav dítha na khan-án*, I can see no reason for your perplexity (I perplexed becoming-of any reason seen not can-make). Hin. 168.

Perquisite, perquisites : *Inna, ziyádahíá chí na bí*, no, there will be no perquisites. Extras, something over and above one's pay. Per. *ziyádah*, more. 103.

Persecute, to : *Khar tha-ra 'azáb deagh-e*, who is persecuting you? (Who thee-to torment giving-is?) Pain, torture. Arb. 106.

Persecution : *Yahúdí-ání 'azáb-deagh wakht-a*, during the persecution of the Jews (the-Jews-of the-persecution-of the-time-at). Lit. trouble-giving. 'Azáb comes from the Arb. 17.

Person, a : *Áñ chí khas en*, who is that person? (That what individual is?) *Haw-án shakhś*, what, that individual? Who, that person? From the Per. and Arb. respectively. 90.

Person, in : *Sherdil khán wath-í jind ákhta*, Sherdil Khán came in person (Sherdil Khán himself-of self came). *Wath-í wath, wath-í jind*, in person, but lit. self-of self. The first appears to be preferred. Sin. 92, 93, 110.

Perspiration : *Pagar punní-án kághadh chakhá trapagh khaptagh-ant*, drops of perspiration began to fall on the letter (perspiration-of drops the-letter on to-drop began). Sin. *pagharu*. 174.

Perturbed, to be : *Áñ wath-í murdánagh gasagh khapta*, he appeared to be greatly perturbed (he himself-of the-fingers to-bite began). Lit. fell : he fell to biting his fingers. Idiom. *Gasagh, gasitha*, to bite. Per. *gazídan*. 174.

Perverse : *Dingá-e álam en*, a truly perverse people (a-perverse people it-is). That we have to deal with. Sin. *dingo, wingo*, crooked. 41.

Pestilence : *Gushante ki shahr-a yá 'ajab-e rang wabá sahrá bítha*, they tell me some strange kind of pestilence has appeared in the city (they-say that the-city-in a strange kind-of pestilence apparent has-become). Plague, etc. Arb. 17, 41, 110.

Pestle, a : *Malang-á ma-na go jokan-a jatha*, Malang hit me with the pestle (Malang-by me with the-pestle was-struck). Or *jogindár*. The pestle used with the mortar in which grain is hulled. 155, 156.

Pet, to : *Nariyán-ár dílasa de, go wath heldá khan-í*, pet your

horse and make him accustomed to you (your-horse-to encouragement give with yourself accustomed make-him). Or, as we say, "make much of your horse." *Dilásá* is a Per. compound: *dil*, the heart, and *ásá*, tranquillity, quiet, etc. **116, 158a.**

Petition, request, a : *Ma-í yak-e šadá en*, I have a petition to make (me-of a request is). *Šadá*, a request, petition. Generally pronounced as simple *sadá*. Arb. *šadá*, a call, cry, etc.

2. '*Arží*, a written petition; '*arz*, a petition made personally; *dorkhwást*, a request. All these are in use. The last comes from the Per.

Petition, to : *Wazír-ár 'arz khutha-í ki ma-na b-il de ki rav-án*, he petitioned the minister to let him go (the-minister-to petition was-made-him-by that me let-go give that I-may-go). *Khas-e-ár 'arz khanagh*, to petition anyone. **116, 155, 156, 158a.**

Petitioner, a : *Abdullah nám yá suwáli-e ham-odha nishtath*, a petitioner named Abdullah used to live there (Abdullah the-name-of a-petitioner there used-to-live). *Suwáli*, a petitioner, suppliant : one who takes up his post near a shrine and stays there until his prayers are heard by the spirit of the saint. A lengthy business sometimes. Arb. *su'ál*, *suwál*, a question. **114.**

Petticoat, a : *Thau chit ján-a cho na khan-eñ*, why don't you wear a petticoat? (Thou a-petticoat thy-person-on why not makest?) You who talk like an old lady. Hin. *chit*, a rag, clout. **131.**

Pewter : *Inna, azh ruk-a jurithiy-e*, no, it is made of pewter (no from pewter it-is-made). For *jurithiya en*. *Ruk*, pewter : any mixed metal. The word is sometimes used in the sense of "steel". Sin. *ruku*, steel. **122.**

Phantasy, fancy : *E wahm ant, khayál ant*, these are mere phantasies (these imaginings are chimeras are). Both terms come from the Arb.

Phantom, apparition, a : *Áñ gushagh-e ki doshí má šúrat, ditha*, he declares he saw a phantom last night (he saying-is that last-night me-by an-apparition was-seen). *Shikil*, *drosham*, an apparition. *Šúrat*, shape, figure, etc., comes from the Arb. through the Per. **106, 155, 156.**

Pharisaical : *Haw-án namáz-phosh-e mard khai en*, who is that pharisaical-looking individual? (That prayer-clothed

man who is ?) There is something similar to this heard in Pakh. 41.

Phial, a : *Tha-í gura darmán sánga shísha en*, have you got a phial for the medicine ? (Thee-of with the-medicine for a-phial is ?) Per.

Philosopher's stone, the : *Thau páras zikr ne-y-ashkhutha*, have you not heard of the philosopher's stone ? (Thee-by the-philosopher's-stone-of mention not-has-been-heard ?) Hin. 65, 155, 156.

Phylactery, a : *Má ta'wiz chakhá imán na dáragh-ín*, we have no faith in phylacteries (we amulets on faith not place). At any time. Arb. 131.

Physic : *Chí-e darmán khan-eth*, take a little physic (a-little medicine make). Per. 116.

Physician, a : *Haqq-e hál ham-esh en ki ma tavív-a azh thurs-án*, the fact is I am afraid of physicians (the-true state this is that I physicians from fear). Many are. A Muhammadan practitioner. Arb. *tabíb*. 41, 131.

Pice, a : *Án-hí gura digh n-en*, he hasn't got a pice (him-of with a-pice not-is).

Pick, pickaxe, a : *Ginti dastagh busqagh-e*, the handle of the pick is getting loose (the-pick-of the-handle loose-becoming-is). *Tikam*, which is probably the Per. *tishah*, is in use. Hin. *gaintí*. 106.

Pick up, gather, to : *Án-hí zál bar-a shuthagh-etha, chí-e dár chinagh-a pha*, his wife had gone into the jungle to pick up some wood (him-of the-wife the-jungle-to gone-had some wood gather to). *Chinagh, chitha*, to pick up, gather, collect. Sin. *chinnu*, Hin. *chunná*, to gather, pick up. In the Per. we have *chidan*. 17, 112.

Picture, a : *Taswír díwar chakhá larkagh-e*, the picture is hanging on the wall (the-picture the-wall on hanging-is). Also *chitr*. Arb. and Hin. respectively. 106.

It is related of the prophet that he cursed heartily all painters and their works. At all events, it is particularly unwise to take photographs of mosques, graves, etc., without permission.

Piebald : *Haw-án garrá-e nariyán kha-ígh en*, whose is that piebald horse ? (That piebald horse whom-of is ?) But *haw-án garri mádhin ma-ígh en*, that piebald mare belongs to me. This is

rather peculiar in a language that knows no gender. *Khambar*, piebald. Lah. *garará*, *garará*. 84.

Piece, a : *Yá ksá-e-ñ gaphall ma-na dí bhorain de*, break off a small piece for me also (a small piece me-to also break give). *Gaphall*, a piece, bit, etc. Sin. *gapalu*, a lump of any eatable. 116, 201.

2. *Má khotagh cho khan-ún*, what shall we do with the pieces ? (We the-pieces what may-do ?) As they were speaking of the remains of a murdered man, we may take it that *khotagh* generally refers to *pieces of meat*. Sin. *khoti*, pieces of thread, etc. 131.

Piece, patch, a : *Áñ-hí chakhá yá nokh-e parcha dosh*, sew a new piece on it (it-of on a new piece sew). Per. 116.

Pieces, to break in : *Ma sind-án-i*, shall I break it in pieces ? *Sindagh*, *sistha*. Generally when speaking of hard substances. Per. *shikastan*. 158a.

Pierce, to : *Esh-ia go wath-í zahm-a phoh*, pierce it with your sword (it with yourself-of the-sword pierce). *Phohagh*, *phohitha*, to pierce, stab, spit. 116.

2. *Má esh-iar go meh-a subtha*, I pierced it with a nail (me-by it with a-nail was-pierced). *Subagh*, *subtha*. Per. *sumbidan*. 58, 155, 156.

Piety : *Taqrá maṭbal án-hánra málim n-eñ*, they do not know the meaning of piety (piety-of the-meaning them-to known not-is). *Hudha-thurs*, fear of God ; *párhezagh*, abstinence. Arb. 204.

Pig, a : *Ma-í bráth-á haw-án hand-a yak híkh go túfak-a jatha*, my brother shot a pig at the very same spot (me-of the-brother-by that-very place-at a-pig with a-gun was-struck). *Híkh*, a pig, wild pig. Per. *khúg*, *khúk*, a pig. 17, 155, 156.

Pigeon, a : *E kapot kha-ígh eñ*, whose is this pigeon ? (This pigeon whom-of is ?) *Kapot*, *kavot*, *kahne*, *kahní*, a pigeon. San. *kapot*, a pigeon. Through the Hin. 84.

Pilgrim, a : *Maroshí má ba'z hají-án díthagh-ant*, I saw a number of pilgrims to-day (to-day me-by many pilgrims were-seen). *Hají*, a pilgrim : when speaking of Muhammadans only. Arb. *hájí*, a pilgrim, from the root *hajja*, to go to (Mecca). 58, 155, 156.

Pilgrimage, a : *Áñ rawán bítha hajj-a*, he went on a pilgrimage (he going became a-pilgrimage-on). To Mecca, that is. Arb. *hajja*, to go or wander to (Mecca). 110.

The *hajj*, or pilgrimage to Mecca, is made during the month *zu'l-hijjah*.

Pillage, to : *Má-i mál-maweshí haddiání ákhto áwár khutho burthagh-ant*, the Haddiánís have pillaged our cattle (us of the cattle the-Haddiánís-by having-come collected having-made have-been-carried-off). *Áwár*, mixed, gathered together; collected : *áwár khanagh*, to round up, as cattle and sheep. **155, 156.**

2. *Haw-án-hiá shahr phullaintha*, it was he who caused the city to be pillaged (even-him-by the-city was-caused-to-be-pillaged). *Phullainagh*, *phullaintha*. The causal got from *phullagh*. Sin. *phuraṇu*. **77, 78, 150, 155, 156.**

Pillar, a : *Puhal yá píl-páya loritho shutha*, one pillar of the bridge was carried away (the-bridge-of one pillar having-been-washed-away went). *Píl-páya*, the supporting pillar of a bridge or building. *Sutún*, a pillar, column. Both words come from the Per. **110, 121, 181.**

Pillow, a : *Haw-e sarjah ba'z ksán eñ, thí be-y-ár*, this pillow is too small, bring another (this pillow very small is another bring). **44, 116.**

Pilot, a : *Sohav jaház chakha charitha*, has the pilot gone aboard? (The-pilot the-ship on has-ascended?) Sin. *súnhoñ*. **110.**

Pin, a : *Sih-e shá-i kár-a na kh-á-i*, won't a pin answer your purpose? (A-pin you-of the-use-into not will-come?) The Per. *síkh*, a spit. **8, 17, 141.**

Pine, the : *Tábút azh chíl-a jur-ant*, coffins are made of pine (coffins from pine are-made). *Chíl*, the *pinus longifolia*. It is also the name of the wood. Hin. *chír*, *chír*, *chíl*. **131.**

Pine, waste away, to : *Hachho hushk-ána hushk-ána murtho shutha*, he just pined away and died (thus drying-up drying-up having-died he-went). Per. *khushk*. **110, 120, 121, 181.**

Pinnacle, a : In most cases it will be found that the meaning of this English word can be got from *minár*, a column, etc., or from *sar*, the head.

Pioneers : *Sadh o shash lambar beldár-e palṭan*, the one hundred and sixth Pioneers. *Beldár-e palṭan ath*, was it a Pioneer regiment? *Ráh-bar*, *rah-bar*, a pioneer, a leader. *Bel-dár* is Per. **41.**

Pious : *Haqq-e hál ham-esh eñ dñ dín-dár-e mar ne-y-ath*, the fact is he wasn't a pious person (the-real case this is he a-pious man not-was). An Arabic-Persian compound. **41.**

Pipe, a : *Andar-a phor chikaq̄h-etha*, he was smoking a pipe inside (inside a-pipe he-pulling-was). The *phor* is generally made of clay, dried in the sun, or from the leaf of a certain tree. In the latter case it is smoked like a cigarette. 107.

Pipe, the musical instrument : *Dír-a yá shafánkh wath-i nar janagh-etha*, in the distance a shepherd was playing a pipe (the-distance-in a shepherd himself-of the-pipe playing-was). Lit. striking-was. Also *giroh*. Sin. *naru*, Hin. *nal*. 107.

The Baluch *nar* or pipe is some 30 inches in length. It is used in accompanying *daṣṭánaghs*. Speaking of the pipe, Dames has put it on record that "the *nar* accompaniments are graceful and melodious"! "God made all men and the devil made some," said a certain Irishman.

Pirate, a : *Mañ haw-án rosh-án daryá dáko athant*, there were pirates in those days (in those days sea robbers were). Hin. *dákú*. *Daryá*, the sea, a river, is a Per. word.

Pistachio : *Bhohí phishta pasand khan-ant*, monkeys like pistachios, monkeys like nuts. Per. *pistah*. 131.

Pistol, a : *Tha-i gwara druháni ath*, did you have a pistol? (Thee-of-with a-pistol was?) *Druháni*, *durháni*, a pistol.

Pit, a : *Mayat khad-e-a phirenthā-ish*, they threw the body into a pit (the-body a-pit-into was-thrown-them-by). The Hin. *khad*. 155, 156, 158a.

Pitch, as a tent, to : *Ma-i derav-a thán hand-a kharo khutha-ish*, where have they pitched my tent? (Me-of the-tent what place-in standing has-been-made-them-by?) Hin. *kharā*, standing. 17, 88, 155, 156, 158a.

2. *Shá-i tambu-ar haw-án drashk bun-a adaintha-ish*, they have pitched your tent under that tree (you-of the-tent that tree under has-been-pitched-them-by). *Adagh*, *adaintha*. Sin. *aḍanu*. 155, 156, 158a.

Pitcher, a : *Khas-e-á án-hí gharo bhorenthā*, someone broke her pitcher (someone-by her-of the-pitcher was-broken). Or, has been broken. *Gharo*, *gurrah*, a pitcher. Hin. *gharā*. 8, 90, 155, 156.

To meet a woman carrying an empty pitcher when setting out on a journey is looked upon as one of the worst omens. If the pitcher be full it is quite otherwise.

Pity : *Áñ-hí wásta ma-i dil-a chí-e rahm n-en*, I have not the least pity for him (him-of for me-of the-heart-in the-least pity not-is). Arb.

2. *Amsodh en ki an wath ne-y-ákhta*, pity it is he did not come himself (pity it-is that he himself not-came). A corr. of the Per. *afsos*. 110.

Place, a : *Thewagh yá hand-a athant*, they were all in one place (all one place-in were). *Jáh-a jáh-a khami en*, there is scarcity in places. Sin. *handhu*, Per. *já*. 17.

Place, it is not my : *Ma-na gwar thau ravagh jawán n-en*, it is not my place to go to you (me-to to thee to-go becoming not is). You being the servant should come to me. *Jawán* is found in Hin., Per., Kur., etc. 118, 204.

Place, to : *Rúpiyá ma-í dast-dil chakhá er-khan-eth*, place the rupee on the palm of my hand (the-rupee me-of the-hand-palm on down-make). *Er-khanagh*, *er-khutha*, to put, place. Per. *zír*, down, under, *kardan*, to do, make. 116.

2. *Chukh-ar kursí chakhá niyásthá-í*, she placed the child on the chair (the-child the-chair on was-placed-her-by). Seated. *Niyádhaqh*, *niyásthá*, *niyásthá*. Per. *nishándan*. 155, 156, 158a.

3. *Thau pand thán hand-a dáshta*, where did you place the bundle? (Thee-by the-bundle what place-in has-been-placed?) *Dáragh*, *dáshta*. Per. *dáshtan*. 65, 155, 156.

Place of, lieu of, in : *Án-hí hand-a ma wath-í túfak de-án*, I shall give my gun in place of it (it-of the-place-in I myself-of the-gun shall-give). Instead of. Sin. *handhu*. 103.

Plague : *Shahr-a wabá kichah garm en*, plague is raging in the city (the-city-in plague-of the-market (bazaar) brisk (warm) is). Cholera, pestilence. *Tá'un*, strange to say, is not often heard. Arb. 17.

One can to some extent understand the reluctance of a Muslim to leave a plague infected area when it is remembered that to remain and to die entitle him to be ranked as a martyr.

Plain, a : *Án maidán-a shutha*, he has gone to the plain, he has gone to obey a call of nature. Idiom. *Maidán* comes from the Arb. 110.

Plain, evident : *Ikhtar sahrá en*, so much is plain, so much is evident. From the Arb. root *zahara*, to become distinctly visible. Pakh. *kkhkárah*.

Plain, plains : *Gor man díghár b-án*, wild asses are found on the plains (wild-asses on the-plains are). Never in the hills where there is little or no grazing. Per. 131.

Plain, unadorned : *Ma sáda kághadh loṭagh-án*, I want plain paper. That is, blank paper. *Sáda mar*, a plain man, an artless individual. Per. 106.

Plains, of or belonging to the : *Má dighári baloch ne-y-ín*, we are not Baloches from the plains (we plain Baloches not-are). From *dighár*, land, etc. Per.

Plaintiff, a : *Gudá mudda'i-á chi khutha*, then what did the plaintiff do ? (Then-the-plaintiff-by what was-done ?) *Mudda'i*, a plaintiff, prosecutor. From the Arb. through the Per. 155, 156.

Plait, to : *Mard dí zál dí kik shishkagh-ethant*, husband and wife were plaiting reeds (the-husband also the-wife also reeds plaiting-were). And all the sturdy youngsters were helping. 107.

Plan, a : *Gudá má e rang-a šaláh khutha kí . . .* then we hit upon this plan . . . (then us-by this kind-of counsel was-made that . . .). *Tadbir*, *bandbozh*, are other common words. Arb. 58, 155, 156.

Plane, a : *Tha-i randa kunt en*, your plane is blunt (thee-of the-plane blunt is). Per. *randah*.

Plane, to : *Nín án-hí chakhá randa jan*, now plane it (now it-of on the-plane strike). Per. *randah zadan*. 116.

Plank, a : *Chikhta takhta pakar b-án*, how many planks will be required ? (How-many planks necessary will-be ?) Per. 103.

Plant, a : *Haw-e butav waragh-ígh ne-y-ant*, these plants are not edible (these plants eating-of not-are). Hin. *bútí*. 17.

Plant, to : *Khas-e-á khishta-i edha*, someone has planted it here. Literal. *Khishagh*, *khishta*. Per. 155, 156, 158a.

Plantain, a : *Haw-e mozh-án phakká ne-y-ant*, these plantains are not ripe (these plantains ripe not-are). Per. *múz*.

Plaster, to : *Yak-e-á chat go gil-a limbitha*, one plastered the roof with mud (one-by the-roof with mud was-plastered). While the others were busy doing something else. *Limbagh*, *limbitha*. Sin. *limbanu*. 8, 155, 156.

Plate, a : *Hírán*, a dish, plate ; *whán*, a tray ; *tháli*, a small tray. These are terms known to all. Per. *khwán* ; Sin. *tháli*, *thári*.

Plateau, a : There are at least two terms that approach in meaning our word " plateau " : *luq*, a plateau strewn with stones and boulders ; *már*, a clayey plateau. The first is the Per. *laq*,

a desert, and the second probably the Per. *már*, striking, etc.; a place where everything appears struck.

Platform, a : *Má saro-e shaf manhán chakhá nishtagh-ún*, we remained on the platform the whole night (we the-whole the-platform on sat). The *manhán* is used to shoot game from, or, when erected in a field to scare away birds from. Hin. *machán*. 110.

Platter, a : *Ba'z en, hiran ma chat*, there is plenty more, do not lick the platter (plenty is the-plate not lick). 116.

Play, to : *Chukh-chori verav-a lev khanagh-ant*, the children are playing in the courtyard (the-children the-courtyard-in a-game making-are). *Lev*, play, sport; *lev khanagh*, to play. Arb. *la'iba*, to play, sport. Pakh. *loba*, play. 106.

Play, to bring into : *Gudá zahm mán-ákhta*, then swords were brought into play (then the-sword in-came). And, *zahm mán-ne-y-ákhta*, swords were not brought into play, they did not use their swords. 110.

Play an instrument, to : *Án dambíro sáz khanagh-etha*, he was playing a guitar. Probably "tuning" would be more literal. Per. *sáz* and *kardan*. 107.

Playfellow, a : *Án ma-í ham-dam ath*, he was my playfellow (he me-of the-playfellow was). When we were boys. Per.

Plead, beseech, to : *Án-hía minnat khutho gwashta ki ma-na bashk de*, he pleaded to be forgiven (him-by entreaty having-made it-was-said that me-to forgiveness give). *Minnat* comes from the Arb. through the Per. 77, 78, 121, 155, 156, 181.

Pleader, a : *Shá khas-e vakíl khan-eth*, will you employ pleader? (You any pleader will-employ?) Lit. make. Arb. *wakala*, to entrust another with the management of one's affairs. 103.

Plead guilty, to : *Án-hía wath-í gunáh mannitha*, did he plead guilty? (Him-by himself-of the-fault was-acknowledged?) *Mannagh*, *mannitha*. Sin. *majapu*, Hin. *mánná*. 77, 78, 155, 156.

Plead ignorance, to : *Án gushagh-e ma-na samá n-en*, he pleads ignorance (he saying-is me-to information not-is). *Samá* comes from the Hin. 106, 202.

Pleasant, pleasing : *Hau, náz-e nadhar en*, yes, it is a pleasant prospect (yes, a-pleasant sight it-is). *Náz* is Per. 41.

Please, as you : *Tha-í rizá'í en*, as you please (thee-of the-

pleasure it-is). *Rizá'í*, pleasure, good pleasure. Arb. *razá*, to overcome one's displeasure.

Please, be kind enough to : *Mihrwání khañ, ma-í sánga thí-e c rang-e jorain*, please get me one made of the same kind (kindness make me-of for another this kind-of cause-to be-made). Not *mihrwání khutho*, kindness having made. The phrase thus differs from the same idiom in Urdú and Hindí. Per. *mihrbán*, kind. **116, 150.**

Pleased, to become : *Sháhib ba'z vash bítha*, the gentleman was very pleased (the-gentleman very pleased became). *Vash, wash*, etc., pleased. When used in the sense of the Persian *pasand* it puts the subject in the dative : *ín warná ma-na vash en*, I like this young man (this youth me-to pleasing is). **110.**

2. *Bale, ma-í chakhá ba'z rází bítha*, yes, he became much pleased with me (yes me-of on much pleased he-became). *Rázi*, pleased, is generally preceded by *chakhá*, on. Arb. *razá*, to overcome one's displeasure. **110.**

3. *Thewagh-e 'alam ba'z khush astán*, the people are all very pleased (all the-people very pleased are). *Khush*, pleased, happy. Per.

Pleasure, wish : *Thau chí loṭagh-en*, what is your pleasure ? (Thou what desiring-art ?) What can I do for you ? *Shá-í marzí chí en*, what is your pleasure ? What would you like me to do ? Hin. *loṭná*. *Marzí* comes from the Arb. **106.**

Pledge, a : *Na má qaul khutha na án-hía qaul khutha*, there was no pledge given or taken (neither me-by a-pledge was-made nor him-by a pledge was-made). Promise, agreement. Arb. **58, 77, 78, 155, 156.**

2. *Shá azh án-hía chí zámingíri gipta*, did you take any pledge from him ? (You -by from him any pledge was-taken ?) Security, guarantee. *Záminí* is seldom heard. From the Arb. through the Per. **65, 155, 156.**

Pleiades, the : *Har ganokh pañwar phajía-ártha khañ-í*, every fool can recognize the Pleiades (every fool the-Pleiades recognized can-make). Also *muchh pañwar*. Per. *parvín, parv*, etc., Pakh. *perúne*. **168.**

Plentiful : *Reñv murri ba'z bí*, grass will certainly be plentiful (grass certainly plentiful will-be). *Ba'z*, many ; much ; plentiful. From the Arb. *ba'z*, many ; sundry, etc. **103.**

2. *Bale, haur phílav-a wakht-a ákhta*, yes, the rains were

plentiful and timely (yes the-rain plenty-in time-in came). *Phílav*, *phílá*, complete, plentiful. Hin. *púrá*: *ú* has become *í* and *r* changed to *l*. **17, 110.**

Plenty : *Bale odha shikár ba'z en*, yes, there is plenty of sport there (yes there sport much is). *Ba'z*, much, many. Arb. *ba'z*, some, several.

2. *Imbara su-kál en*, this is a year of plenty. Lit. good-time. *Su*, good, is a San. prefix, and the opposite of *dus*, *dur*, and *du*, bad. Infrequent.

Pliers : *Tár sar go ambur-a khash*, pull the end of the wire with the pliers (the-wire-of the-end with the-pliers pull). Less frequently *zambur*. Per. **116.**

Plight : *Án-hí haráv-e thufákh ath*, his was a sorry plight (him-of a-bad plight was). *Ma-í haráv-e hál*, I am in a sad plight. **41.**

Plot, a : *Shá-í chana ham-ahdí en*, you think it is a plot ? (You-of the-opinion-in a-plot it-is ?) A mutual understanding, a mutual agreement. *Sázish* we have not heard used. A Persian-Arabic compound.

Plot, to : *Ma 'sh-án án whár-e trán bandagh-e*, I tell you he is plotting mischief (I say he bad counsel making-is). Lit. fastening-is. Compare *darogh bandagh*, to lie. **106.**

Plot of land, a : *Haw-án khishár hand-a*, in that plot of land (that cultivation-of place-in). *Khishár* comes from the Per., but *hand* from the Sin. **17.**

Plough, a : *E nokh-e nangár kha-ígh en*, whose is this new plough ? (This new plough whom-of is ?) *Nangár*, *nangar*, a plough. **41, 84.**

Plough, to : *Imbara mañ haw-e khishár-a ma nangar na bahain-án*, I shall not plough this field this year (this-year in this field I the-plough not shall-cause-to-be-put). Lit. shall-cause-to-flow. Hin. *bahána*. **103, 150.**

Ploughing : *Nín nangar khai bahain-í*, who will do the ploughing now ? (Now the-plough who will-cause-to-flow ?) *Bahagh*, *bahitha*, to flow ; *bahainagh*, *bahaintha*, to cause to flow, cause to move, etc. Sin. *vah'ínu*, Hin. *bahána*, to cause to flow, launch, etc. **103, 150.**

Pluck, to : *Bágh-a sáil khañ beshakk, lekin phúl ma sind*, you may walk in the garden certainly, but do not pluck the flowers (the-garden-in a-stroll make certainly but the-flowers not

pluck). Lit. break. *Sindagh*, *sistha*, to break, and when speaking of flowers "to pluck". Per. *shikastan*. 116.

2. *Má tha-ra esh-iar chith-ána dítha*, I saw you plucking it (me-by thee it plucking was-seen). *Chithagh*, *chitha*. Sin. *chhinanu*. 120, 155, 156.

Pluck out, to : *Haw-e kuntagh khash phiren*, pluck out this thorn (this thorn pluck-out throw-away). Two imperatives for the sake of emphasis.

Plum, a : The term generally used is *zard-áru*, the yellow plum. Per. *zard* and *álú*.

Plummet, a : *Mi'már chi, án sá'úl kár-a áragh na zánagh-e*, he a mason ! He does not know how to use a plummet (a-mason what ! He a-plummet use-into to-bring not knowing-is). Sin. *shála*, *sháhalu*. 106.

Plump, fat : *Tha-í chúrí-án lándav ant*, are your chickens plump ? (Thee-of the-chickens plump are ?) *Lándav*, plump, fat, in condition. Per. *luñbah*, *lumbah*, fat.

Plunder, spoil : *Áwar chi khutha-ish*, what did they do with the plunder ? (The-plunder what was-done-them-by ?) Per. 155, 156, 158.

2. *Jathagh-e mál*, struck property, and *phullithagh-e mál*, plundered property, are everyday terms. 122.

Plunder, to : *Má do gíst lerav jatho ártant*, we plundered and brought away forty camels (us-by two twenty camels having-struck were-brought). *Janagh*, *játha*, to strike, plunder. *Jathagh-e mál*, plundered property. Per. *zadan*, to strike. 155, 156.

2. *Shá pindokh-án mulk-a lutagh-ant*, you beggars are plundering the country (you beggars the-country plundering are). The contingent future would have been better : these beggars are always with us. *Lutagh*, *lutitha*, to plunder. Sin. *lutanu*, Hin. *lútná*, to plunder, pillage. 106.

3. *Má-í halq-án phullithagh-ant-ish*, they plundered our villages (us-of the-villages were-plundered-them-by). *Phullagh*, *phullitha*. Sin. *phuranu*. 155, 156, 158a.

Your Muslim leader is a true Hun when out on the war-path. He leaves little, if any, movable property with the peoples he conquers ; what cannot be taken away is generally destroyed.

Plunge, to, intrans. : *Gudá má daryá láf-a tobí jatha*, then I plunged into the river (then me-by the-river into a-plunge was-struck). Sin. *tubí*, a plunge. Per. *zadan*, to strike. 58, 155, 156.

Plunge, to, trans. : *Mokah láf-a tobál-í*, plunge it into the bucket (the-bucket into plunge-it). *Tobálagħ, tobáltha*. Sin. *tuba'ínu*. 155, 156, 158a.

Pneumonia : *Taviv chana áñ azh nephas-a ná-duráh eñ*, in the doctor's opinion he is suffering from pneumonia (the-doctor-of the-opinion-in he from pneumonia unwell is). *Nephas*, pneumonia. Kur. *hinds*.

Pocket, a : *Ma-í gwara n-eñ, ma-í phado phol*, I have not got it, search my pockets (me-of with not-it-is me-of the-pockets search). Less frequently *phado* and *godo*. 116.

Poem, a : *Áñ-hía haw-e sha'r-áñ khadhe jathagh-ant*, when did he compose these poems ? (Him-by these-poems when were-composed ?) Lit. struck. Generally pronounced *shár*. Arb. 77, 78, 155, 156.

Poet, a : *Ma-í chana thewagh-e shá'ir pháho lá'iq ant*, in my opinion all poets deserve to be hanged (me-of the-opinion-in all poets hanging deserving-of are). Arb. 41.

The prophet, like one of our own illustrious monarchs of a later date, had no great liking for "bainting and boetry". Poetry is condemned in the Qorán. The famous poet Sa'di is said to have been rewarded by heaven for certain well-known lines of his. An ambitious imitator, on hearing of this, attempted some doggerel. He then went outside and stood appealingly looking up to heaven with his mouth open. The story goes that he also was rewarded—by a passing kite, apparently suffering from a bad attack of biliousness.

Point, the : The Per. *sar*, head, end, point, will as a rule translate our term sufficiently well.

Point of, to be on the : *Tap khañ, áñ ravokh eñ*, run, he is on the point of leaving (a-bound make he about-to-go is). Lit. a goer is. The Urdú *jáne-wálá hai*. 117.

Point of death, to be at the : *Nín, zítbe be-y-á, ma markí añ*, come immediately, I am at the point of death (now quickly come I dying am). *Markí*, dying, in a dying state. From *maragh, murtha*, to die. Per. 116.

2. *Be-y-ashkhan, shá-í duzhman mirokh eñ*, listen, your enemy is at the point of death (listen you-of the-enemy about-to-die is). The noun of agency. In Urdú and Hindí this would be *marnewálá*. 117.

Point out, to : *Thau dast-a khañ ki áñ thángo shutha*, point out in which direction he has gone (thou the-hand-by make that he which-direction has-gone). *Dast-a khañagh*, to point out with the hand, but lit. the hand with to make. 110, 116.

2. *Gudá áñ-híá dast-a khutha ki duz áñ phalaw-a shutha*, then he pointed to the direction in which the thief had gone (then him-by the-hand-with it-was-made that the-thief that direction-in went). **17, 77, 78, 110, 155, 156.**

Points of the compass : *Qutb-nimá chíár-e chund zánagh-en*, do you know the four points of the compass? (The-compass-of the-four points thou-knowing-art?) Less frequently *chundra*. Lah. *chund*, a corner. **41, 106.**

Poison : *Jaur ath, nawán mir-íth*, it was poison, he may die (poison-it was perhaps he-may-die). *Jaur*, poison. Sin. *jaharu*, Per. *zahr*, poison. **131.**

Poison, to : *Gushante áñ jaur-a wártho murtha*, they tell me he poisoned himself (they saying-are he poison having-eaten died). *Jaur*, poison. Per. *zahr*, poison, venom. **110, 121, 181.**

Poisonous : *Bale zahr-e asten, esh-iar ma war*, yes, it is poisonous, do not eat it (yes poisonous it-is it not eat). *Zahr*, poison, *zahr-e*, poisonous. Per. *zahr*, poison. **116.**

Pole, a : *Chob*, a pole, pole of a tent; *phez-dár*, the front pole of a hut; *phá'iz-dár*, the rear pole of a hut; *áf-talo*, a pole used for punting.

Pole-star, the : *Qutb-istár sahrá ne-y-ath*, the pole-star was not visible (the-pole-star visible not-was). From the Arb. and Per. respectively.

Polish, to : *Áñ wath-í zahm malenagh-e*, he is polishing his sword (he himself-of the-sword polishing-is). Lit. rubbing-is. *Malenagh*, *malentha*. Sin. *malanu*, Hin. *malná*. **106.**

Pollute, to : *Gurkh-á gwashta gwarakh-ár thau áf ná-pák khanagh-en*, said the wolf to the lamb "you are polluting the water" (the-wolf-by it-was-said the-lamb-to "thou the-water unclean making-art"). Per. **106, 155, 156.**

Polo : *Áñ chaugán lev khanagh-a shutha*, he has gone to play polo (he polo-of the-game to-play (make) has-gone). This is the usual word, but "polo" is understood all over the East. *Chaugán-báz*, a polo-player; *chaugán-hand*, polo-ground. **110, 119.**

Pomegranate, a : *Jáh-a jáh-a anár dí paidá b-án*, pomegranates also are produced here and there (places places pomegranates also produced are). Per. **17, 131.**

Pommel, pummel, to : *Áñ chhorav-ar chápol jan-ána rapta*, he

continued to pommel the boy (he the-boy cuffs striking went-on). Sin. *chamát, chapát*. Per. *zadan*, to strike. **172.**

Pommel of a saddle, the : *Vang-a basthiy-ath*, it was fastened to the pommel of the saddle (the-pommel-to it-fastened-was). *Vang* appears to be the Sin. *vanga*, an arch : the arch of a saddle. **122.**

2. *Má zadhagh-e mar kúch chakhá bastha*, I strapped the wounded man across the pommel of my saddle (me-by the-wounded man the-pommel on was-fastened). Also, *koch*. Sin. *kochu*. **58, 155, 156.**

Pomp : *Janj go ba'z shán-a rawán bítha*, the wedding procession started off with great pomp (the-wedding-procession with much pomp going became). Arb. **110.**

Pond, a : *Dor dí gar dí phur bíthagh-an*, all the ponds are full (the-ponds-that-were-dry also the-ponds-that-were-not-dry also full have-become). *Dor*, *dor*, a pond that goes dry during the summer, but *gar* a pond that never goes dry. The two words when combined constitute a pl. Sin. *dhoró*, a pond ; Hin. *garhá*, a hole, hollow. **110.**

Ponder over, to : *Shá haw-e gálwar chakhá dihán khan-eth*, you ponder over this matter (you this matter on reflection make). Hin. *dhyán*. **116.**

Pony, a : *Án dadḍav chakhá avzár ath*, he was riding a pony (he a-pony on mounted was). Also *dadḍo*. Sin. *ḍaḍo*.

Pool, a : *Má odha hachí gar na dítha*, I saw no pool there (me-by there any pool not was-seen). *Gar*, a pool that remains full throughout the year. *Dor*, a pool that dries up in the hot season. Hin. *garhá*, a hole, hollow. Sin. *dhoró*, a pond. **58, 155, 156.**

2. *Haw-e dhand láf-a máhi ant*, are there fish in this pool ? (This pool in fish are ?) *Dhand*, a large pool, lake. Sin. *dhandha*, a lake.

Poor, destitute of fertility : *Edha dighár sakhía laghor en*, the soil here is very poor (here the-land very poor is). *Laghor* may be used with reference to men, animals, or things : *laghor-e mard*, a contemptible person ; *laghor-e dadḍav*, a wretched pony ; *laghor-e dighár*, poor ground, unproductive land. Pakh. *laghar*, poor, destitute.

Poor, needy : *Khard-e rosh phadha án gharíb shudhí bítha*, after a short time he became poor and needy (a-few days after

he poor hungry became). *Gharib*, poor, humble. May be used of animals : quiet, not vicious. Arb. 110.

Poor, the : *Ān gharīb-ānar dast na deagh-e*, does he not assist the poor ? (He the-poor-to his-hand not giving-is ?) Arb. 106, 201.

Poorly, to look : *Thau pha chi lāghar en*, why do you look so poorly ? (Thou for what thin art ?) Douie. Pakh. *laghar*.

Poplar, the tree : *Daryā kharagh-a ba'z pukht astān*, there are a number of poplar-trees on the river bank (the-river-of the-bank-on many poplar-trees-are). The *populus euphratica*.

Poppy, poppies : *Har khishār-a sohr-e phost athant*, there were red poppies in every field (every field-in red poppies were). We may hear *post*. *Doda*, a poppy-head. Per. 17.

Populous : *Nīn ān daurav-e shahr en*, it is now a populous city (now it a-populous city is). Mayer aspirates the word, but this appears to be in error. From *daur*, rich, wealthy. 41.

Porch, a : *Dedhī nīdānwān waptiy-ath*, it was lying in the porch (the-porch in it-lying-was). Or he, or she. *Dedhī*, a porch, portico, etc., is found in Sin. and Hin. : *dedhi*, *deorhī*. 122.

Porcupine, a : *Odha ba'z sikhun biagh-ant*, there are a number of porcupines there (there many porcupines becoming-are). Not *astān*, are, but *biagh-ant*, becoming-are, because the meaning intended is that many porcupines are found there as a rule. *Sikhun*, *sikun*, a porcupine. Sin. *serho*, *serhu*. Hin. *sīh*, *sāhī*, a porcupine. 106.

Porpoise, a : *Bulhin samundar-a nind-ant*, porpoises live in the sea (porpoises the-sea-in live). Lah. *bulhin*, Sin. *bulhani*, etc. 17, 131.

Porridge : *Mā esh-īar āsh gush-ūn*, we call it porridge (we it-to porridge say). *Āsh* is the nearest equivalent. It is a Per. term. Verbs of calling, etc., govern the dative. 131.

Port, harbour, a : *Mā bāngah-ā karāchī bandar-gūh-a ras-ūn*, we shall arrive at the port of Kārāchī to-morrow morning (we to-morrow-morning Kārāchī-of the-port-at shall arrive). Per. 17, 26, 103.

Porter, doorkeeper, a : *Darwān-ā khas-e-ar na dītha*, the porter saw no one (the-porter-by anyone not was-seen). A Per. compound : *dar + bān*. 8, 90, 155, 156.

Portico, a : *Dedhī-a dem-a*, in front of the portico (the-

portico—of in-front). *Dedhí*, a porch, portico. Sin. *dedhí*, *de'udhi*, Hin. *deorhí*, a porch, etc. 17.

Portion : *Shá-í bahar khas-e-á burtha bí*, someone must have taken away your portion (you—of the—portion someone—by taken—away will—be). *Híssa*, portion, part. From the Per. and Arb. respectively. 8, 90, 155, 156.

Portion, allot, to : *Kharch rid khutha-í halq chakhá*, he portioned out the expense on the village (the—expense distribution was—made—him—by the—village—on). Each man so much. *Rid*, *rid*, allotment. 155, 156, 158a.

Port side, the : *Āñ jaház chakhá chap-e dast-a charitha*, he boarded the ship on the port side (he the—ship on the—left hand—on ascended). Per. 17, 41, 110.

Possess, own, to : *Āñ hachí na dáragh-e*, he possesses nothing. This may be put more emphatically by using the interrogative-negative form : *āñ chí dáragh-e*, *āñ-hí gura chí*, what does he possess ? *Dáragh*, *dáshta*. Per. *dáshtan*. 106.

Possessed : *Kal n-eñ ma-na cho bítha haw-āñ rosh-a*, God knows what possessed me that day (information not—is me—to what happened that day—on). That I acted as I did. *Tha-ra cho bítha*, what happened to you ? What possessed you ? 110.

Possessed, owned : *Āñ-hí phith gwara mál ba'z ath*, his father possessed great wealth (him—of the—father with property much was). But *ma-í gwara mál hachí n-eñ*, I possess nothing. The pronoun *must* be inflected whereas the noun *seldom* is. *Go*, *gwar*, *gwara*, with, are probably all from the Per. particle *bá*, with. An initial Per. *b* very often becomes an initial Bal. *g*.

Possession, to take : *Gudá thul wath-í dast-a ártha-í*, then he took possession of the fort (then the—fort himself—of the—hand—into was—brought—him—by). *Dast-a áragh*, *dast-a ártha*, to take possession of. Per. *dast*, the hand, and *áwardan*, to bring. 155, 156, 158a.

Possession of, to get : *Āñ-hání dast-a thak ákhta*, their party took possession of the pass (them—of the—hand—into the—pass—came). Which would be the same as taking possession of it. 110.

Possible : *Shá-í chana e gálwar biokh eñ*, do you think the thing is possible ? (You of the—opinion—in this matter possible is ?) The noun of agency of *biagh*, *bítha*. *Biokh n-eñ*, it is impossible. Per. *búdan*. 117.

Post, a sentry's : *Ma-na das, thau phar chi wath-i jágro-a ishto shuthagh-en*, why did you desert your post ? (Me-to point-out thou for what thyself-of the-post having-left wentest ?) *Jágro, jágri*, a watch ; post, sentry's beat. Sin. *jágú*, wakefulness, alertness. Hin. *jágarná*, to watch, keep vigil. 110, 121, 181.

Post, mail, the : *Inna, tappál ne-y-ákhta*, no, the post has not come in (no the-mail not-has-come). The term may also stand for "post-office". Hin. *tappál*. It is frequent in and around Bombay. 110.

Post, place, to : *Má chídr-e phalaw-a pahra-wál khutha*, we posted sentries all round (us-by the-four directions-in a-sentry was-placed). Lit. was made. 17, 41, 58, 155, 156.

Postpone, to : *Haw-e kár thí wakht chakhá ma dár*, do not postpone this work (this work another time on not place). Per. *dáshtan*. *Thí* is probably from the Kur. 116.

Pot, a : *Haw-án matí nádñwán chi chí asteñ*, what is there in that pot ? (That pot in what thing is ?) *Matí, mat*, an earthen pot. Hin. *mát, máth, matká*, a large earthen vessel.

2. *Dez*, a small pot ; *degħra*, a large metal pot ; *kulo, khulo, dillo*, an earthen pot. Sin. *degi, degiro, kuno, khumiro* ; Per. *díg, dízi*, etc.

The pot when taken off the fire is usually placed on a stone. Why ? Simply that it may not blacken the floor, the ground, that is. To step on or over the dark mark left by a cooking-pot will bring you bad luck, sickness, etc., say these people.

Potash : *Chí-e khál kár-a árth-e*, have you tried a little potash ? (A-little potash use-into has-been-brought-you-by ?) Sin. *kháru*. 17, 158a.

Potion, a : *Thau haw-e sharbat ba-war*, drink this potion (thou this potion drink). A draught, drink, beverage. Anything from sugar and water to a dose of medicine. From the Arb. through the Per. 116.

Potsherd, a : *Āñ-híá ma-na go-haw-e thikrí-a jatha*, he hit me with this potsherd (him-by me with this potsherd was-struck). Hin. *thikrí*. 77, 78, 155, 156.

Pottage : *Āñ ba'z ná-duráh en, charo shír-págh wáarth*, he is very ill, he eats pottage only (he very ill is only pottage he-eats). Milk diet, milk gruel. Per. *shír*, milk ; Hin. *pág*, syrup, etc. 131.

Potter, a : *Chhorav kumbhár-e dast-a khapta*, the boy fell into the hands of a potter (the-boy a-certain-potter-of the-hand-into fell). *Kumbhár*, a potter. Sin. *kumbháru*, Hin. *kumbhár*, a potter. **8, 17, 110.**

Pouch, a : *Thír-dán*, a pouch for bullets ; *anmácha*, *hambácha*, a pouch for ammunition ; *khísagh*, a pouch for flint and steel.

Pounce on, to : *Thau chi gushagh-en, áñ churí chakhá jatokh ath*, what are you talking about ? He was ready to pounce on the chicken (thou what saying-art ? He the-chicken on ready-to-pounce was). *Jatagh*, *jattha*. Generally when speaking of birds. Sin. *jhatu*, a snatch. **106, 117.**

2. *Rophask churí chakhá chambaritha*, the fox pounced on the chicken (the-fox the-chicken on pounced). *Chambaragh*, *chambaritha*. Generally of animals. Sin. *chambo*, a pounce, spring. **110.**

Pound, pulverize, to : *Haw-e bathlo niánwán sázh-í*, pound it in this mortar (this mortar in pound-it). *Sázhagh*, *sázagh*, *ságh*, *sá'itha*, to pound. Per. *sá'idan*, to pound. **116, 158a.**

2. *Thau chi chí chofagh-en*, what are you pounding ? (Thou what thing pounding-art ?) *Chofagh*, *chofitha*. Of men, animals, or things. Most probably a corr. of the Per. *koftan*, to pound, beat, etc. **106.**

Pour, to : *Haw-e qadah láf-a wur-resh-í*, pour it into this cup (this cup into pour-it). For *wu-resh-í*. *Reshagh*, *rekhttha*. Per. *rikhtan*. **116, 158a.**

Poverty : *Áñ-hán gharíví savav-a duz-ant*, they steal on account of their poverty (they poverty on-account-of steal). *Gharíbí*. From the Arb. **131.**

Powder, a : *Haw-án phakkí er-burth-e*, have you taken that powder ? (That powder has-been-swallowed-you-by ?) Sin. *phakí*, Pakh. *paka*. **158a.**

Powder, gunpowder : *Haw-án wakht-a darmán udartho shutha*, at the same moment the powder blew up (that-very time-at the-powder having-flown went). *Darmán*, gunpowder ; medicine. It is generally considered a pl. noun. Per. *darmán*, medicine. **110, 121, 181.**

Powder, to : *Mañ dast-a hirth khan-í*, powder it in your hand (in your-hand fine make-it). Per. *khurd*, Kur. *húrd*, *húr*. **116, 158a.**

Power : *Ān-híara chi taufiq astēn*, what power has he ? (Him—to what power is ?) What can he do ? Arb. 202.

2. *Hudhá-í quzrat-a na mann-eñ*, do you not believe in the power of God ? (God—of the—power not you acknowledge ?) *Quzrat*, *qurzat*, power : generally with reference to God. Arb. *qudrat*.

3. *Ān-hí bholá n-eñ*, has He not the power ? (Him—of the—power not—is ?) Speaking of the Deity. *Bholá*, power, ability, appears to be the Sin. *balu* and Hin. *bal*.

4. *Haw-ān wakht-a ma-na ikhtiyār ne-y-ath*, I had not the power at the time (that time—at me—to power not—was). Authority. Arb. 202.

A Muslim on meeting a Christian missionary usually repeats his confession of faith : *lá haula wa lá quwwata illā bi'l-láhi*, there is no strength nor power except in God. We have always looked upon this as a broad hint to the missionary that he need not look for a convert in that direction. A tactful missionary would repeat it, and win a fast friend.

Powerful : *Thau bádsháh eñ*, *zorákh eñ*, *ma tha-í thík ān*, you are the king, you are powerful, I am your slave (thou the—king art powerful art I thee—of the—slave am). *Zorákh*, *zoráwar*, powerful ; endowed with authority. Per. *zúráwar*, powerful : *zúr*, power, force ; *áwardan*, to bring.

2. *Haw-e sai muqaddam sakh-e mard astán*, these three chiefs are powerful men (these three leaders influential men are). Per.

3. *Sher-khán maz'eñ muqaddam ath*, Sher *Khán* was a powerful headman (Sher *Khán* a—powerful headman was). Big, influential. Zend *mazant*.

Powerless : *Ān-hánra madad deagh ma be-ikhtiyār athán*, I was powerless to help them (them—to help to—give I without—authority was). But *madad deagh* is frequently and correctly used as a nominal compound. *Ikhtiyar* comes from the Arb. 201.

2. *Ma be-bas athán*, I was powerless (I powerless was). Helpless, without resource. These two compounds are seldom synonymous. Per.

Powers, full : *Bale*, *kull ma-í hukm ath*, in fact, I had full powers (yes full me—of power was). *Hukm*, control, rule, etc. I had full control over all the others. Arb.

Pox, venereal : *Tha-ra kúft eñ*, have you got the pox ? *Garmí* and *bád-farang* are understood and in use. Per. 202.

Practice : *Ān-híá chí-e mushq na khutha*, he has not had the

least practice (him-by the-least practice not has-been-made). Exercise. From the Arb. 77, 78, 155, 156.

Practise, to : *Har dō áwár yá sha'r-a gushagh-ethant*, they used to practise singing together (each two together one song singing-were). Douie. 107.

Praise, to : *Inna, shá-í ta'ríf khutha-í*, on the contrary he praised you (no you-of the-praise was-made-him-by). *Ta'ríf*, praise, praising. From the Arb. root 'arafa, to know well and intimately. 155, 156, 158a.

2. *Saro-e shaf shá-í šifat khan-ána rapta*, he continued to praise you the whole night (the-whole night you-of the-praise making he-went-on). Arb. 172.

Prance, to : *Jhat-e gind, áñ chi rang-a siragh-e*, just look how he prances (a-moment look he what manner-in prancing-is). *Siragh*, *siritha*. Raising the head, etc. Generally of animals. 106.

Prattle, prate, to : *Gwas khañ, thau har wakht lálagh-en*, stop it : you are for ever prating (enough make thou every time prating-art). Probably onomatopoeitic. Compare it with *ol ol giragh*, to be delirious, to talk insanely. Pakh. *lal*. 106, 116.

Prawn, prawns : *Daryá'í madakh*, *daryá'í madag*, sea locusts, river locusts, are the terms heard used.

Pray, to : *Má du'á khutha ki hudhabund-a ma-na dast de*, I prayed to God to help me (me-by prayer was-made that O-God me-to hand give). *Du'á khanagh*, to pray. No Muslim would use the pl. when appealing to the Deity. 58, 116, 155, 156.

2. *Gudá du'á loṭṭha-ish hudhá-í dar-a ki haur gwár-í*, they then prayed to God for rain (then supplication was-asked-them-by God-of the-threshold-at that rain might-rain). *Du'á loṭagh*, to pray, offer up prayer, supplicate. Hin. *loṭná*, to long for, be eager for. 17, 131, 155, 156, 158a.

The prophet Muhammad enjoined all true believers to spit three times over their left shoulder whenever the devil sought to disturb them while at prayer. We once saw a true believer spit in this fashion. It was in the open, and a strong wind was blowing. The spittle, a good healthy one, attached itself to the beard of another follower of the faith who knelt in prayer behind. *Gudá qiyāmat lūḥá'* The Muhammadan's beard is not a thing to be touched, far less a thing to be spat upon.

Prayer : *Namásh-a der na khuth-e*, you have not been long over your prayers (prayer-at delay not has-been-made-you-by). *Namásh*, prayer, prayers. The suffix *e* is the pronominal

of the second person in the agentive case. Per. *namáz*, prayers. Of Muhammadans only. **155, 156, 158a.**

The call to prayer when translated into English reads as follows : -

"God is great! God is great! God is great! God is great!

"I bear witness that there is no god but God!

"I bear witness that there is no god but God!

"I bear witness that Muhammad is the Apostle of God!

"I bear witness that Muhammad is the Apostle of God!

"Come to prayers! Come to prayers!

"Come to salvation! Come to salvation!"

Prayer, a : *Má dí nekh-e du'á khutha*, I also offered up a prayer (me-by also a-good prayer was-made). There being more than one kind of prayer, we must prefix *nekh*, good, the Per. *nek*. *Du'á* is from the Arb. **58, 155, 156.**

Preach, to : *Áñ har ádit shaf-a wa'z khuth*, he used to preach every Sunday night (he every Sunday night a-sermon used-to-make). Arb. **17, 114.**

Precede, to : *Avzár piyádhagh dem-a shutha*, did the cavalry precede the infantry? (The-cavalry the-infantry in-front-of went?) *Ma-i dem-a*, in front of me. Per. **17, 110.**

Precept : *Naṣīhat*, admonition, advice; *hukm*, an order, a command; *qánún*, the law; *shar'*, the precepts of Muhammad. All from the Arb.

Preceptor, a : *Mullá má-i ustádh b-án*, the *mullás* are our preceptors (the-*mullás* us-of the-preceptors are). Teachers. Also, *ustád*. It is a Per. term. **131.**

2. *Tha-i murshid hachí n-en*, have you no spiritual preceptor? (Thee-of spiritual-guide any not-is?) The term is often used ironically in the sense of "knave", "knowing rascal", "leader of mischief". Arb.

As a means of "raising the wind" *murshids* frequently sell small flat pieces of wood to their clients. These the people in their ignorance hang round their necks as a safeguard against disease. The wood may be of any kind, but generally consists of cuttings from the *ák*.

Not infrequently *murshids* are chosen by lot. The names of candidates are written on small scraps of paper. These slips are then thrown into some still water. The seeker after office whose paper is the first to sink wins.

Precipice, a : *Haw-án drang dem-a yá sháh-bánz khudham en*, there is an eagle's nest on the face of that precipice (that precipice-of the-face-on an eagle-of the-nest is). *Drang* appears to be the Pakh. *garang*. **17.**

Precipitous : *Aulí shash mál dag gharín-bokh en*, for the first six miles the road is precipitous (the-first six miles the-road

precipitous is). Mayer gives *gharim-bokh*. Pakh. *garang*, a precipice.

Prefer, to : *Ān-hān mādhin-ānī arzārī-a vash khan-ant*, they prefer to ride mares (they mares-of the-riding approved are-in-the-habit-of-making). The contingent future signifying habitude. *Vash khanagh*, to approve, like, prefer. *Tha-ra vash en*, do you like it? Per. 131.

2. *Thau mañ hair-a vash en ki mañ jang-a*, do you prefer peace to war? (Thou with (in) peace happy art or with (in) war?) Per.

Pregnant, to be : *Ān-hī lāf phur bī*, she must be pregnant (her-of the-womb full will-be). *Lāf*, the womb; belly; stomach. *Lāf phur biagh*, to be pregnant. Generally of humans. 103.

According to Muhammadan law a child born six months after marriage or two years after a wife has become a widow or been divorced, is held to be the legitimate offspring of her husband.

Preparations : *Taiyārī-ān biagh-ethān*, preparations were going on (preparations becoming-were). And *taiyārī khanagh*, to make preparations. Per. 107.

Prepare, to : *Haw-e bāndī ān-hī shām taiyar khuth*, this slave-girl used to prepare his evening meal (this-slave-girl him-of the-evening-meal ready used-to-make). Per. 114.

Prepuce, the : Probably all Baloches use the term *khol*, which is the Sin. *kholo* and the Hin. *khalrī*.

Prescribe, to : *Tāviv-ā tha-ra haw-e nuskhā dātha*, did the doctor prescribe this for you? (The-doctor-by thee-to this prescription was-given?) *Nuskhā* comes from the Arb. through the Per. 155, 156.

2. *Mā mundo na pharmaintha ki haw-e darmān khañ*, I never prescribed this medicine (me-by at-all not it-was-ordered that this medicine take). Lit. make. *Pharmainagh*, *pharmaintha*. Per. *firmūdan*. 116, 155, 156.

Presence : *Ma-ī rūbarū ān-hiā hachho na gwashta*, he did not say so in my presence (me-of before him-by thus not it-was-said). Face to face. Per. 77, 78, 155, 156.

Present : *Har hasht-ena sānī en*, all eight are present (every-one the-eight-of present is). *Sānī*, present, in attendance. Compare this with the Urdū, Hindī, etc., idiom : *chāron hāzir haiñ*, all four are present. The numeral is here also in the genitive case, genitive plural. Arb. 17.

Present, a : *Ma-na in'ám dí miletha*, I received a present as well (me-to a-present also was-received). Reward. Another common word is *bashkish*. A more pretentious term is *nazr*, a present from an inferior to a superior. *Nendr*, a wedding present. *In'ám* and *nazr* are Arb. terms. *Bashkish* comes from the Per. and *nendr* from the Lah. 206.

2. *Gir-í tha-ra bashk en*, take it, I make you a present of it (take-it thee-to a-gift it-is). *Bashk*, a gift, lot, portion. Per. *bakhsh*.

The least hurtful way of disposing of presents in the case of British officials is to touch them, graciously thank the donors, and return them.

Present, at : *Nín-a wakht-a dán girán en*, at present grain is dear (now-of the-time-at grain dear is). The abbreviated form *m-akht-a*, *makhta*, is a great favourite. *Pakh. nan*, to-day. *Wakht* comes from the Arb. through the *Pakh*. 17.

2. *Haw-e pahrá án mashghúl en*, he is engaged at present (this time-at he engaged is). *Haw-e wakht-a*. *Hin. pahrá*, time, period, etc.

Present, bestow a gift, to : *Chhorav-ar yá kímátán-e durr-e bashkátha-í*, he presented the boy with a valuable pearl (the-boy-to a-valuable pearl was-given-him-by). *Bashkagh*, *bashkátha*, to give, bestow, present : but always gratuitously. Per. *bakhshidan*, to bestow. 41, 155, 156, 158a, 201.

2. *Bángah-á phesh khan-án-í*, I shall present it in the morning (the-morning-in in-front I-shall-make-it). *Phesh khanagh*, to present. The Per. *pesh kardan*, and Urdú *pesh karná*. 26, 103, 158a.

Present, the : *Nín wath-í loqh ilagh jawán n-en*, the present is no time to leave your home (now yourself-of the-house-to-leave proper not-is). *Pakh. nan*, to-day. *San. nú*, now. 118.

Presently : *Jhat-e phadha án-híar kal bí*, he will know presently (a-moment after him-to information will-be). *Jhat* is *Hin*. 103.

2. *Thau gind, bángah begáh chí-e duz-í*, you will see, he will make off with something presently (thou look morning evening something he-will-steal). One would expect the inflected forms *bángah-á* and *begah-á*. But that would confine the action to a point of time, which is not the meaning. 103.

Preserve, may God, etc. : *Hudha háfiz*, may God preserve you, may God protect you. Said on bidding one good-bye. Arb. *hafiza*, to guard.

Preserve, reserved land, a : *Sarkári rukh nádánwán khas-e-ar shikár khanagh ikhtiyár n-en*, no one is permitted to shoot in the government preserves (the-government preserves in anyone-to hunting to-make permission not-is). This is the Hin. word *rakh*, a preserve for game, grass, etc. **8, 90, 202.**

Press, to : *Tharū esh-íar chí-e zor na deagh-en*, you are not pressing it at all (thou it-to the-least pressure (force) not giving-art). Per. **106, 201.**

2. *Kotav-a hiraqh khaptagh-án*, they began to press into the room (the-room-into to-throng they-began). To crowd. *Hiraqh, hiretha.* **174.**

3. *Wath-í phádh bun-a ma latár-í*, do not press it under your foot (thyself-of the-foot under not press-it). Trample. *Latáragh, latártha.* Sin. *latáranu.* **116, 158a.**

Pretence : *E charo bhána en*, this is mere pretence (this only pretence is). The Arb. *riyá* is in use. Per. *bahánah.*

Pretend, to : *Ma thagí khan-án ki ma rákzan án*, I shall pretend to be a robber (I pretence shall-make that I a-robber am). *Thagí khanagh, thagi khutha*, to cheat, deceive. Hin. *thag*, a robber, *thagi*, robbery, etc. **103.**

2. *Duz-á phaná jatha*, the thief pretended to be dead (the-thief-by death was-struck). *Phaná janagh*, to pretend to be dead. Arb. *fana*, to die. Per. *zadan*, to strike. **155, 156.**

3. *Án jind-ar ná-duráh khanagh-e*, he is pretending to be ill (he himself ill making-is). Idiom. **93, 106.**

Pretext, a : *Án ba'z 'uzr khan-í*, he will offer many pretexts (he numerous excuses will-make). *Híla*, shift, wile, artifice. Both terms come from the Arb. **103.**

Pretty : *Chákur mastúr sakhía sharr en*, Chákur's wife is very pretty (Chákur-of the-wife very pretty is). *Sharr*, beautiful, pretty, good-looking. *Bale, sharr-e zál en*, yes, she is a good-looking woman. Per.

2. *Án-hí himár-e chham gind*, look at her pretty eyes (her-of the-pretty eyes look-at). With reference to the eyes only. Arb. *himár*, the wild ass. **41.**

Prevail, be in force, to : *Nín dí ma-í deh-a e sistan en*, and this custom prevails in our land up to this day (now also us-of the-country-in this custom is). *En*, is : nothing further is required. **17.**

Prevail, overcome, to : *Áhir-a duzhman-á sobh zurtha*, finally the enemy prevailed (last-at the-enemy-by victory was-won). Lit. lifted. *Ziragh, zurtha.* *Sobh* comes from the Sin. **155, 156.**

Prevaricate, to : *Ma na sidhú-ígha phasav de, phedha-phodha ma khañ*, do not prevaricate, give me a straightforward reply (me-to a-straightforward reply give here-there not make). From *phedha*, here, and *phodha*, there. Sin. *hede-hode*, here and there. 116.

Prevent, to : *Barkí-á àn-híar loḡh níáñwáñ guzaḡh-a ne-y-ishta*, his load prevented him getting into the house (the-load-by him the-house into to-pass not-was-allowed). The load on his back was too big for the door. Kur. *hílán* and *hishtin*. 155, 156.

2. *Ma phar chi àn-háñra man' khañ-áñ*, why should I prevent them? (I for what them prevented should-make?) *Azh ravagḡh-a*, from going, etc. Arb. 131.

Prevented, to be : *Ma-na kár-á ne-y-ishta*, I was prevented by business (me work-by not-was-let-go). *Ilagḡh, ishta*. Kur. *hílán, hishtin*. 155, 156.

Previous : *Azh àn-hía sar-e sál-a*, during the previous year. The Per. *sar*, head, etc. 17, 41.

Previously : *Thau olá haw-e ḡalḡ-a ḡon-e khutha*, have you every previously committed a murder in this village? (Thee-by before this village-in a-murder has-been-committed?) *Olá*, formerly, previously. This is the Arb. *awwal*, first. 65, 155, 156.

Price : *Ham-odḡha tha-ra ziyáda bhá mil-í*, you will get a better price there (even-there thee-to a-bigger price will-be-received). *Bhá*, price, and *bhá giragḡh*, to buy. Sin. *bahá*, Hin. *bahá*, price, value. But in the same two languages *bhá'u* and *bhá'o* stand for "price current", "rate". 206.

Prick, puncture, to : *Má go síshin-a sumbitha-í*, I pricked it with a needle (me-by with a-needle was-pricked-it). *Sumbagḡh, sumbitha*. Per. *sumbídán*, to pierce. 58, 155, 156, 158a.

Prickly-heat : *Tavív gushagḡh-e ki e phit en*, the doctor tells me it is prickly-heat (the-doctor saying-is that this prickly-heat is). Pan. *phit*. 106.

Pride : *E takabbur wakḡht n-en*, this is not a time to show your pride (this pride-of the-time not-is). Arrogance. *Gḡharúr*, pride; *ḡharúr khañagḡh*, to show pride. Both words come from the Arb.

In man pride is a vice, in God an attribute. Thus we come to have *al-kabír*, The Great One, The Proud One, as one of the ninety-nine names of the Deity. *Kibr* is the Arb. for "pride".

Priest, a : The Muhammadan priest is the *mullá*, generally a man of little or no learning. It is a Tur. word.

2. But the leader of the liturgical prayers in a mosque is called an *imám*, one whose example is to be followed. Arb. *amám*, before, in front.

The term *mullá* is said to be derived from the Arb. root *mala'* to fill ; one filled with knowledge, one "stuffed" with information. It is the equivalent of the Arb. *maulawí* or *maulavi*.

Prime Minister : *Áhir-a ma-na wath-í wazír khutha-í*, finally he made me his prime minister (last-at me himself-of prime-minister was-made-him-by). Arb. *wazara*, to take a heavy burden upon one's self. 155, 156, 158a.

Priming of a gun, the : *Lab thar ath*, the priming was damp (the-priming damp was). More correctly, however, *lab* is the "priming-pan". It is used in both senses, just as *ranjak* is in Urdú. Per.

Prince, a : *Sháhzáda phar chi balochistán-a ne-y-ákhta*, why did not the prince come to Balochistán ? (The-prince for what Balochistán-to not-came ?) Also *shahzáda*. Per. 17, 110.

Principal, capital : *Ar ki ašl bitha gudá súd bí*, if there be principal there will be interest (if that principal became then interest will-become). We may leave *ar ki* to be understood. *Ašl* is Arb. 139.

Principal, chief : *Maz'en duz thav en*, you are the principal thief (the-principal thief thou art). Big, leading. Zend *mazant*.

Print, mark : *Phásh-e phádḥ nashq en*, it is the print of a bare foot (a-bare foot-of the-mark it-is). Also *naqsh*. The Arb. *naqsha*. 41.

Prison, a : *Án-hía bar-eth qaiž nídnwán khan-eth*, take him away and put him in prison (him take-away prison in make). *Qaiž*, a prison. *Tung*, a hole, is often used in the same sense. From the Arb. 161.

Prisoner, a : *Má ashkhutha qaiží jaur-a wártho murtha*, I have heard the prisoner has poisoned himself (me-by it-has-been-heard the-prisoner poison having-eaten has-died). We may insert *ki*, that, before *qaiží*. The Baloch, however, nearly always dispenses with it. Per. *qaidí*, a prisoner. 155, 156.

Prisoner, to make : *Gipto qaiž khuthagh-ant-í*, he seized them and made them prisoners (having-seized imprisoned they-

were-made-him-by). *Qaiz khanagh*, to make captive, imprison. It is not, be it noted, *qaizi khanagh*. **155, 156, 158a.**

2. *Haidar bastha-í*, he made Haidar a prisoner (Haidar was-bound-him-by). *Bandagh*, *bastha*, to bind, fasten. Per. *bastan*. **155, 156, 158a.**

Private : *Yát khañ*, *e liki hálwar en*, remember, this is a private matter (remembrance make this a-private matter is). Lit. hidden, concealed. From the Sin. *likanu*, to be hidden.

Private apartment : *Ma-í khilwat-khána andar-a be-y-á*, come into my private apartment (me-of the-private-apartment into come). An Arabic-Persian compound. **116.**

Privately : *Má án-híar chup khuthiya gwashta*, I spoke to him privately (me-by silence made it-was-said). One would expect *khutho*, but that does not appear to be the idiom here. *Chup* comes from the Hin. **58, 155, 156.**

Privately, privily : *Najúmi-án chup khutho gwánjthagh-ant-í*, he privately summoned the astrologers (the-astrologers silence having-made were-called-him-by). *Chup*, silence, quiet, quietness; *chup khutho*, quietly, in a manner not likely to attract attention. Hin. *chupke*, quietly, secretly. **158a.**

Privy, a : *Jhárá-hand-a azh gand-bo kh-á-í*, there is a bad smell coming from the privy. To understand this phrase it is necessary to remember that the Eastern's privy is generally the open field. Hin. *jhárá*, a bush. **131.**

Prize, a : *Maroshí ma-í savz-e mádhin-á yá go zurtha*, my grey mare has won a prize to-day (to-day me-of the-grey mare-by a prize has-been-lifted). We have something akin to this in English. *Go*, a prize; generally a prize at a horse-race. Per. *gú*, a ball. **155, 156.**

Prize-winner, a : *Áñ gushagh-e kí go-bar en*, he tells me she is a prize-winner (he saying-is that a prize-winner she-is). The reference is to a horse. Per. *gú*, a ball, and *burdan*, to win at play, etc. **106.**

Probably : *Nawán hál chí-e jawán bítha*, probably matters have improved (perhaps the-condition somewhat good has-become). *Nawán*, perhaps, probably. Sin. *niáná*, perhaps. **110.**

2. *Aghlab en kí án na kh-á-íth*, probably he won't come (most-probable it is that he not may-come). An Arb. comparative-superlative. **131.**

Probe, to : *Jhat-e phadhá go sháh-murdán-a sumbagh khapta*, .

after a little he began to probe with his forefinger (a-moment after with his-forefinger to-probe he-began). Lit. fell. *Sumbagh*, *sumbitha*. Per. *sumbīdan*. 174.

Proceed, advance, to : *Dem-a juz-ín*, let us proceed (forward let-us-go). *Juzaqh*, *juzitha*. Or *ravaqh*, *rapta*, *shutha*. We trace *juzaqh* to the Pakh. : *dzam*, I go, *dzú*, we go, etc. Kur. *chún*, to go. 131.

Proclaim, to : *Gudá wazír-á haw-e hoká ashkhunaintha ki . . .* on which the minister had it proclaimed that . . . (then the-minister-by this proclamation was-caused-to-be-heard that . . .). *Hoká* comes from the Lah., etc. The prefix *kh* does not precede the perfect participle. 150, 155, 156.

Proclamation, a : *Gudá wazír-á hoká khutha shahr-a*, and so the minister had a proclamation made in the city (then the-minister-by proclamation was-made the-city-in). *Hoká*, a proclamation (cried out); *ishtihár*, a written proclamation. Sin. *hoko*, a proclamation; Lah. *hoká*, a proclamation; Hin. *húkná*, to cry, sob, etc. 17, 155, 156.

2. *Gudá pharo dátha-í ki gwastagh-e shaf-a duz-án sarkári khazána bhorenthá*, he then had a proclamation made that the government treasury had been broken into during the previous night (then proclamation was-given-him-by that the-past night-during thieves-by the-government treasury was-broken-into). *Pharo*, a proclamation cried out. Sin. *paruho*, a proclamation. 122, 155, 156.

Procurable, to be : *Edha dí jawá'eñ sakh-e lerav mil-ant*, good strong camels are procurable here also (here also good strong camels are-got). This is the Hin. verb *milná*, to receive, be got, etc., etc. In both languages it puts its subject in the dative case. 131, 206.

Procure, to : *Ma tha-í sánga chi gir-án*, what can I procure for you ? (I thee-of for what may-get ?) I am going out, what can I bring you ? *Giragh*, *gipta*, to take, get, buy, etc. Per. *giriftan*, to take, seize. 131.

2. *Má chí-e rem dí muchh khutha*, I have procured a little grass also (me-by a-little grass also collected has-been-made). *Muchh* comes from the Sin. 155, 156.

Produce : *Baloch 'álam wath-í mál maweshí paidá'ish chakha guzrán khanagh-ant*, the Baloches live on the produce of their flocks (the-Baloch people themselves-of the-cattle-of the-

produce on a-living making-are). *Paidá'ish*, that which is produced, produce. Per. 106.

2. *Thewagh-e zila' paidáwári ikhtar na bí*, the product of the whole district cannot amount to so much (the-whole district-of the-produce this-much not will-be). *Paidáwári* can sometimes be replaced by *paidá'ish*. It has special reference to the produce of land. Per. 103.

Produce, to : *Ma ikhtar paidá khutha na khan-ân*, I cannot produce so much (I this-much produced made not can-make). Potential compound. *Paidá khanagh*, to produce, bring forth. In Per. *paidá kardan*. 168.

2. *Âñ dí gíst mar phúj-ith*, let him also produce twenty men (he also twenty men should-produce). *Phújagh*, *phújitha*, to produce. Hin. *pahunchána*, to bring together, produce, etc. 131.

3. *Azh má ikhtar mar paidá na bí*, I cannot produce so many men (by me so-many men produced not will-be). Per. 103.

Profane : *Cho luchchá-báz-e mar eñ*, what a profane fellow ! (What a-profane man he-is !) A Hindí-Persian compound. 41.

Profession, calling : *Âñ-hí chí phesha eñ*, what is his profession ? (Him-of what the-profession is ?) The Per. *pesha* aspirated. That which goes before, and hence, that which is followed. *Kár-o-bár* is in use.

Profit : *Fá'ida*, advantage ; *nafa'*, gain, profit ; *síth*, interest ; *síth-tán*, profit and loss. *Fá'ida* and *nafa'* come from the Arb. *Síth* is the Per. *súd*, and *tán* the Per. *táwán*.

Profit, to make a : *Ham-odha má ba'z síth katitha*, I made a large profit there (there me-by much profit was-made). *Katagh katitha*, to extract a profit. Pakh. *gatal*, to acquire, etc. 155, 156.

Profit one, to : *Azh edha ágh-a ân-híar chí síth bí*, what will it profit him coming here ? (From here coming him-to what profit will-be ?) *Síth*, profit, advantage. Per. *súd*, profit, interest. 118.

Profligate, a : *Âñ-hí bachh phakká luchch bítha*, his son has turned out a regular profligate (him-of the-son a-regular profligate has-become). Hin. 110.

Progeny : *Âñ-hí aulád khán bítha deh-a*, his progeny became rulers of the country (him-of the-offspring the-rulers became the-country-in). *Aulád* is the pl. of *walad*. Arb. *walada*, to beget. 110.

Promise, a : *Go shwá chí-e daráhi khutha-i*, did he make you

any promise ? (With you any-particular promise was-made-him-by) ? *Daráhí*, a promise. **158a.**

Promise, to : *Má toba khutha ki thí bar-e duzí na khan-án*, I promised not to steal again (me-by repentance was-made that another occasion-on theft not I-shall-commit). *Toba, tarba*, repentance, vowing to sin no more. The word comes from the Arb. **103, 155, 156.**

2. *Án-hiá sukhān khutha go má ki somar-a chí kúmak-a shasht-án*, he promised to send some assistance on Monday (him-by word was-made with me that Monday-on some aid I-shall-send). *Khas-e-a go sukhān khanagh*, to promise anyone. Per. *sukhan*, speech, word, etc. **77, 78, 155, 156.**

3. *Má an-hiára qaul dátha ki ma e hawar sahrá na khan-án*, I promised him not to tell (me-by him-to word was-given that I this matter exposed not will-make). *Khas-e-ar qaul deagh*, to promise anyone. Most Baloches pronounce the word *kaul*. Arb. *qála*, to speak, say ; *qaul*, word, saying. **58, 155, 156, 201.**

4. *Malang-á dí hawar khutha ki ma kh-á-án*, Malang also promised to come (Malang-by also promise was-made that I shall-come). In such phrases *ki* is equal to "saying". Arb. *hawár*. **155, 156.**

Promise, to fulfil a : *Án-hiá wath-í qaul phílav khutha*, did he fulfil his promise ? (Him-by himself-of the-promise fulfilled was-made ?) Sin. *púro*, Hin. *púrā*. **77, 78, 155, 156.**

Promise, to make one : *Azh má qaul gipta-í*, he made me promise (from me a-promise was-taken-him-by). Arb. *qaul*. Per. *giriftan*. **155, 156, 158a.**

Promotion : *Shá-í taraqqí khadhé bí*, when will your promotion take place ? When are you going to be promoted ? The Per. *sarfarází* is in use. Arb. *raqí*, to ascend a ladder or stairs. **103.**

Prompting : *Haw-e hon án-hí šaláh siwá na bítha*, this murder has not taken place save at his prompting (this murder him-of the-advice without not has-taken-place). Lit. become. *Šaláh* comes from the Arb. **110.**

Pronounce, to : *Balochí án-hí zawán chakhá na charagh-e*, he cannot pronounce Balochí (Balochí him-of the-tongue on not rising-is). Idiom. Hin. *charhná*, to go up. **106.**

Pronounce sentence, to : *Gudá qázi-á fatwá dátha*, then the judge pronounced sentence (then the-judge-by sentence was-given). Judgment, decision. The sentence pronounced or judg-

ment given would be introduced by the particle *ki*. Arb. 155, 156.

Proof, evidence : *Ān-hí hachí garwáhi asten*, has he got any proof ? (Him of any proof is ?) *Gawáh*, a witness, *gawáhi*, evidence, proof. From the Per.

Prop, a : *Murri khaf-í, ān-hí bun-a tek n-eñ*, it will certainly fall, there is no prop under it (certainly it-will-fall it-of under a-prop not-is). Prop, support. The Hin. *tek*. 103.

Proper : *Thí bar-e jawá'en band-bozh khan-eñ*, make proper arrangements next time (next time good arrangements make). *Jawán* becomes *jawá'en* before a noun. We find the word in Kur., Per., Hin., etc. 44, 116.

Property : *Zar-kharíd wath-í kull laditho burthagh-ant-ish*, they took all their properties with them (the-properties themselves-of all having-loaded-up were-taken-away-them-by). *Zar-kharíd*, money and purchases. Per. 155, 156, 158a.

2. *Mál*, property, but chiefly when speaking of cattle ; *maddi-bunagħ*, personal property, baggage, goods, and chattels. *Mál* comes from the Arb. In Kur. it stands for "house". Sin. *mađi*, baggage. Per. *bunah*, *buna*, the baggage of an army.

The finder of lost property cannot claim it as his own or dispose of it until after the lapse of twelve months. During this period he is expected to make it widely known that he is in possession of it.

Prophecy : *Thau nubuwat na mannagħ-eñ*, don't you believe in prophecy ? (Thou prophecy not acknowledging-art ?) Arb. 106.

Prophet, a : *Núh nám paighambar-e ath*, once upon a time there was a prophet named Noah (Noah the-name-of a-prophet was). A Per. compound : *paighám*, a message, and *burdan*, to bear. 8.

2. *Ān nabí bar-ħaq ne-y-ath*, he was not the true prophet (he the-prophet-true not-was). Lit. in-truth, by-right. The reference is to Muhammad, who alone is *nabí bar-ħaq*. *Nabí* is Arb.

The Arabic term is *nabí*, pl. *ambiyá*, the Persian *paighambar*. *Rasúl*, pl. *rusul*, and *mursal*, pl. *mursalún*, are other Arabic terms, but they are generally confined to the sense of messengers or missionaries.

Proposal, a : *Aħir-a ān-hía ma-í gwashtí gipta*, finally he agreed to my proposal (last-at him-by me-of the-proposal (saying) was-accepted). Lit. taken. From *gushagħ*, to say. Per. 17, 77, 78, 155, 156.

2. *Ma e hawar manzúr na khan-án*, I shall not agree to the proposal (I this proposal approved not shall-make). Word, etc. Arb. *hawár*. 103.

Propriety : *Jawá'en daul-a go gwash*, speak with propriety (the-proper manner in speak). Hin. *ḍaul*. 44, 116.

Prosper, to : *Tha-í dúkán bakht-mand na bí*, your shop will not prosper (thee-of the-shop prosperous not will-be). You having cheated me. Said by an irate customer. Per. 103.

2. *Maz'en b-eth*, may you prosper (big become). May you become a big and important personage. A blessing. 116.

3. *Shá-í rozí hair bí*, may you prosper (you-of the-daily-bread safe be). May you never be in want. A blessing. *Rozí* is Per. *Hair* is the Per. *khair*, which is derived from the Arb.

Prosperous : *Mashe nín azh hair-a har khas bhágyá bítha*, but now on account of peace everyone has become prosperous (but now through peace everyone prosperous has-become). *Bhágyá*, *bhágiá*, well-off, well-to-do, prosperous. Sin. *bhágyo*, rich, prosperous. 110.

2. *Án-hí phith haw-án bakht-wál-e sáhúkár en*, his father is that prosperous merchant (him-of the-father that prosperous merchant is). A Persian-Hindí compound. 41.

Prostitute, a : *Gushante kanjarí-án dárant*, they tell me they keep prostitutes (they-say prostitutes they-keep). *Kanjarí*, *kobalí*, *daggi*, are the terms generally heard. The first is from the Hin. and the second from the Sin. 131.

Prostrate : *Án gardán bíthiya waptiy-ath*, he was lying prostrate (he fallen become lying-was). *Án dem-a khapta*, he fell prostrate (he his-face-on fell). 122.

Protect, to : *Odha tha-ra dar-saragh khas na bí*, *odha tha-ra dar-baragh khas na-bí*, there will be no one there to protect you. Lit. out to take. Per. *dar* and *burdan*. 103.

2. *Hudhá shá-í nigáhmán bí*, may God protect you (God you-of the-guardian be). A blessing. The verb *bí* appears to be used for *b-íth*, the contingent future. *Dír bí*, be off, is a common expression, in which *bí* figures as an imperative pure and simple. Per. *nigáh-bán*.

Protection : *Odha tha-ra chí panáh mīl-i*, what protection will you get there? (There thee-to what protection will-be-received?) Per. 206.

Protector, a : *Hudhá ma-í muháfiz bí*, God will be my protector

(God me-of the protector will-be). *Hudhá háfiz*, God protect you. Said on bidding one good-bye. Arb. 103.

Proud : *Kham-e rosh phadhá áñ sakhía gwáth-shalwar bítha*, after a few days he became exceedingly proud (a-few days after he exceedingly wind-trousers became). The Baloch when he wishes to give himself airs increases the bagginess of his nether garment. The Persian for a similar reason wears a taller hat than usual. The Panjábí, not to be behind-hand, adds a few extra yards of fine cloth to his turban. 110.

2. *Gushante ki áñ chí-e maghrúr en*, they tell me he is somewhat proud (they-say that he a-little proud is). A slang term is *goz-janokh*. The meaning is obvious. Arb.

Prove, to : *Thau e hálwar sebit khutha khan-en*, can you prove this ? (Thou this matter proved made canst-make ?) One of the very few words that begin with this letter in Baluchí. Arb. *sábit*. 168.

Proved, to be : *Áñ-hí chakhá hon sebit bítha*, murder was proved against him (him-of on murder proved became). *Sábit* is heard. Arb. 110.

Provender : *Sursát sánga khas-e-á band-bozh khutha*, has anyone arranged for provender ? (Provender for anyone-by arrangement has-been-made ?) *Sursád, sursát*. Sin. 8, 90, 155, 156.

Proverb, a : *Shá haw-áñ mathal ne-y-ashkhutha*, have you not heard the proverb ? (You-by that proverb not-has-been-heard ?) And then the proverb is quoted, introduced by *ki*. The Baluchí language is not rich in proverbs. *Ákhán*, a saying, an adage. Arb. *maşal*. 65, 155, 156.

Provide, to : *Zar khai dá*, who will provide the money ? (The-money who will-give ?) Per. *dádan*. 130.

Province, a : *Mañ kithán şuba e hálwar bítha*, in what province did this happen ? (In which province this affair took-place ?) From the Arb. through the Per. 86, 110.

Provisions : *Áñ-hán chikhtar rosh thoshagh go wath-áñ phajía burtha*, how many days' provisions did they take with them ? (Them-by how-many days' provisions with themselves with were-taken ?) *Thoshagh*, and less frequently *tosagh*, provisions, rations. Per. *tosha*, provisions, necessaries. 77, 78, 155, 156.

Provoke, to : *Áñ-hí gura jherav ma khan*, do not provoke him (him-of with a-quarrel not make). *Áñ-híar ghuşşav ma khan*,

do not provoke him (him angry not make). Sin. *jhero*, a quarrel. *Ghuṣṣav* comes from the Arb. through the Per. **116.**

Prudent : *Har velá siyáral-e mar ne-y-ath*, he was not a prudent person at all times (every time-at a-prudent man not-he-was). Probably a corr. of the Hin. *siyána*, wise.

Prune, a : *Hushk-e áru waragh-ant*, they are eating dried prunes (dried prunes they-eating-are). The Per. *álú*. The same word appears to be used for "plum" and "peach". **41, 106.**

Prune, to : *Án súf drashk buragh-etha*, he was pruning an apple tree (he an-apple tree pruning-was). Lit. cutting-was. *Buragh*, *buritha*. Per. *burídan*. **107.**

Puberty : *Nín án siyáral bítha*, he has now arrived at the age of puberty (now he wise has-become). Grown up, adolescent. The Hin. *siyána*. **110.**

In the matter of age a boy reaches puberty when eighteen, and a girl when seventeen.

Public : *Án gushagh-e ki ma sarkári nokar án*, he asserts that he is a public servant (he saying-is that I a-government servant am). A Per. compound. **106.**

Public, in : *Án mañ kichah-a hachho gushagh-e*, he is saying so in public (he in the-street thus saying-is). In the bázár, where everyone can hear him. Per. *kúchah*. **106.**

Public, the : *Ráj mundo na qabúl khan-ant*, the public will never consent (the-subjects at-all not acceptance will-make). *Ráj* comes from the Hin. **103.**

Publish, to : *Sarkár yá nokh-e hukm ashkhunainokh en*, government is about to publish a new order (government a new order about-to-cause-to-be-heard is). The noun of agency got from *ashkhunainagh*, *ashkhunaintha*. **117, 150.**

Puffed-up, proud : *Án chí-e maghrúr en*, he is somewhat puffed-up (he a-little proud is). *Gwáth-shalwar* may be used adjectively. Arb.

Pugnacious : *Pathán mīrokh-e mard b-án*, the Patháns are pugnacious fellows (the-Patháns pugnacious men are). By nature. From *mīragh*, to fight. **117, 131.**

Pull, to : *Ma thau haw-e sar-a chik-ún*, let you and I pull this end (I thou even-this end let-us-pull). *Chikagh*, *chikitha*, to pull. Sin. *chhikaṇu*. **131.**

Pull a face, to : *Sharáv jawán en, phar chi res-deagh-en*, the wine is good, why are you pulling a face over it? (The-wine

good is for what aversion-thou-showest ?) We take this to be the Per. *rís*. 106.

Pull down, to : *Gwas khañ, thañ chat er-chik-eñ*, stop it, you will pull the roof down (enough make thou the-roof down-will-pull). A Persian-Sindhí compound. 103.

Pull out, to : *Thewagh-e sweth-e phut-án phat khash*, pull out all the grey hairs (all the-white hairs pluck draw). *Phatagh, phatatha*, to pluck out, uproot ; *khashagh, khashtha*, to draw, draw out. Sin. *patanu*, to pluck up or out. *Khashagh* comes from the Per. 41, 116.

2. *Khas-e kuntagh khash-íth*, let someone pull out the thorn (someone the-thorn let-pull-out). The first and third persons of the contingent future may be used as hortatives or jussives. *Khashagh, khashtha*. Per. *kashidan*. 8, 90, 131.

Pull to pieces, to : *Bhohí rapta sá 'at phat-ána*, the monkey went on pulling the watch to pieces (the-monkey went-on the-watch pulling-to-pieces). *Phatagh, phatatha*, to split, pull to pieces, etc. Sin. *patanu*, to uproot. 172.

Pull up, as a horse, to : *Má wath-í mádhin-ar gin-ártha na khutha*, I could not pull up my mare (me-by myself-of the-mare pulled-up not could-be-made). *Gin-áragh, gin-ártha*. This appears to be a corr. of *gir-áragh, giragh-áragh*. 168.

Pull up, as clothing, to : *Wath-í shalwar lánch*, pull up your trousers (thyselves-of the-trousers pull-up). *Lánchagh, lánchitha*. Probably confined to this sense. 116.

Pulpit, a : Use the Arb. term *mimbar*. In small mosques it may resemble a badly made step-ladder. In more pretentious places of prayer it is made of stone or brick.

Pulse, lentils : The generic term is *dál*. There are at least six kinds. Hin.

Pulse, the : *Ná-duráh navz dítha khas-e-á*, has anyone felt the patient's pulse ? (The-patient-of the-pulse has-been-seen anyone-by ?) The verb to use is *gindagh, dítha*, to see. Arb. *nabz*. 8, 90, 155, 156.

Pumpkin, pumpkins : *Ikhtar-e paintá khai war-ant*, who is going to eat all these pumpkins ? (This-many pumpkins who will-eat ?) 41, 91, 103.

Punishment : *Qází-á tha-ra chí sazá dátha*, what punishment did the judge give you ? (The-judge-by thee-to what punishment was-given ?) Per. 155, 156, 201.

Pupil, scholar, a : *Haw-án rosh-a mullá gura shash shágird athant*, the *mullá* had six pupils that day (that day-on the *mullá* with six pupils were). *Tálib*, a scholar, pupil. From the Per. and Arb. respectively. 17.

Pupil of the eye, the : *Án-hí dídokh-ár cho bítha*, what has happened to the pupil of his eye ? (Him-of the-pupil-of-the-eye-to what has-happened ?) Per. *dídah*, the eye. 110, 204.

Puppy, a : *Án-hía sai gullar khuth-ant*, she has thrown three puppies (her-by three puppies have-been-made). When speaking of animals *khanagh* may be used. Sin. *guliru*. 77, 78, 155, 156.

Purchase, purchases : *Ma-í zál shuthagh-etha saudá-e khanagh-a*, my wife had gone to make some purchases (me-of the-wife gone-was some-purchase to-make). *Saudá*, a purchase, bargain. Per. 8, 112.

Purchase, to : *Thau esh-iar thán hand-a bhá-gipta*, where did you purchase it ? (Thee-by it what place-in was-purchased ?) Per. 17, 65, 88, 155, 156.

2. *Má kichah-a giptagh-ant-ish*, I purchased them in the bázár (me-by the-bazar-in were bought-them). Per. *giriftan*, to take. 155, 156, 158a.

Purchaser, a : *Bhá-zírokh yak-e ne-y-ath*, there was not a single purchaser (purchaser a-single-one not-was). If the context be quite clear *zírokh* may stand alone. From *zíragh*, *zurtha*, to raise, lift. 117.

Pure water : *Áf-e áf en*, it is pure water, it is nothing but water (water-of water it-is). We have the same idiom in Urdú, etc. : *pání ká páni hai*, it is nothing but water, water of water it-is. Other substantives may be used in the same way. The noun is put in the genitive case and repeated in the nominative.

Purification : *Shwá tahárat zíkr khutha*, you spoke of purification (you-by purification-of mention was-made). *Tahárat* includes the *ghusl*, the *wuzu*, and the *istinjá*, the three forms of ablution. Arb. 65, 155, 156.

Purify, to : *Ma chi rang-a sáf khan-án-í*, how am I to purify it ? (I what way-in clean shall-make-it ?) *Pák khanagh*, to clean, purify. *Sáf* is Arb., *pák*, Per. 103, 158a.

Purple : *Haw-e mard arghán-e khil'at ján-a khan-ant*, these men wear purple robes (these men purple robes their-persons-on make). A corr. of *arghawání*. Per. 131.

Purpose, intention : *Ma-í saláh en ki rav-án*, my purpose is

to go (me-of the-purpose is that I-shall-go). Or, should go. I purpose going. Arb.

Purse, a : *Ān gushagh-e ma-í himání gár bitha*, he tells me he has lost his purse (he saying-is me-of the-purse lost has-become). *Himání, himán*, a leathern purse. Per. *himyán*, Sin. *himyání*. 106, 110.

Pursue, to : *Than phar chí khorí na khutha*, why did you not pursue them ? (Thee-by for what pursuit not was-made ?) *Tha-í khorí khutha-ish*, did they pursue you ? 65, 155, 156.

Pursuer, a : *Azh khorí-gal yak ma athán*, I was one of the pursuers (out-of the-pursuers one I was). *Khorí* is sometimes used adjectively : *khorí músá khel*, the pursuing Músá Khels.

Pursuing party, a : *Má án-hání phadhā khorí shashtátha*, we have sent a pursuing party after them (us-by them-of after a-pursuing-party has-been-sent). *Khorí*, pursuit ; a pursuing party. Sin. *khurí*, Hin. *khurí*, heel. *Khorí* thus comes to mean "someone sent on the heels of another." 58, 155, 156.

Pursuit : *Inna, khorí hachí na bitha*, no, there was no pursuit made (no pursuit any not became). *Khorí*, pursuit, comes from the Sin. *khurí*, Hin. *khurí*, the heel : on the heels of another. 110.

2. *Hau, haidar khuní bitha án-hí dím-a*, yes, Haidar went in pursuit (yes Haidar pursuing became him-of behind). *Khuní*, a pursuer, pursuing, pursuit. The origin appears to be the same.

Pursuit of, in : *Khas-e-ar án-hí rand-a shasht*, send someone in pursuit of him (someone him-of the-track-on send). *Rand*, a track, *rand-a*, on the track, in pursuit. Sin. *randu*, a track, path. 116.

Pus, matter : *Dánagh níánwán ba'z rem ath*, there was a good deal of pus in the boil (the boil in much matter was). Per. *rím*, Kur. *kem*.

Push, to : *Mír khán-á ma-na telán dátha*, Mír Khán pushed me (Mír Khán-by me-to a push was given). *Telán*, a push, shove. Hin. *thel, thela*, a push, shove. Sin. *telho, telhan*. 155, 156, 201.

Puss, cat, a : *Shá-í chí rang-a gurbagh en, án mushk-a azh thursagh-e*, what kind of a puss is yours ? It is afraid of a mouse (you-of what kind-of cat is ? It a-mouse from fearing-is). *Púshí* is heard everywhere. Per. *gurbah*. 106.

Put away, take care of : *Ma wath sám-b-án-í*, I shall put it

away myself (I myself shall-take-care-of-it). *Sám^hbag^h, sám^hbitha*. Sin. 103, 158a.

Put down, to : *Dighár-a er-khan-í*, put it down on the ground (the-ground-on down-make-it). The Per. *zír, zer*, we take it. 17, 116, 158a.

Put in, to : *Therwagh-e áf mat níááwán mán-khañ*, put all the water in the waterpot (all the-water the-waterpot in in-make). A compound got from *mán, mán*, in, and *khanagh, khutha*, to do, make. 116.

2. *Wath-í daf láf-a khan-í*, put it in your mouth (thysself-of the-mouth in put-it). Lit., make-it. 116, 158a.

Put off, to : *Thau har-bar-e tála-bála khanagh-eñ*, you are always putting it off (thou every-time below-above making-art). Asking one first to look down on the ground and then up at the sky. Hin. *talá*, bottom. Per. *bálá*, above, upwards. 106.

Put on clothes, to : *Bale, e nokh-e jar-án ján-a khañ*, yes, put on these new clothes (yes these new clothes the-body-on make). *Jar-án ján-a khanagh-etha*, he was putting on (his) clothes. The preposition *mañ* may be understood before *ján-a*. 116.

2. *Thau phar chi ma-í nokh-e jar-án avur-khanagh-eñ*, why are you putting on my new clothes ? (Thou for why me-of the-new clothes on-making-art ?) *Avr, avur*, on, upon. It is generally joined to *khanagh*, and may be used of clothing and jewels. 41, 106.

Put out, extinguish, to : *Phesh-a diwo thos*, put out the lamp first (first the-lamp extinguish). *Thoshagh, thostha, thosta*. Hin. *thosná, thúnsná*, to press down, etc. 116.

Put out one's eyes, to : *Bádsháh-á án-hí har do chham khasht-ant*, the king put out both of his eyes (the-king-by him-of each two eyes were-taken-out). *Khashagh, khashta*. Per. *kashídan*. 155, 156.

Put to flight, to : *Má dushman-ár rumbenthá*, we put the enemy to flight (us-by the-enemy was-put-to-flight). The trans. form of *rumbagh, rumbitha*. Per. *ramánídan*. 58, 155, 156.

Put up, as game, to be : *Rosh-e sarwán-e ma-í rukh-a dar-khapta*, one day a buck was put up in front of me (one-day a-buck me-of in-front issued). *Dar-khafagh, dar-khapta*, to issue, come out. *Khafagh*, to fall. 8, 110.

Put up, erect, to : *Má shá-í derar thán hand-a oshtalain-ún*,

where shall we have your tent put up ? (We you-of the-tent what place-in shall-cause-to-be-erected ?) *Oshtalainagh*, *oshtalaintha*. Per. *istán*. 17, 88, 103.

Put up with, to : *Tha-ra dard sahaḡh bí*, you will have to put up with the pain (thee-to the-pain to-endure will-be). *Sahaḡh*, *sahitha*. Also *sehnagh*. Sin. *sahanu*, Hin. *sahná*. 203.

Puzzled, to be : *Ma wath-i dil niánwán hairán bíthagh-án ki ma rav-án na rav-án*, I became puzzled as to whether I should go or not (I myself-of the-mind in perplexed became that I-should-go not should-go). *Hairán*, puzzled, perplexed, etc. Arb. 110, 131.

Puzzling : *Aukhá-e kár en*, it is a puzzling business (a-puzzling business it-is). Difficult. *Auhsán-khatá*, a puzzle. Lah. *aukhá*, Hin. *okhá*, Sin. *aukho*. 41.

Pyjamas : *Shaf-a shalwar-e yá jhámag-e ján-a khan-en*, do you wear pyjamas or a shirt at night ? (Night-at pyjamas or a-shirt your-person-on you-put ?) You-make. The string at the waist is termed *bedagh* or *nifagh*. *Shalwar* is traceable in a number of languages from Tur. to Lah. 8, 131.

Q

Qorán, the : *Sawáh-a ashá qurán parh-íth*, he used to read the Qorán morning and evening (morning evening—in the—Qorán he—used—to—read). The word itself means “reading”, “a piece selected for reading”, “book”. Heb. *kará*, to read. 131.

The angels are said to have brought down the *qurán* to the lowest heaven on the *laylatu'l-qadr*, or Night of Power, the twenty-seventh of the month *ramazán*. It was there Gabriel made it over to the prophet Muhammad, not all at once but so much at a time. That is the story in brief.

Quack, a : *Haw-dñ nem-hakím chi gushagh-etha*, what was that quack saying? (That quack what saying—was?) Also *ním-hakím*, a half-doctor. When the reference is to learning, use *nem-mullá* or *ním-mullá*, a half-mullá, half-priest. 107.

Quack, to : *Bat vak vak khanagh khaptagh-ant*, the ducks began to quack (the—ducks quack quack to—make fell). 174.

Quackery : We may use *nem-hakímí*, *ním-hakímí*, or, 'ayári, imposture, knavery.

Quadruped, a : *Khas-e chíar-phádh ath*, it was some quadruped (some four-footed—animal it—was). Per. 8, 90.

Quadruple : *Yak-e chíár, chíár sar, chíár tal*. 54, 55.

Quagmire, a : *Avzár dí asp dí gap nádñrñ dubitha*, both rider and horse disappeared in the quagmire (the—rider also the—horse also the—quagmire in sank). Sin. *gapiñi*. 110.

Quail, a : *Nín-a wakht-a baterá ba'z ant*, quail are plentiful at present (now—of the—time—at quail plentiful are). Sin., Lah., Hin.

Quaint : *Áñ chí-e 'ajíb en*, it is somewhat quaint (it just—a—trifle strange is). Arb. 8, 91.

Quake, to : *Koh khapta khambagh-a*, the mountain began to quake (the—mountain fell to—quake). *Khambagh*, *khambitha*. But *qairí khapta larzagh-a*, the prisoner began to quake. Sin. *kambanu*, to tremble. 174.

Qualification, qualifications : *Ma-í chana dñ-hí yak-e liyáqat n-en*, I do not think he possesses a single qualification (me—of the—opinion—in him—of a—single qualification not—is). From the Arb. through the Per.

Quality, a good : *Ma-na kal n-en jawán-e chi en-í*, I do not know what good quality it possesses (me--to information not--is the--good--quality what is--it--of). *Jawán-e*, a good quality, good point. From the Hin. *jawán*, prime of manhood. Also in Per. 8.

Qualm, qualms : *Án-hí bábat-a ma-na hachí khadsha n-en*, I have no qualms about it (it--of concerning me--to any qualm not--is). Or, concerning him. *Shakk* is used in this sense, but the meaning is slightly different. From the Arb. through the Per. 202.

Quandary : *Ma hairán bithagh-án ki rav-án na rav-án*, I was in a quandary as to whether I should go or not (I perplexed became that I--should--go not I--should--go). *Khas-e-ar hairán khanagh*, to put one in a quandary, bewilder one. Arb. 110.

Quantity : *Tha-ra chikhtar pakár bí*, what quantity will you require ? (Thee--to how--much necessary will--be ?) It has been suggested to us that *pakár*, *pakar*, comes from the Pakh. *pah kár*, in use.

Quarrel, a : *Gará chi savav ath*, what was the cause of the quarrel ? (The--quarrel--of what the--cause was ?) *Gal-gal*, an uproar ; *ari*, a dispute. A corr. of the Hin. *jhagrá*. In Pakh. it has become *jagara*.

Quarrel, to : *Phar chi pha wath-án jheragh-ethen*, why were you quarrelling among yourselves ? (For why among yourselves you--quarrelling--were ?) *Jheragh*, *jheritha*, to quarrel, wrangle. Sin. *jhero*, a quarrel. Hin. *chherná*, to annoy, torment, tease. 107.

2. *Guddá har do duz-án jhero laitha phullithaghe mál sara*, the two thieves next began quarrelling about the plunder (then the--two thieves--by a--quarrel was--made the--plundered property about). *Jhero*, a quarrel ; *jhero lainagh*, *jhero-laita*, to bring on a quarrel, start a quarrel. Sin. *lagá'ínu lá'ínu*, Hin. *lagána*, *lána*, to apply, bring, etc. 122, 155, 156.

3. *Guddá án sai duz pha wath-án arithagh-ant*, then the three thieves quarrelled among themselves (then those three thieves among themselves quarrelled). *Aragh*, *aritha*, to quarrel, dispute. Hin. *arndá*, to wrangle, contend. 110.

4. *Go án-hía galgal ma khañ*, don't quarrel with him (with him a--row not make). From the Arb. *ghalghal* through the Per. *ghul*. 116.

Quarrelsome : *Chákur arikhor-e mard ath*, Chákur was a

quarrelsome person (Chákur a-quarrelsome man was). Hin. *arṇá*, to wrangle. **41.**

2. *Miran gárá-khanokh-e mar en*, Miran is a quarrelsome person (Miran a-quarrelsome man is). *Gárá* is a shortened form of the Hin. *jhagrá*. **117.**

Quarrier, quarryman, a : *Ān khoh-a kár khat*, he is a quarryman (he a-quarry-in work does). That is his usual work. **130.**

Quarry, a : *Khoh* and *khad* are the terms generally heard used. Neither is really correct. The first is Per. and the second Hin. *Kán*, a mine, is Per. Quarry, game, may be translated by the Per. *shikár*.

Quarter, a : *Chár-ik sar-ákhta*, there is a quarter left (one-quarter over-has-come). One-fourth. *Munno gwas bí*, three-quarters will suffice. Per. **110.**

Quarter, protection, mercy : *Duzhman tha-ra thorá khadhē dá*, the enemy will not give you quarter (the-enemy thee-to quarter when will-give ?) A strong denial that they will. Sin. *thoro*, favour, kindness. **130.**

Quarter of a town : *Ān kithán muhalla nind-í*, in what quarter of the town does he reside ? (He what-particular quarter-in stays ?) *Muhalla*, quarter of a city or town. Arb. *halla*, to alight. **131.**

Quash, to : *Sarkar-á haw-án hukm mauqúf khutha*, government has quashed that order (government-by that order cancelled has-been-made). We believe *janagh*, *jatha*, to strike, may be used in this sense. *Mauqúf* comes from the Arb. **155, 156.**

Queen : *Nín-a wakht-a wiláyat malika khai en*, who is queen of England at the present moment ? (Now-of the-time-at England-of the-queen who is ?) From the Arb. through the Per.

Queer, odd : *Shá-í sardar turfa ma'jún en*, your chief is a queer customer (you-of the-chief a-queer mixture is). *Chí 'ajab-e topu*, what a queer hat ! *Turfa*, *ma'jún* and *'ajab* come from the Arb.

Quell, to : *Galgai chí rang-a hair bítha*, how was the disturbance quelled ? (The-disturbance what way-in peace became ?) *Hair Khanagh*, to make peace, quell. *Hair* comes from the Arb. through the Per.

Quench, to : *Ās-a thosagh-a rav-ún*, let us go and quench

the fire, let us go and put out the fire. *Thosagh*, *thosta*, *thositha*. The trans. form. Of fire or thirst. **119, 131.**

2. *Ás azh má na thusagh-e*, we cannot quench the fire (the-fire by us not being-quenched-is). *Thusagh*, *thustha*. The intrans. form. Hin. **106.**

Quern, a : We may use *chark* or *dast-ás*. Both terms come from the Per. The Hin. word *chakkí*, a hand-mill, is now known all over the land.

Querulous : *Shá-í sáhib chí-e kur-a-khanokh en*, your master is somewhat querulous (you-of the-master a-little querulous is). *Hau*, *án har-velá náráz en*, yes, he is always querulous. Dissatisfied, complaining. Hin. *kurkurána*, to grumble, growl, etc. **117.**

Query : *Sawál chí en*, what is the query ? (The-question what is ?) *Sawál khanagh*, to question, query. Arb.

Quest : *Ma wath-í nokar pholagh-ethán*, I was in quest of my servant (I myself-of the-servant searching-was). *Pholagh*, *pholtha*. *Phol*, quest, search. Sin. *pholhanu*. **107.**

Question, a : *Azh thau yá phol-e khan-án*, may I ask you a question ? (From thee a-question I-may-make ?) *Phol*, a question ; inquiry ; search. Sin. *pholhanu*, to seek, inquire. **131.**

2. *Hadhár sawál khan*, put a thousand questions (a-thousand questions make). Arb. **116.**

Question, in : *Haw-án rosh-a ma sání ne-y-athán*, I was not present on the day in question (that day-on I present not-was). *Haw-án*, that very, that same, etc. **17.**

Question, to : *Ganokh*, *azh má phol-phurs khanagh-en*, idiot ! Are you questioning us ? (Fool us from inquiry thou-making-art ?) *Phol-phurs khanagh*, *phol-phurs khutha*, to question. A Sindhi-Persian compound. **106.**

2. *Tha-í chí kár en ki azh má phol khan-en*, what right have you to question me ? (Thee-of what business is that from me questioning thou-shouldst-make ?) Sin. *pholha*, etc. **131.**

Questionable : *Án masakka en*, that is questionable (that doubtful is). A corr. of *mashkúk*. *Mushtabih*, doubtful, will be understood by most. Arb.

Quick, quickly : *Tikká'i-a charh*, *juz*, mount quickly and be off (quickly mount go). An abstract noun in the ablative case used as an adverb. Sin. *tikho*, swift. **116.**

Quickly : *Zith-e be-y-á, loḡh-ár ás lagitha*, come quickly, the house has caught fire (quickly come the-house-to fire has-become-attached). Also *jhaṭ-a, ashtáfi-a, zúthi-a, thiki-a*. Abstract nouns in the ablative case. Per. *zúd*. 206.

Quicksand, a : *Odha ba'z duz-e gap-án astán*, there are a number of quicksands there (there many secret bogs are). *Duz*, a thief, *duz-e*, of or belonging to a thief : secret, hidden. *Gap*, a bog, is the Sin. *gapini*, a quagmire, etc. 41.

Quicksilver : *Pára bun-a er-khafagh-e*, the quicksilver is falling off (the-quicksilver down-falling-is). Hin. *pára*. 106.

Quidnunc, a : *Haw-án kull-zánokh hachho gushagh-etha*, that quidnunc was saying so (that all-knower thus saying-was). *Kull* is from the Arb. *Zánokh* is the noun of agency of *zánagh*, *zántha*. Kur. *zánin*, to know. 117.

Quiet, silent : *Thau chup-a khutha na khan-eñ*, cannot you keep quiet ? (Thou silence made not can-make ?) *Chup*, silent, silence. Hin. *chup*, silent, silence. 168.

Quieten, become quiet, to : *Gudá pathán nishto shutha*, after which the Patháns quietened down (then the-Patháns having-sat-down went). One is liable to say, *shutho nishta*, having gone sat down. But that is not the idiom. *Nishto* is here used idiomatically ; having cooled down. 110, 121, 181.

Quietus : *Áñ murtho shutha*, he has received his quietus (he having-died is-gone). I have seen to him.

2. *Áñ-hí hisáb barávar bítha*, he has received his quietus (him of the-account settled has-become). Lit. and fig. Per. *barábar*. 110.

Quill, a : *Ma-na phar pasand eñ*, I prefer a quill (me-to a-quill approved is). Lit. a feather. Per. 204.

Quilt, a : *Yá jawá'eñ lihef thartho ártho-m*, I have brought back a nice quilt (a nice quilt having-returned has-been-brought-me-by). *Lihef*, a quilt, blanket. Per. *laháf, liháf*. 155, 156, 158a.

Quince, a : *Haw-e bí ant*, are these quinces ? (These quinces are ?) *Bí, bihi*, and *safarjal* may be heard. These terms come from the Per.

Quinine : *Chí-e kwinín ba-war*, take a little quinine (a-little quinine eat). Our own word. The Peruvian-Indian *kina, quina*, bark. 116.

Quinsy : *Shá-í bachh-ar khunáq eñ*, your boy is suffering from

quinsy (you-of the-boy-to quinsy is). Your boy has quinsy. Arb. 202.

Quintuple : We may use *yak-e phanch*, *phanch sar*, or *phanch tal*. 54, 55.

Quit, to : *Than wath-i loḡh-a phar chi ishto dátha*, why did you quit home ? (Thee-by thyself-of the-house for what having-abandoned was-given ?) *Ilaḡh deaḡh*, *ishto dátha*. Per., Kur. 155, 156.

Quite : *Ān phílaví-a suhr ath*, it was quite red (it completely red was). Sin. *píro*, Hin. *pírā*, full, complete, etc.

2. *Tha-ra jawání-a málim eñ*, you know quite well (thee-to well known it-is). *Jawání-a*, *jawán-íkha*, *jawán-ígha*, are adverbs.

3. *Ma-i hál tha-i hál ba'z farq eñ*, your circumstances are quite different from mine (me-of the-circumstances-of thee-of the-circumstances-of much difference is). The first person takes precedence.

4. *Ma jawání-a ṣahík ne-y-athán*, I was not quite certain, I was not quite sure, I did not know for certain.

Quits : *Nín má baráwar bíthagh-ún*, we are now quits (now we equal have-become). Per. *barábar*. 110.

Quiver, a : *Jábah-a thír n-eñ*, there is no arrow in the quiver (the-quiver-in an arrow not is). Generally pronounced *jábah-á*. From the Arb. 17.

Quiver, tremble, to : *Ān chi thurs-a larzagh-eṭh*, he was quivering with fear (he from fear trembling-was). *Larzagh*, *larzitha*. Per. *larzidan*. 107.

Quota, share : *Shá-i bahar chikhtar bí*, and how much will your quota be ? (You-of the-share how-much will-be ?) Less frequently *bahár* and *bahr*. Per. *bahrah*. 103.

Quote, to : *Ān-híá hachí irád khutha*, did he quote any authority ? (Him by any citing was-made ?) This word will be understood by the more intelligent only. Arb. 77, 78, 155, 156.

Quoth, said : *Gwashta ráhak-á do ṣadh*, quoth the farmer, two hundred (it-was-said the-farmer-by two hundred). Bidding at an auction of horses. *Gushagh*, *gwashtu*, to say. Per. *guftan*. 155, 156.

R

Rabbit, a : *Ān-hí chhorav khargoshk sám̄bith*, his boy used to keep rabbits (him-of the-boy rabbits used-to-keep). Correctly speaking *khargoshk* stands for "hare". The meaning of the word is "donkey-ears". 114.

Racing, horse-racing : *Be-y-á, chí-e ghalagh-tháshí khan-ún*, come, let us have some horse-racing (come some horse-racing let-us-make). *Ghalagh-tháshí*, racing, races : with special reference to racing on horseback. *Maz'en ghalagh-tháshí-a*, at the big races. Dames makes it *galagh-tháshí*. Per. *tákhtan*, to run, walk fast. 116, 131.

2. *Ghalagh-tháshí dí bí, rumbagh dí bí*, there will be racing on horseback and racing on foot (horse-racing also will-be running also will-be). *Rumbagh, rumbitha*, to run. Per. *ramídan*. But it may come from the Sin. *rumbhanu*, to be busily engaged. 103.

Radish, a : *Má mulí dí khishagh-ún zang dí khishagh-ún*, we grow both radishes and turnips (we radishes also cultivate turnips also cultivate). Hin. 131.

Raft, a : *Haw-án wakht-a talá chakhá chikhtar mard athant*, how many men were on the raft at the time? (That time-at the-raft on how-many men were?) Sin. *ṭalo*. 17.

Rafter, a : *Niyámagh-e karí prushta*, the centre rafter gave way. Literal. Hin. 41, 110.

Rag, rags : *Go kahmagh-a phur khan-í*, fill it up with rags (with rags full make-it). Kur. *kuhana*, Per. *kuhnah*. 116, 158a.

A rag torn from the scanty clothing of a *faqír* is often treasured as a charm. It frequently helps to spread disease, as a matter of fact.

Rage, to get into a : *Tha-ra zahr mán-ákhta*, did you get into a rage? (Thee-to violent anger came?) *Zahr*, violent anger. Arb. *qahr*, violent grief or anger. 206.

Raid, a : *Pásn-ání rosh-án gwasto shuthagh-ant*, the days of raids are over (raids-of the-days having-passed gone-are). *Pásná*, a raid, but generally one made during the night. The final *á* of the noun is elided before that of the suffix. 17, 110, 121, 181.

Raid, to : *Rosh-e ákhto mán-rikhta-ish ma-í ḥalq-a*, one day

they raided our village (one-day having-come was-raided-them-by us-of the-village). *Mán-rishagh*, *mán-rikhta*, to attack, raid. **155, 156, 158a.**

Raider, a : *Páswán-án sístán phalaw-a shuthagh-án*, the raiders made off in the direction of the border (the-raiders the-frontier-of the-direction-in went). *Páswán*, a raider, one who makes a *pásná* or night attack. **17, 110.**

Rail at, reproach, to : *Án har ro wath-i zál-ar zú dáth*, he used to rail at his wife every day (he every day-himself-of the-wife-to abuse used -to-give). *Zú* comes from the Arb. **114, 201.**

Railway line : *Gushante rel dag ba'z-e hand-án bhorenta-i*, they tell me it has damaged the railway line in several places (they-saying-are the-railway road several places-in has-been-broken-it-by). *Rel dag* is the term generally used. Were we to use the sing. *hand-a* it would not be incorrect after *ba'z*. Sin. *daqu*, a road. *Rel* is, of course, the Eng. word rail. **155, 156, 158a.**

Rain : *Gwárish hachí na bítha*, there has been no rain (rain any not has-become). *Chí-e na, mundo na*, would mean "not even a little". Per. *bárish*. **110.**

"Balochistan lies outside the monsoon area and its rainfall is exceedingly irregular and scanty. Sháhrig, which has the largest rainfall, can boast of no more than 11½ inches in the year." *Imperial Gazetteer of India-Balochistan*.

Prayers for rain are very often made by the people. They are called *istiqá*, and consist of two *rukú'* or genuflexions.

Rain, to : *Gushante har ro haur gwáragh-e*, they tell me it rains every day (they-saying-are every day rain raining-is). *Gwáragh*, *gwárta*, to rain. Also *gwaragh*, *gwarta*. In each case the third person singular contingent future may be *gwári*. The first form is not infrequently used transitively. Per. **106.**

2. *Dam-e dam-e haur shanz janagh-e*, sometimes it rains heavily (now and-again rain with a-hissing-noise striking-is). The word *shanz* is in all probability intended to be imitative of the sound of heavy, driving rain. **106.**

3. *Koh-ání chakhá ba'z haur b-íth*, it rains heavily in the hills (the-hills-of on much rain becomes). **131.**

Rainbow : *Drín gwárish phadha rodhi b-íth*, the rainbow appears after rain (the-rainbow rain after visible becomes). *Drín*, *drínak*, *drínuk*. Hin. *dhanak*, *dhanuk*. **131.**

The Arabic name is *qausu guzah*, the bow of many colours, and the Persian, *kamán-i-rustam*, the bow of Rustam.

Rainfall : *Dam-e dam-e ba'z gwárish b-íth*, there is a heavy rainfall at times (times-at times-at heavy (much) rain becomes). Per. *bárish*. 131.

Rains, the : *Mañ sáwan-a*, during the rains (in July-August). The fourth Hindú month. We may hear *bashán* used.

Raise, lift, to : *Thau haw-e ksa'en karí zurtha na khan-en*, cannot you raise this small beam ? (Thou this small beam raised not can-make ?) *Zíragh*, *zurtha*. 168.

2. *Wath-í rást-e dast-a burz khan*, raise your right hand (yourself-of the-right hand raised (high) make). Raise your right arm. Per. 41, 116.

Raise a band of raiders, to : *Nín-a wakht-a har khas ghal zír-í, mál jath kh-ár-í*, nowadays everyone raises a band, and seizes and carries off cattle (nowadays everyone a-band raising-is cattle striking is bringing-away-is). *Ghal*, *ghal*, *gal*, a band, raiding party. The verb used with it is *zíragh*, *zurtha*. All three verbs are in the contingent future, and signify frequent action, habitude. 131.

Raise an army, to : *Amír sháhib ikhtar urd khutha khan-í*, can the Amír raise so large an army ? (The Amír so-many troops made can-make ?) Few, indeed, are the idioms into which *khanagh* cannot enter. 168.

Raisins : *Thau mámish shawashkagh-en*, do you sell raisins ? (Thou raisins selling-art ?) We may hear the word pronounced *mavich*. A corr. of the Per. *mavíz*. 106.

Rake, a : *Áñ dandálí phar chí kár-a na kh-éragh-e*, why does he not use the rake ? (He the-rake for what use-into not bringing-is ?) Sin. *dandárí*, etc. 17, 106.

Rally, to : *Duzhman utaltha, thartho ákhta*, the enemy rallied and returned (the-enemy rallied having returned came). *Utalagh*, *utaltha*, to rally. Sin. *utaghānu*, to return to a former place. 110, 121, 181.

2. *Gwar sardár-a ákhto áwár bithagh-ant*, they rallied round their leader (to their-chief having-come united they-became). Mixed, joined. Per. 110, 121, 181.

Ram, a : *E guránd azh kha-ía bhá gipta*, from whom have you bought this ram ? (This ram from whom price taken ?) *Guránd*, a ram. Other meanings are : (1) The male *uríál*, (2) the first star in the tail of *Ursa Major*. 155, 156.

2. *Áñ thilvar tha-ra chí gushagh-etha*, what was that old

ram saying to you ? (That aged-ram thee-to what saying-was ?) *Thilvar*, an old ram. Lit. and fig. 107.

Ramble, a : *Har begah-á saíl khañagh-a juz-í*, he goes for a ramble every evening (every evening a-walk to-make he-goes). *Saíl*, a walk, ramble, taking the air. From the Arb. root *sára*, to pace, etc. 119, 131.

Ramrod, a : *Nín chi khañ-áñ, ma-í túfak-síh gár bítha*, what am I to do now ? I have lost my ramrod (now what I-may-do ? Me-of the-ramrod lost has-become). From *túfak*, a gun, and *síh*, a rod ; usually of iron. Per. *tufang*, a gun, and *síkh*, a spit, etc. 110, 131.

Range of hills, a : *Áñ-háñ pheshí-ther e phalaw-a yá áñ phalaw-a astathant*, were they on the near or the far side of the range ? (They the first-mountain-peak this side on or that side-on were ?) *Ther, ther*, a mountain peak. From the Pan. 17.

Rank, row, a : *Do saff band-eth*, form two ranks (two ranks form). Lit. bind. Arb. 17.

Rank, station : *Hudhá shá-í manşav mazañ khañ-íth*, may God increase your rank (God you-of the-rank big may-make). The contingent future in a precative sense. Arb. *manşab*. 131.

Ran off with : *Doshí tha-í mard-á ma-í zál uđaintho burtha*, last night your good man ran off with my wife (last-night thee-of the-husband-by me-of the-wife having-carried-off was-taken-away). *Uđanagh*, *uđaintha*, to run off with, will generally be found followed by *baragh*, *burtha*. 155, 156.

Ransom, a : *Már chañi deagh-í bí*, we shall have to pay the ransom (us-to the-fine to-give will-be). Sin. *chañi*, Lah. *chañi*, a fine. 203.

2. *Fidya zikr na bítha*, there was no mention made of a ransom (a-ransom-of mention not became). Also *fidá*. Arb. 110.

Rapid, rapids : *Jáh-a jáh-a chandí ksá'eñ áf-laghar astáñ*, there are a few small rapids here and there (places-in places-in a-few small rapids are). *Áf* comes from the Per. and *laghar* from the Per. through the Pakh. 44.

Rapine : *Khushainagh phullainagh siwá áñ-háñí thí kár ne-y-ath*, all they thought of was murder and rapine (murder rapine besides them-of other work not-was). The infinitive of two causal verbs. Sin. *phurañu*. 118.

Rascal, a : *Ma tha-ra chi gush-áñ, áñ phakká be-ímán bítha*,

what can I tell you ? He turned out a perfect rascal (I thee-to what may-say ? He a-perfect rascal became). An adjective used substantively. *Be-ímán*, unprincipled, etc. *Be*, without, and *ímán*, belief. **110, 131.**

Rascally : *Haw-e harám-záda chhorav hachho gushagh-e*, this rascally boy says so (this rascally boy thus saying-is). Not a pretty word, and one not to be used too frequently. It is here used adjectively. An Arabic-Persian compound. **106.**

Rash, hasty : *Ma-í chana áñ chí-e trund eñ*, I consider him somewhat rash (me-of the-opinion-in he somewhat rash is). Passionate. *Mutahavvir*, rash, may be heard. Per. and Arb. respectively.

Rashness, hastiness : *Tha-í tahavvir eñ ki e hálwar bítha*, it is due to your rashness that this has come about (you-of the-rashness it-is that this matter has-happened). Seldom heard. Arb. **110.**

Rat, a : *Shá-í gurbagh-á mushk-e gipta*, your cat has caught a rat (you-of the-cat-by a-mouse has-been-caught). Per. *músh*. **8, 155, 156.**

Rate, at any : *Har-báb, áñ-hía chí-e dátha*, at any rate he has given something (at-all-events him-by a-little has-been-given). For *har-báb*. A Persian-Arabic compound. **77, 78, 155, 156.**

Rate, price : *Maroshí ag jawán ne-y-ath*, to-day's rate was not good (to-day-of the-rate good not-was). Sin. *aghu*.

Rather : *Má gwashta thí chí*, I replied "rather" (me-by it-was-said "other what"). Of course, why ask ? A strong affirmative. **58, 155, 156.**

Rather, sooner : *Tha-ra na ravagh pasand eñ*, would you rather not go ? (Thee-to not to-go pleasing is ?) There is emphasis on *na*. **118, 204.**

2. *Ma-na miragh qabúl eñ, lekin dúzagh qabúl n-eñ*, I would rather die than steal (me-to to-die approved is but to-steal approved not is). *Qabúl* comes from the Arb. **118, 204.**

Ration, rations : *Má sai rosh thoshagh go wath-áñ phajía burtha*, we took three days' rations with us (us-by three days' rations with ourselves with were taken). *Thoshagh*, supplies, rations. Per. *tosha*, provisions, necessaries. **58, 155, 156.**

Rattle, to, intrans. : *Saro-e shaf galo khark-ána rapta*, the door kept rattling all night long (the-whole night the-door rattling

went-on). *Kharkagh*, *kharkitha*, and less frequently, *karkagh*, *karkitha*. Sin. 172.

Rattle, to, trans. : *Kundo ma kharkain*, don't rattle the chain (the-door-chain not rattle). *Kharkainagh*, *kharkaintha*. But the initial *k* is frequently unaspirated. Sin. *kharkanu*, etc. 116, 150.

Rattling : *Galo khurká savav-a ma-na wháv ne-y-ákhta*, I could not go to sleep on account of the rattling of the door (the-door-of the-rattling on-account-of me-to sleep not-came). Sin. *khurko*. 110, 206.

Raven, a : *Gurágh en*, *koh-gurágh n-en*, it is a crow, not a raven (a-crow it-is a-raven not-it-is). The same word with *koh*, a hill, mountain, prefixed. Pakh. *qághah*, *qárgáh*, a crow. Arb. *ghuráb*, a raven.

Ravenous : *Ma hav-án guzhanagh-e bíng-ár de-án-í*, I shall give it to that ravenous dog (I that ravenous dog-to shall-give-it). The Per. *gursnah*, *gursna*, hungry. 103, 158a.

Ravine, a : *Halq jahli phalaw-a khaur-ání níánwán*, in the ravines to the east of the village (the-village-of the-eastern direction-towards the-ravines-of in). *Khaur*, a hill torrent ; a ravine. The language is naturally rich in such terms. Pakh. *khwar*, a ravine, watercourse. 17.

2. *Án-híar bun-a gaṭ níánwán dor gura díthom*, I saw him down below in the ravine near the pool (him below the-ravine in the-pool near was-seen-me-by). *Gaṭ*, a chasm, small ravine. In Pakh. the same word means "a rock", "a large boulder". In both languages words of this class are very numerous. Hin. *ghát*, a wharf, ford, etc.

3. *Án dag n-en*, *charo tankh-e rúd en*, it is not a road, merely a narrow ravine (it a-road not-is only a-narrow ravine it-is). Per. 41.

Ravine deer, a : *Ásk*, a male ravine deer, and *thíthal*, a female ravine deer. In the North, however, *ásk* is used when speaking of the female. Kur. and Arb. respectively.

Raw : *Haw-e gozhd hámagh en*, this meat is raw (this meat raw is). *Án hámagh-e máhi warugh-etha*, he was eating raw fish. Per. *khám*.

Ray, a : *Koṭav-a chí-e roshná'i ne-y-ath*, there was not a ray of light in the room (the-room-in the-least light not-was). Per. *raushand'i*.

Raze, to : *Ma thewagh-e halq-a dighár baráwar khan-án*, I shall raze the entire village (I the-whole village the-ground level-with shall-make). Per. *barábar kardan*. 103.

Razor, a : *Shiwar bí, isturagh mañ dast-a en-í*, look out, he has a razor in his hand (alert be a-razor in the-hand is-him-of). *En*, is, becomes *en* before the pronominal. Per. *usturah*. 158a.

Reach : *Ma-í dast-ras dar-a en*, it is beyond my reach (me-of the-reach outside it-is). A Per. compound.

Reach, arrive, to : *Chikhtar rosh niánwán thau odha ras-en*, how many days will it take you to reach there ? (How-many days in thou there wilt arrive ?) *Rasagh, rasitha*, to arrive, reach. Per. *rasídan*, to arrive. 103.

Reach, extend, to : *Nawán ikhtar dír na rauth*, it may not reach so far (perhaps so far not it may-go). Speaking of water reaching a field. *Rawagh, rapta, shutha*, to go. The third person sing. of the contingent future is *rauth* or *rau*. If we meant that it would not reach here, to us, we should use *kh-á-íth*, the contingent future of *ágh*, to come. Per. *raftan*, to go, and *ámadan*, to come. 130.

Reached : *Hav-e hál shutha mudda'í-a gwar*, this news reached the plaintiff (this news went the-plaintiff-of to). *Shutha*, went : the past participle of *ravagh*. 110.

2. *Tha-í 'arz gwar má ákhta*, your petition has reached me (thee-of the-petition to me has-come). And *gwar án-hía ákhta*, has reached him. 110.

Read, to : *Shwá e kághadh wángtha khan-en*, can you read this paper ? (You this paper read can-make ?) *Wángagh, wángtha*, to read. In the North, however, we generally hear *wáchhagh, wíchhtha*. Dames makes it *wánagh, wántha*. Per. *khwándan*, to read. 168.

2. *Bale, wázhá, ma esh-ía parhitha khan-án*, yes, sir, I can read it (yes, sir, I it read can-make). *Parhagh, parhitha*, to read. Sin. *parhanu*, Hin. *parhná*, to read. 168.

The prophet, like most of his early followers, could neither read nor write. He is held to have been a very eloquent speaker, however.

Readiness : *Taiyár b-eth*, hold yourself in readiness (ready be). Per. 116.

Ready : *Má niñ taiyár b-ún*, we shall be ready just now (we now ready shall-be). *Ma taiyár bithagh-án*, I am ready, would generally mean, "I shall be ready in a moment," "I am all

but ready." *Taiyár*, ready. From the Arb. through the Per. **103.**

Ready, to get : *Guddá rand-zírokh sambartha*, go avzár-a *juzitha*, so the tracker got ready and accompanied the horse-man (then the-tracker prepared with the-horseman went). *Sambaragh*, *sambartha*, to get ready, become ready, be prepared. Sin. *sambhiraṇu*, to get ready. Hin. *sambhalná*, to recover oneself, etc. **110.**

2. *Lashkar sambaragh-e*, the army is getting ready. Literal. *Sambaragh*, *sambartha*. Sin. *sambhiraṇu*. **106.**

Ready money : *Hair, mashe tha-ru rok deagh-í bí*, very well, but you will have to pay ready money (very-well but thee-to cash to-give will-be). *Rok*, ready money, cash, cash down. From the Hin. **203.**

Real : *Aşl baloch ne-y-ant*, they are not real Baloches (real Baloches not-they-are). *Aşl*, real, original. Arb.

Reality, in : *Aşul-a haw-ân hand dír ath*, in reality the place was a long way off (reality-in that place distant was). From *aşl*, *aşul*, original, etc. Arb.

Reap, to : *Geshtar má-í zál faşl run-ant*, as a rule our wives reap the crops (generally us-of the-wives the-crops reap). *Runagh*, *runitha*, *runtha*. Sin. *luṇaṇu*. **131.**

Reaper, a : *Thau ron-ár chikhtar pagár deagh-eñ*, what do you pay a reaper ? (Thou a-reaper-to how-much pay giving-art ?) Sin. *lobo*. **106.**

Reaping-hook, a : *Ma-í dás kuhna eñ kut eñ*, my reaping-hook is old and blunt (me-of the-reaping-hook old is blunt is). *Dás*, a reaping-hook. Per. *dás*, *dáz*.

Rear, as a horse, to : *Ān ba'z dhaka síkh-pál bítha*, he reared a number of times (he many times rearing-up became). A corr. of the Per. term *síkh-pá*. Became with his feet in the form of a spit. **110.**

Rear, bring up, to : *Kha-ía tha-ra sámibitha*, who reared you ? (Whom-by thee was-reared ?) Of men or animals. *Sámbagh*, *sámibitha*. The causal becomes *sambainagh*, *sambaintha*. Traceable in the Sin. and Hin. **84, 155, 156.**

Rear, in : *Má phadha mán-rikhta-ish*, we attacked them in rear (us-by behind was-attacked-them). *Phadha*, behind, in rear. Used of time or place. Per., Sin. **155, 156, 158a.**

Reason : *Ma chi savav-a hachho gush-ân*, why should I say so? For what reason should I say so? (I what reason—for thus should—speak?) *Savav*, reason, cause. Arb. *sabab*, cause, reason. **131.**

2. *Pha haw-ân khân shwá-i nemgha ákhtagh-ân*, for which reason we have come to you (for that—very reason you—of to we—have—come). *Pha haw-ân khân*, for that reason, that is why. An idiom borrowed from the Pakh. **110.**

3. *Thi hawar-e-a ná-vash en*, he is displeased for some other reason (other matter—at displeased he is). *Hawar* is the Arb. *hawár*, speech, conversation, etc.

Reason, for no : *Ma-na barra jatha-í*, he beat me for no reason (me without—cause was—beaten—him—by). *Barra*, without cause, in vain. Sin. *birtho*, Hin. *vyarth*, in vain. **155, 156, 158a.**

Reason with, to : *Má go ân-hía ba'z gálwar khutha*, I reasoned with him for a long time (me—by with him much speech was—made). Lah. *gálh*. **58, 155, 156.**

Rebel, a : *Gist yáki giríjithiy-ant*, twenty rebels were captured. Literal. In Per. and Pakh. the term is *yághí*. **161.**

Rebel, to : *Gushante ki ân yáki bítha*, they tell me he has rebelled (they—say that he a—rebel has—become). *Ná -pharmání khanagh*, to rebel, disobey orders. *Yáki*, *yághí*, is the Arb. *bághí*. **110.**

Rebuke : *Khas-e-ar hukm deagh maldmat n-en*, giving one an order is not rebuke (anyone—to an—order to—give rebuke not—is). I merely gave him an order. From the Arb. root *lám* through the Per. **118, 201.**

Rebuke, to : *Ân ma-í maldmat khanagh taiyár ath*, he was ready to rebuke me (he me—of the—reproof to—make ready was). *Darkho deagh*, to threaten. From the Arb. through the Per.

Recalled, recollected, to be : *Ân-hání nám man sha'r-ân gir-ant*, their names are recalled in songs (them—of the—names in songs they—take). This shows us how we may avoid the passive voice. **131.**

Receipt, a : *Ân-hía tha-ra likho dátha*, did he give you a receipt? (Him—by thee—to a—receipt was—given?) *Rasíd*, a receipt. Sin. and Per. respectively. *Rasíd* is not a corr. of our word. **77, 78, 155, 156, 201.**

Receive, meet, to : *Ma-í peshwá-i wasta wath-í bachh shashtátha-í*, he sent his son to receive me (me—of the—meeting

for himself-of the-son was-sent-him-by). *Peshwá'í*, the meeting and reception of a guest. Per. 155, 156, 158a.

Receive, to : *Ma tha-í shar' khan-án*, you will receive justice (I thee-of justice shall-make). I shall see that justice is done to you. Arb. *shara'a*, to prescribe a law to follow. 103.

2. *Án-hánra hukm bítha ki derav-a ba-ro-eth*, they received an order to proceed to the camp (them-to an-order became that the-camp-to go). The dative of the person followed by *biagh*, *bítha*, to be, become. 17, 110, 116.

3. *Tha-ra sazá mil-í*, you will receive punishment (thee-to punishment will-be-received). *Milagh*, *miletha*. The Hin. *milná*. 103, 206.

Received : *Tha-í kághadh gwar má átka*, I have received your letter (thee-of the-letter to me has come). *Átka* or *ákhta*. The second is that generally heard. 110.

Recent years, in : *Milagh-ant, murri azh chí-e sál-án án-hání bhá ziyáda bítha*, they are to be got, but their price has gone up in recent years (they-are-got but from some years them-of the-price increased has-become). Speaking of some animals. The translation is close but not exact. 106, 110.

Recess, a : *Galo-a har do phalaw-a yá táq en*, there is a recess on each side of the doorway (the-door-of each two sides-on a recess is). *Táq, tak*, a recess, is Arb. 17.

Recite, to : *Mullá chí-e parhagh-eth*, the priest was reciting something or other (the priest something reciting-was). *Parhagh*, *parhitha*, to read, recite. Sin. *parhanu*, Hin. *parhná*, to read, recite. 107.

2. *Nín chí sha'r gwash*, now recite some songs (now some songs recite). Lit. say. *Gwashagh*, *gwashta*, *gushagh*, *gushta*. Per. *guftan*. 116.

Reckoning, account : *Lekho chikar bí e ma-na kal n-en*, I do not know what the reckoning will be (the-reckoning how-much will-be this me-to information not-is). Sin.

Reckon on, to : *Ma-na khayál ne-y-ath ki sardar wath kh-á-í*, I never reckoned on the chief coming in person (me-to thought not-was that the-chief himself will-come). 141.

Reckon up, to : *Ma maroshí lekh-án-í*, I shall reckon it up to-day (I to-day shall reckon-it). Your account. *Lekhagh*, *lekhtha*. Also, *lekhagh*. Sin. *lekhanu*. 103, 158a.

Recline, to : *Kursí chakhá drázh bítho nindagh-etha*, he was

reclining on a chair (a-chair on stretched (long) having-become he-sitting-was). Per. *diráz*, long, and *búdan*, to be, become. **107, 121, 181.**

Recognize, to : *Ān tha-ra phajkhár-í*, he will recognize you (he thee will-recognize). *Phajkháragh*, *phajkhártha*, to recognize. This verb appears to be coined from *phajía*, with, the prefix *kh* used before verbs beginning with a vowel, and *áragh*, *ártha*, to bring. **103.**

2. *Ma tha-ra phajía ne-y-áragh-dñ*, I do not recognize you (I thee with not-bringing am). *Phajía áragh*, *phajía ártha*, to recognize. I cannot bring you to mind. **106.**

Recognize, understand, to : *Nín ma surphadh bíthagh-án ki án-hí chi maṭbal ath*, I now recognize what he meant (now I understanding have-become that him-of what the-meaning was). *Surphadh* comes from the Sin. **110.**

Recollect, to : *Ma-na yát n-eñ ki má e rang-a gwashta*, I do not recollect having said so (me-to recollection not-is that me-by this manner-in it-was-said). One writer suggests that *yát* takes the dative case when the recollection is a distant one. Per. *yád*.

Recollection : *Ān-híar chí-e yát n-eñ*, he hasn't the least recollection (him-to the-least recollection not-is). **8, 91, 202.**

Recompense, to : *Ān-hía tha-ra chí'e 'iwaz dátha*, has he recompensed you in any way ? (Him-by thee-to any recompense has-been-given ?) *'Iwaz*, recompense, compensation. Generally pronounced as simple *iwaz*. Arb. *'áza*, to give one thing instead of another. **77, 78, 155, 156.**

2. *Ma-na án-hánra chaṭí deagh bítha*, I had to recompense them (me-to them-to a-fine to-give became). *Chaṭí* is found in Sin., etc. **203.**

Reconcile, to : *Thau án-hání nídnwán hair khutha na khan-eñ*, cannot you reconcile them ? (Thou them-of among peace made not canst-make ?) *Hair* is the Per. *khair*, which comes from the Arb. **168.**

Reconnoitre, to : *Avzár cháraqh-a pha shutha*, the cavalry has gone out to reconnoitre (the-cavalry reconnoitre to has-gone). To spy. *Cháraqh*, *cháritha*. Sin. *chári*, Pakh. *tsári*, a spy. **110, 119.**

Record, records : *Thau hachí daptar na dáragh-eñ*, don't you

keep any records ? (Thou any records not keeping-art ?) *Khatt*, *kághadh*, a letter. Per. *daftar*, *kághaz*. *Khatt* is Arb. **106.**

Recover, come back to life, to : *Zadhagh-e mar pharkitho pharkitho dar-shutha*, the wounded man after gasping some time recovered (the wounded man having gasped having-gasped out-came). Note this peculiar use of *dar-khafagh*, *dar-khapta*, to come out, issue. **110.**

Recover, get back to : *Hau, mál ma-na thartho miletha*, yes, I recovered the property (yes the-property me to having-returned was received). *Thartho* here takes the place of the Urdú *phir*, the conjunctive participle of *phirná*. There are, indeed, those who assert that it is a corr. of the same word. **206.**

Recovery, restoration to health : *Án-hí duráhi ba'z rosh phadha bítha*, his recovery was slow (him-of the-recovery many days after took-place). *Phadha* may be used of time or place. Sin. **110.**

Recruit, a : *Ba-ro-cth nokh-e sipah gind-eth cho khanagh-ant*, go and see what the recruits are doing (go the-new-soldiers see what they-doing-are). *Nokh-e sipah*, *nokh-e sipahi*, *nokh-e ambráh*, a recruit. From the Per. **106, 116.**

Red : *Suhr-e jar-án gwar-a khan-ant*, they wear red clothes (red clothes their-neck-on they-make). Note how "to wear" is expressed. Per. *surkh*, red. **131.**

The colour red stands for "honour" and all that that term implies, just as black stands for "disgrace".

Redeem one's word, etc., to : *Ma albat wath-i qaul philar khan-án*, I shall certainly redeem my word (I certainly myself-of the-promise fulfilled shall-make). *Qaul* comes from the Arb. Sin. *púro*, Hin. *púra*. **103.**

Redemption : *Khalás ma na mannagh-án*, I do not believe in redemption (redemption I not believing-am). Deliverance. *Iwaz* is sometimes used in this sense, we think incorrectly. Both terms come from the Arb. **106.**

Red-headed : *Ma-i bráth haw-án suhr-sar-e mard en*, my brother is that red-headed individual (me-of the-brother that red-headed man is). *Suhr*, red, and *sar*, head. Per. **41.**

Redress, remedy : *Chi 'iláj en*, what redress is there ? (What remedy is ?) None. Arb.

Reduce, to : *Hair, ma án-hiar kisá'in khan-án*, very well, I shall reduce it (very-well I it small shall-make). There is more

than one spelling : *ksá'en chí*, a small thing. Per. *kih*, *kih-tar*, *kih-tarin*. Kur. *kichik*, *kin*. Tur. *kyuchek*, etc. **103.**

Reduced : *Ksá'en-bíthagh-e naql ma-na be-y-ár de*, bring me the reduced copy (the-small-become copy me to bring give). *Ksá'en*, *ksá'en*. Per. *kih*, little, small. **116, 122.**

Reed, a : *Án-hí sar-a kakh phirain*, have reeds thrown over it (it -of on reeds cause-to-be-thrown). *Kakh*, *kik*, a reed. Sin. *káno*, Hin. *kanda*, Per. *kilk*. **116.**

2. *Ma go qalam-a likh-án*, I write with a reed (I with a reed-pen write). Arb. **131.**

The prophet is known to have said that the first thing created by God was a *qalam* or reed-pen, to enable Him to write down what was going to take place during the æons that were to follow. The pre-ordination idea. On reading such arrant rubbish one cannot help wondering whether the Quraish were entirely wrong in their opinion of the great man.

Reel, stagger, to : *Avzár gardán bítho khapta*, the rider reeled and fell (the rider reeling having-become fell). *Gardán*, reeling, staggering. The *n* is sometimes made nasal. Per. *gardán*, turning, etc. **110, 121, 181.**

Refine, purify, to : *Wath-í sharáv-a chí rang-a pák khan-eth*, how do you purify your wine ? (Yourself-of the-wine what-manner-in purified you-make ?) *Śáf* will do. Per. and Arb. respectively. **131.**

Reflect, to : *Má wath-í dil-a gantrí khutha ki ma-na ravagh-í bí*, I reflected that I should have to go (me-by myself-of the-heart-in reflection was-made that me-to going-of will-be). *Gantrí khanagh*, to reflect, think, be anxious about. Hin. *gintí*, care, anxiety. **58, 155, 156, 203.**

2. *Gann-ána gann-ána wháv ákhto shutha-í*, while reflecting over it he fell asleep (reflecting reflecting sleep having-come went-he). *Gannagh*, *gannitha*. Sin. *gannu*, Hin. *ginndá*. **120, 158a.**

3. *Gudá man dil-a gwashta ki albat e ma-í phith en*, then he reflected that he undoubtedly was his father (then in his-heart it-was-said that undoubtedly this me-of the-father is). The subject in the agentive is understood.

Reflection, consideration : *Án gantrí khutho tha-ra phasav dá*, he will reply to you after reflection (he reflection having-made thee-to a-reply will-give). Hin. *gintí*.

Refresh, to : *Jhat-e edha nind-eth*, *wath-ár táza khan-eth*, sit

here for a moment and refresh yourself (a-moment here sit yourself fresh make). Per. 116.

2. *Jhat-e ma-na b-il de ki sáh sahar-ân*, leave me alone for a moment so that I may refresh myself. Let me take my breath for a moment. *Saharagh*, *sahartha*. Dames gives a different spelling. 131.

Refuge, to take : *Shrutho bá'ut bítha go háidar*, he went and took refuge with Haidar (having gone a-refugee he-became with Haidar). *Bá'ut*, a refugee, *bá'utí*, refuge. 110.

Refugee, a : *Hamsáyagh-ání sara e jang bítha*, this fight took place on account of some refugees (refugees-of on-account this fight took-place). *Hamsáyagh*, a refugee. Per. *ham*, with, together, and *sáya*, shade, shadow. 110.

2. *Thau bá'ut ákhtagh-en*, have you come as a refugee ? (Thou a-refugee come-hast ?) Arb. *bát*, to grow poor after being rich. 110.

3. *Hau, ma shám bítho ákhtagh-án*, yes, I have come as a refugee (yes, I a-refugee having-become come-am). Sin. 110, 121, 181.

Refusal : *Ma tha-í inkár ne-y-ashkhan-án*, I shall not listen to your refusal (I thee-of the-refusal not shall-hear). Arb. *nakira*, to deny, ignore, etc. 103.

Refuse, to : *Án-hi nokar-á azh ravagh-a jawáb dátha*, his servant has refused to go (him of the-servant-by from going reply has-been-given). *Jawáb deagh*, to refuse, but lit., to give an answer. *Azh kár khanagh-a jawáb dátha-í*, he refused to work. 155, 156, 158a.

2. *Ar ki án inkár khat*, and should he refuse ? (If that he refusal should-make ?) What am I to do then ? From the Arb. root *nakira*. 130.

3. *Án-hiá inna khutha*, he refused (him-by "no" was-made). Note this pithy idiom. 77, 78, 155, 156.

4. *Azh nokarí-a munkir bítha*, he refused service (from service refusing he-became). From the Arb. root *nakira*. 110.

5. *Ma na war-án-í, ma híkh ne-y-án ki phogh war-án*, I refuse to eat it, I am not a hog that I should eat husks (I not shall-eat-it I a-pig not-am that husks I-should-eat). Said by a small angry boy. 103, 131, 158a.

Refuse, waste matter : *Haw-e gand bar sosh*, take away this refuse and burn it (this refuse take-away burn). Rubbish. Per. 116.

Regard, to pay : *Thau ma-í hukm hachí parwá na kha^{na}gh-eñ*, you pay no regard to my orders (thou me-of the-orders-of any regard not making-art). Care, concern. Per. 106.

2. *Haqq-e hál ham-esh eñ ki án khas-í gwashtí-a na girag^h-e*, the fact is he pays no regard to what anyone says (the-true state even-this is that he anyone of the-saying not taking-is). Per. *giriftan*. 41, 106.

Regarding, with regard to : *Pha wath-án adathag^h-ant mál-maweshí sara*, they had a quarrel regarding their cattle (among themselves they-fell-out their-cattle about). *Sara* must here be translated "regarding", "about", "concerning". Pak^h. 110.

Regeneration : *Ma-na das, nok^h-e paidí'ish chi matbal eñ*, tell me, what do you mean by regeneration? (Me-to point-out new birth-of what the-meaning is?) Per. 41, 116.

Regiment : *Bángah-á jinér^l sháhib paltan gind-í*, the regiment will be inspected to-morrow by the general (to-morrow morning the-general the-regiment will-see). *Paltan*, a regiment, battalion. Hin. 103.

Regimental : *Paltan tavív wath-í wath na-duráh eñ*, the regimental doctor is ill himself (the-regiment-of the-doctor himself-of himself unwell is). *Paltan*, a regiment. From the Hin.

Region, a : We have *deh*, a country, the Sin. *dehu*, the Arb. derived *mulk*, a country, and the Per. *wiláyat*, a dominion, foreign country, to choose from.

Regret : *Nawán ki armán phad^ha bí*, lest there be regret hereafter (lest that regret afterwards be). Lest you come to regret it. *Armán*, regret. Per.

Reign, rule : *Sher khán saltanat wakht-a*, during the reign of Sher Khán (Sher Khán-of the-reign-of the-time-during). From the Arb. through the Per. 17.

Reign, to : *Gudá án-hí hand-a sher khán-á phág^h bast^ha*, then Sher Khán reigned in his stead (then him-of the-place-in Sher Khán-by the-turban was-fastened). This was what "crowning" generally amounted to. *Phág^h*, a turban, and *bandag^h, bast^ha*, to fasten, fasten on. 155, 156.

Rein, reins : *Duz-wág ma khash*, do not pull on the reins (the-reins not pull). To a man who was sticking on with the help of the reins. Also *dast-wág*. A Persian-Hindí compound : *dast + bág*. 116.

Reinforcements : *Nawân ân-hâira kûmak pakar na bí*, probably they will not stand in need of reinforcements (probably them-to assistance necessary not will-be). *Kûmak*, military aid, assistance, reinforcements. Per. 103, 204.

Reject, to: *Edha me-y-âr-ish, ma thewagh radh khan-ân*, do not bring them here, I shall reject the lot (here not bring-them I all rejected shall-make). Per. *radd kardan*. 103, 116, 158a.

Rejoice, to: *Thewagh-e halq shâdhî khanagh-etha*, the whole village was rejoicing (the-whole village festivity making-was). Per. *shâdî kardan*. 41, 107.

Rejoiced : *Gudâ ân sakh-îgha khush bîtha*, on which he became greatly rejoiced (then he exceedingly happy became). *Khush*, happy, pleased, rejoiced. Per. *khwush*. 110.

Rejoicing : *Mâ-î halq-a shâdhî ba'z bí*, there will be great rejoicing in our village (us-of the-village-in rejoicing much will-be). Per. *shâdî*. 17, 103.

Relate, to: *Gudâ medh thî qîssav khapta pha gushagh-a*, on this the sailor began to relate another yarn (then the-sailor another story fell to relate). *Gushagh*, *gushta*, *gwashagh*, *gwashta*, to relate, recite, tell. Per. *guftan*, to speak, tell, etc. 174.

Related : *Mâ sang-band astathûn*, we were related by marriage (we related-by-marriage were). A Hindî-Persian compound. Sin. *sangu*.

Relation, a: *Ân-hî siyâd hachî n-en*, he has no relations (him-of relation any not-is). *Siyâd*, a relation.

2. *Ma ân-hî siyâl ne-y-ân*, I am not his relation (I him-of the-relation not-am). But this word may also signify (1) a guest, (2) an enemy, (3) an equal. Pakh. *siyâl*, an equal, a clansman.

Relationship : *Inna pha wath-ân hachî siyâl-dâri n-en*, no, there is no relationship between them (no between themselves any relationship not-is). A Pakkhto-Persian compound.

Relax, to: *Me-y-il-î*, do not relax hold of it (not-let-go-it). Or, him, her. Kur. *hîlân*, *hishtin*, to allow; abandon. The letter *y* is euphonic. 116, 158a.

2. *Sust ma b-eth*, do not relax (slack not be). Keep at it. Per. 116.

Release, to : *Kha-íá tha-ra bokhta*, who released you ? (Whom-by thee has-been-released ?) *Bozhagh, bokhta*, to loosen, undo, release. E. Tur. *bosh*, loose, etc. **84, 155, 156.**

2. *Ma tha-ra chí rang-a chhorain-ân*, how can I release you ? (I thee what way-in may-cause-to-be-released ?) *Chhorainagh, chhoraintha*, to cause to be released, get released. Hin. **131.**

Released : *Qaizi-ân dí bokhtagh-ant-ish*, in addition to this they released the prisoners (the-prisoners also were-released-them-by). The verb is put in the pl. to agree with *qaizi-ân*. **155, 156, 158a.**

Released, to be : *Sál-e phadha bukhta*, he was released after a year (a-year after he-was-released). *Buskagh, bukhta*, to be released, set free. This word is nearly always pronounced *bokhta*, which is the past participle of *bozhagh, bokhta*, to loosen, release, undo. **110.**

Reliance : *Haw-ân darogh-báz gwashtí chakhá i'tibár ma khañ*, place no reliance on the word of that cheat (that deceiver-of the-word on reliance not make). We may use the Per. *báwar* in the same way. Arb. **116.**

Relief, ease : *Azh darmán-a chí árám tha-ra mil-í*, does the medicine afford you any relief ? (From the-medicine any ease thee-to comes ?) Lit. is received. *Árám* is Per. **206.**

Religion : *Islám*, the Muhammadan faith ; *nasrániyat*, the Christian religion ; *dharam*, the Hindú belief. All these are known and used. *Dín, ímán, mazhab*, are other words used. When heads are in process of being broken the Muhammadan shouts *dín* and the Hindú *dharam*.

Hughes makes the following distinctions : (1) *dín*, religion as it stands in relation to God ; (2) *millah*, religion as it stands in relation to the prophet ; and (3) *mazhab*, religion as it stands in relation to the decisions of the Doctors of Divinity.

Religious : *Áñ namáz-phosh eñ, dín-dár n-eñ*, he is not religious, he only pretends to be so (he prayer-clothed is religious not-he-is). He sports a long, white beard, wears a long, white coat, and keeps telling his beads. The *mullá*. Two Per. compounds.

Relish, a : *Ná-varish*, and less frequently *ná-warash* is the general term for all kinds of relishes. It is a corr. of the Per. compound *nán-khwurish*, that which is eaten with bread.

Reluctantly : *Dohmí bángahina bugti-ání ghal ba'z dukh-igha thartho shuutha*, the following morning the Bugtí raiders reluctantly retired (the-next morning the-Bugtís-of the-band very

reluctantly having-turned went). *Dukh*, trouble; *dukhígha*, with trouble. It gave us considerable trouble to force them to retire. Hin. *dukh*, pain, vexation, etc. **110, 121, 181.**

Remain, stay, to : *Ān-hān ham-odha yak rosh yak shaf otak khutha*, they remained there forty-eight hours (them-by even-there one day one night a-halt was-made). *Otak khanagh*, *otak khutha*, to halt, encamp; stay, remain. Per. *otāq*, a large tent, pavilion; *ūturdq*, a camp. **155, 156.**

2. *Ma dar-khapto dar-a ākhtagh-ān, chākur go qāzī-a bītha*, I came outside, and Chākur remained with the judge (I having-issued outside came Chākur with the-Native-judge became). I came away and left Chākur with the judge. **110.**

3. *Urd māk-e ham-odha nishta*, the troops remained there a month (the-army a month there remained). *Nindagh*, *nishta*, to remain, stay, dwell, sit. Per. *nishastan*, to sit. **110.**

4. *Ma ham-odha do sai rosh b-ān*, I shall remain there two or three days (I there two three days shall-be). *Bīagh*, *bītha*. Per. *būdan*. **103.**

Remain behind, to : *Bachh shutha, phith nishta*, the son went, but the father remained behind (the-son went the-father sat-down). *Nindagh*, *nishta*. Per. *nishastan*. **110.**

Remainder, rest, the : *Bāqī ki athant ān-hān phadātha*, the remainder fled (the-remainder that were them-by escape-was made). *Bāqī*, *bāqī*, the remainder, the rest. It is not *phadāthant*, the pl., but *phadātha*, the sing., that is used, because we are dealing with what is considered a trans. verb. Arb. *baqī*, to remain. **155, 156.**

Remained, stopped : *Ma odha bīthagh-ān sardār shutho wath-i loqh-a wapta*, I remained there, and the chief went and slept at home (I there became the-chief having-gone himself-of the-house-at slept). *Bīthagh-ān* has here the force of "remained", "halted", "stopped". **110.**

Remaining, the : *Thī sar-ākhtagh-e goram bahār bīthagh-ant*, the remaining cattle were divided (the-other remaining cattle divided became). Most Baloches would use the sing. *bītha* : the pl. is already implied in the subject. *Sar-āgh*, *sar-ākhta*. Per. **110, 122.**

Remark, to : *Guda khas-e-ā gwashta ki . . .* then someone remarked that . . . (then someone-by it-was-said that . . .). **8, 90, 155, 156.**

Remedy, cure : *Warokh-e dānaqh chí 'ilāj n-eñ*, there is no remedy for cancer (the-eating sore-of any remedy not-is). Or *chí darmán*. 'Ilāj is not necessarily confined to this use. Arb. 41.

Remedy, to : *Maroshí ma esh-i 'ilāj khan-án*, I shall remedy it to-day (to-day I it-of the-remedy shall-make). Here the reference is not to "curing". Arb. 'alaja, to surpass in attendance on. 103.

Remember, to : *Haw-án wakht-a ma-na gír ne-y-ath*, I did not remember at the time (even-that time-at me-to remembrance not-was). *Tha-ra gír n-eñ*, don't you remember? *Gír*, memory, remembrance. Zen. *vira* (Dames). Kur. *bír*. The letter *b* has become *g*.

2. *Haw-án wakht-a má gír-ártha na khutha*, I could not remember at the time (that time-at me-by remembrance-brought not could-be-made). Lit. was made. *Gír-āragh*, *gír-ārtha*. Kur. *bír*, remembrance. Per. *āwardan*, to bring. 168.

3. *Niñ ma-na yát eñ*, now I remember (now me-to remembrance is). Per. *yád*.

Remembered : *Gudá ma-na gír ákhta*, then I remembered (then me-to remembrance came). The Kur. *bír*. The *b* has become *g* according to a well established rule. We have had numerous examples.

Remembrance : *Ma-na esh-i gír n-eñ*, I have no remembrance of it (me-to this-of remembrance not is). *Gír*, remembrance. Possession of the abstract requires the subject to be in the dative. 202.

2. *Āñ-hí thawkh tha-ra yát nest-eñ*, have you no remembrance of what he said? (Him-of the-conversation-of thee-to remembrance not-is?) Per. *yád*.

Remind, to : *Āñ ma-na thī qışşav gír kh-ár-i*, that reminds me of another story (that me-to another story-of the-remembrance brings). Or, *gír-ár deagh*. Kur. *bír*, remembrance, and Per. *āwardan*, to bring. 131.

Remorse : *Āñ-hánra armán ba-kho eñ*, they suffer from remorse! (Them-to remorse where is?) Meaning, remorse is the very last thing that would affect them. Per.

Remote : *'Sh-edha dír-e halq-a nind-i*, he lives in a village remote from here (from-here a-distant village-in he-stays). Per. *dír*. 41, 131.

Remove, to : *Qaizi burtha-ish*, have they removed the prisoner? (The-prisoner has-been-taken-away-them-by?) *Baragh, burtha*. Per. *burdan*. **155, 156, 158a.**

2. *Dír khan haw-án mar*, remove that man (distant make that man). Per. **116.**

Rend, to : *Thau án-híar dinagh lotagh-en*, do you wish to rend it? (Thou it to-rend desiring-art?) Of cloth, etc. *Dinagh, dinitha, diragh, dirtha*. Per. *daridan*. **106.**

2. *Gurkh gwarakh-a waragh-etha*, the wolf was rending the lamb (the-wolf the-lamb rending-was). This would be the force of *waragh* when speaking of a wild animal. *Waragh, wártha*, to eat. Per. *khurdan*. **107.**

Rendezvous : *Má dí daráhi-hand-a sání b-ún*, we also shall be present at the rendezvous (we also the-rendezvous-at present shall-be). Lit. promise-place : the place agreed upon. **17, 103.**

Rennet : *Má án-hí láf-a chí-e phaner-puch mán-khutha*, I put a little rennet into it (me-by it-of into a-little rennet was-put). A Persian-Hindí compound, we take it. **58, 155, 156.**

Repair, to : *Án wakht-a wath-í shalwar chetagh-etha*, he was repairing his trousers at the time (that time-at himself-of the-trousers he-repairing-was). *Chetagh, chetatha*, to repair, mend. Probably connected with the Sin. verb *chetanu*, to amend. **107.**

Repay, to : *Thau wath-í qarz khadhe adá khan-en*, when are you going to repay your debts? (Thou thyself-of the-debt when payment wilt-make?) *Adá* is an Arb. word. **103.**

Repeat, to : *Haw-án thaukh-tawár dí nín khan-eth, ma dí nighosh-án*, repeat that conversation, I wish to hear it (that-same conversation also now make I also would-listen). The conversation you overheard last night. The first *dí* appears out of place, yet it is entirely necessary. **103, 116.**

2. *Kalima phur khutho shutha*, having repeated the confession of faith he left (the-confession-of-faith complete having-made he-went). For *kalma*. From the Arb. through the Per. **110, 121, 181.**

He who repeats *lá iláha illí 'lláh*, there is no god but God, one hundred times will have one hundred sins blotted out. Get busy.

Repeatedly : *Má tha-ra ba'z dhaka gwanjtha*, I have called to you repeatedly (me-by thee-to many times it-has-been-shouted). *Dhaka* is a corr. of *dafa'a*, which comes from the Arb. through the Per. **58, 155, 156.**

Repent, to : *Khard-e rosh-a phadhā tauva khan-en*, you will repent one of these days (a-few days after repentance you-will-make). *Tauva khanagh*, to repent. Arb. *tāba*, to return penitently to God. **103.**

Repentance : *Choshe mardum-ān tauva maṭbal poh na b-ant*, such men do not understand the meaning of repentance (such men repentance-of the-meaning understanding not are). In Urdú it takes the form *tauba*. Arb. **131.**

Repentant : *Pashemān en*, is he repentant ? (Repentant he-is ?) *Bale, tauva khan-i*, yes, he is repentant (yes, repentance he-makes). *Pashemān* is from the Per., and *tauva* from the Arb.

Replete, full : *Jhat-e gind ki ān phūr en*, just see if it is full (a-moment look that it full is). Sin. *pūro*, Hin. *pūrā*. **116.**

2. *Tha-i lāf ser bītha*, is your stomach full ? Have you had enough ? Per. *sīr*, ser. **110.**

Reply, a : *Ān hachī phasav na deagh-e*, he gives no reply (he any reply not giving-is). *Jawāv, jawāb*, is heard everywhere. Pah. *pasukh*. **106.**

2. *Bāngah-ā waldī tha-ra de-ān*, I shall give you a reply in the morning (to-morrow-morning a-reply thee-to I-shall-give). *Waldī*, a reply. Not often heard. Probably from the Sin. *varandī*, a reply. **103.**

Reply, to : *Ān khas-e-ar jawāb na dá*, he will not reply to anyone (he anyone-to a-reply not will-give). *Jawāb deagh, jawāb dátha*, to reply. Arb. *jawāb*, reply, answer. Per. *dādan*, to give. **103, 201.**

2. *Bāngah-ā ma tha-ra phasav de-ān*, I shall reply to you in the morning (in-the-morning I thee-to a-reply shall-give).

Report, rumour : *Thau nokh-e gālwar ashkhutha*, have you heard the latest report ? (Thee-by the-new rumour has-been heard ?) Matter, affair, talk. Lah. *gálh*. **41, 65, 155, 156.**

Report, sound, a : *Ma poh bīthagh-ān ān túfak tahaka en*, I thought it was the report of a gun (I understanding became that a-gun-of the-report it-is). *Tahaka, dhardhik*, the report of fire-arms. Sin. *thakau*, the report of a gun. **110.**

Report, to : *Bāngah-ā ma sardar-ār hāl de-ān*, I shall report it to the chief in the morning (the-morning-in I the-chief-to the-particulars shall-give). *Khas-e-ār hāl deagh*, to report anything to anyone. *Hāl* is from the Arb. and *deagh* from the Per. **103, 201.**

Report sick, to : *Āñ-hāñra aspitāl-a ravagh-í bí*, they will have to report sick (them-to the-hospital-to to-go will-be). This is the usual meaning attached to our idiom "to report sick". **17, 203.**

Repose, rest : *Nermosh-a āñ jhat-e kh-'aks-í*, he reposes for a short time during the middle of the day (mid-day-at he a-short-time goes-to-sleep). *'Aksagh*, *'akastha*, *'akistha*. The Arb. *'akas*. From the fact that sleep resembles death. *'Aksi taşwir*, a photograph. **17, 131.**

Reproach, to : *Thau āñ-híar phar chí zā deagh-eñ*, why do you reproach him? (Thou him-to for what blame giving-art?) It may also stand for "abuse". Arb. **106.**

2. *Má āñ-hí malámat khadhē khutha*, I never reproached him (me-by him-of the-reproach when was-made?) A strong denial. From the Arb. through the Per. **58, 155, 156.**

Reprove, to : *Thau wath-í phith malámat khanagh-eñ*, are you reproving your own father? (Thou thyself-of the-father-of reproof making-art?) To accuse, reprove, blame, etc. From the Arb. through the Per. **106.**

Reptile : *Thau haw-e ksá'eñ hīt-a azh thursagh-eñ*, are you afraid of this small reptile? (Thou this small reptile from fearing-art?) Sin. *jítu*. **44, 106.**

Reputation, repute : *Āñ-hí phith nám mazáñ en*, his father is a man of wide reputation (him-of the-father-of the-name famous is). The lit. meaning of *mazan*, *mazann*, *mazáñ*, is big, large. **44.**

2. *Thau wath-í nám haráv khanagh-eñ*, you are ruining your own reputation (thou thyself-of the-name ruined making-art). *Námúz*, *námús*, reputation. Per. **106.**

3. *Khas-e āñ-híar na gann-í*, he is of no repute (anyone him not counts). *Gannagh*, *gannitha*. Hin. *ginná*. **131.**

Repute : *Āñ-hí hachí nám n-eñ*, he is a man of no repute (him-of any name not-is). *Nám*, name; *námzadh*, well-known; *námúz*, famous. Per.

Request, petition, a : *Āñ-hí šadā ham-esh eñ*, his request is this (him-of the-request even-this is). And then the request, the petition, is given in very painful detail. Arb. *šadā*, a cry, call, an echo.

2. *Thau wath-í 'arṣ-a khañ*, let me hear your request (thou

thyself-of the-request make). 'Arz, an oral petition or request. From the Arb. **116.**

Require, to : *Shwá-r chikhtar pakar en*, how much do you require ? (You-to how-much necessary is ?) *Pakar*, *pakár*, necessary. It is preceded by the dative of the person. *Pakh. pakh + kár.*

Requite, repay, to : *Rosh-e-a ma shá-í mihrvání tharain-án*, I shall requite your kindness some day (some-day I you-of the-kindness shall-return). *Tharain-án de-án. Tharainagh, tharaintha.* Generally of the concrete. **8, 17, 103.**

Rescue, save, to : *Khas-e ne-y-ath ki án-hía dar-burtha khat*, was there no one there who could rescue him ? (Anyone not-was that him out-carried could-make ?) Out of the river, say. *Dar-baragh, dar-burtha*, to save, rescue. Per.

Rescuer, a : *Ma sháhih ne-y-án án-hí dar-barokh khai ath*, I do not know who his rescuer was (I informed not-am him-of the-rescuer who was). The noun of agency got from *dar-baragh, dar-burtha*, to rescue, save : lit. out to bear. Per. **117.**

Resemble, to : *Thau shádú wájh-a en*, you resemble a monkey (thou a-monkey like art). You look like a monkey. Kur. *wakú*, like. It may, however, come from the Sin. *wángún*, etc.

Resembling : *Án gurkh wájh-a jánwar ath*, it was an animal resembling a wolf (it a-wolf like animal was). Kur. *wakú*, Sin. *wángún*, etc. There are some who consider it to be derived from the Pan. *jihá*.

Reserve, a : *Sarkár ba'z túfak dár-í*, government keeps a large reserve of rifles (government many rifles keeps). The contingent future of *dáragh, dáshta*. Per.

Reserve, to : *Ma sadh rūpiyá dár-án*, I shall reserve one hundred rupees (I a-hundred rupees shall-keep). Hold, retain. *Dáragh, dáshta*. Per. *dáshtan*. **103.**

Reside, to : *Án thán hand-a nind-í*, where does he reside ? (He what place-in resides ?) Lit. sits. *Nindagh, nishta*. Per. *nishastan*. **131.**

Residence : *Án maz'en sháhib loqh en*, that is the Commissioner's residence (that the-big gentleman-of the-house is). *Loqh* comes from the San. through the Hin. and Pan.

Resident, a : *Án haw-e shahr nindokh en*, he is a resident of this city (he this city-of a-resident is). The noun of agency of *nindagh, nishta*, to sit. Per. *nishastan*. **117.**

Resist, to : *Ar kī ān go mā mīr-ī gudā ma chī khan-ān*, and should he resist, what then ? (If that he with me should-fight then I what should-do ?) More usually we hear *gudā chī*, then what ? *Mīragħ*, *mīrathā*, to fight ; resist. To be distinguished from *mīragħ*, *mīrthā*, to die. 139.

Resistance : *Ān-hīā chī zorākħī khuthā*, did he offer any resistance ? (Him-by any resistance was-made ?) Force. Per. *zor*. 77, 78, 155, 156.

Resolution, determination : *Ma-ī sogav-e irāda ham-esh en*, this is my settled resolution (me-of the-fixed intention even-this is). *Sogav* comes from the Sin. and *irāda* from the Arb. through the Per.

2. *Jazmā khas-e-ar mālim n-en*, no one knows the resolution arrived at (the-decision anyone-to known not-is). Infrequent. Arb. 204.

Resort to, to : *Amīr šāhib-a nā-vash bītho drohī-bāzī khanagħ khapta*, becoming displeased with the Amīr he resorted to trickery (the-Amīr-with displeased having-become trickery to-practise he-began). 121, 174, 181.

Respect, to : *Khas-e ān-hī adab na khan-ī*, no one respects him (anyone him-of the-respect not makes). Arb. 131.

Respect, to show : *Tha-ī wāzhā en, tha-ra ān-hī adab khanagħ-ī bī*, he is your master, and you will have to show him respect (thee-of the-master he-is thee-to him of respect making-of will-be). Arb. *adab*, politeness. 203.

Respectable : *Ma-ī chana ashraf-e mar en*, in my opinion he is a most respectable person (me-of the-opinion-in a-respectable man he-is). *Ashraf*, respectable, refined, etc. Arb. *sharafa*, to surpass ; *sharīf*, noble. 41.

2. *Ān dū-mandīl nigāh bīagħ-e*, he appears to be a respectable person (he a-person-of-consequence apparent becoming-is). Idiom. A person wearing two turbans. Per. 106.

Respectfully : *Go adab-a thaukh-a khañ ma-ī sara, na ma tha-ra jan-ān*, speak respectfully, or I will beat you (with respect speech make me of with otherwise I thee will-beat). *Adab*, respect, courtesy. Arb. 103, 116.

Respects : *Mā shā-r salām deagħ-a ākhtagħ-ūn*, we have come to pay our respects to you (we you-to respects to-give have-come). *Salām* comes from the Arb. 110, 119.

Respects, to pay one's : *Har-wakht-a ki hukm bí má bi-y-ún shá-i salám-a*, whenever you order us we will pay our respects (whenever that the-order will-be we will-come you-of the-salutation-for). Generally from inferiors to superiors. In *bi-y-ún* the root of the verb *ágh*, to come, has disappeared. Arb. 17, 103.

Respite : *Ar ki tha-ra muhlat na dáth*, and should he not grant you a respite ? (If that thee-to a-respite not he-should-give ?) What will you do then ? *Gudá chí khan-en*. From the Arb. through the Per. 139.

Respond, to : *Má dí azh andar-a haw-án sha'r phasav thartho gwashta*, I responded by singing the same song inside (me-by also from inside that-same song reply having-retained was-sung). *Phasav thartho* is idiomatic, and may be freely translated "in reply", "in response". 58, 156.

Responsible, to be : *Nirwár qází chakhá en, na tha-i chakhá*, the Native magistrate is responsible for justice, not you (justice the-Native-judge on is not thee-of on). Place the subject first, the person responsible second, *chakhá* third, and close the sentence with the verb.

2. *Begah-i mál tha-i zimma en*, you are responsible for the goods during the night (the-night-during the-goods thee-of the-responsibility is). From the Arb.

Responsible for : *Band-bozh kha-i chakhá en*, who is responsible for the arrangements ? (The-arrangement whom-of on is ?)

Rest, ease : *Wath-i wath rav-en gudá tha-i díl já bí*, if you go in person your mind will be at rest (yourself-of self should-go then thee-of the-heart place-in will-be). It will give you greater satisfaction if you go yourself.

Rest, place, to : *Esh-íar go bhit-a ad-de*, rest it against the wall (it with the-wall place). *Ad-deagh*, *ad-dátha*, to lean, rest. It is generally heard used with *go*. Hin. *arná*, to come to a stop ; *árná*, to support, prop. 116.

Rest, remainder, the : *Báqí ki athant dánikhara koh-án níánwán likhthiy-ant*, the rest are still hiding among the hills (the-rest that were still the-hills among hiding-are). *Báqí*, *báki*, rest, remainder, remaining. Arb. *baqí*, to remain. 122.

Rest, to : *Jhat-e haw-e drashk sáh-a árám khan-ún*, let us rest for a little in the shade of this tree (a-moment this tree-of the-shade-in rest let-us-make). Per. 131.

2. *Haw-e drashk bun-a jhat-e sáhi khan-ân*, let us rest for a moment under this tree (this tree under a-little-for breathing let-us-make). *Sáh*, breath, *sáhi*, breathing space, pause, etc. Per. 131.

Restore, to : *Ma tharain-ân de-ân-i*, I shall restore it (I shall -return shall-give-it). The conjunctive participle is seldom if ever heard before the two futures. 103, 158a.

2. *Thau túfak-a tharaintho dátha*, have you restored the gun ? (Thee-by the-gun having-returned has-been-given ?) Here we are permitted to use the conjunctive participle. It is the Hin. and Urdú *pher dená*. 65, 150, 155, 156.

Restrain, to : *Khas-e-á ân-híar oshtalaintha na khutha*, no one could restrain him (anyone-by him restrained not could-be-made). Lit. was-made. *Oshtalainagh*, *oshtalaintha*. Per. *istándan*. 8, 90, 150, 155, 156, 168.

Rests with you, it : *Thau rav-en dí rizá'i en, na rav-en dí razá'i en*, it rests with you as to whether you go or not (thou shouldst-go also thy-pleasure it-is not thou-shouldst-go also thy-pleasure it-is). *Rizá'i* comes from the Arb. root *razá*, to overcome one's displeasure. 131.

2. *Kár shá-i dast en*, it rests with you (the-work you-of the-hand-in is). Both *kár* and *dast* are Per.

Result : *Natíja ham-esh en kí reh-v-áni bhá ba'z bítha*, as a result the price of fodder has risen enormously (the-result even -this is that grass-of the-price much has-become). *Natíja*, result, consequence. *Rehv*, *rem*, grass, fodder, forage, is here treated as a pl. noun. This is not unusual. From the Arb. through the Per. 110.

Resurrection, the : *Bale, do rosh qiyámat phadhá*, yes, two days after the resurrection (yes two days the-resurrection after). Meaning, never. From the Arb. through the Per.

2. *Naw-ân thau phádh-ágh na mannagh-en*, perhaps you do not believe in the resurrection. Literal. The lit. rendering is foot (-on)-to-come. Per. 106.

In the Qorán the Arabic terms used are : *yaumu'l-ba's*, the Day of Awakening ; *yaumu'l-qiyámah*, the Day of Standing Up ; *yaumu'l-fasl*, the Day of Separation ; *yaumu'l-hisáb*, the Day of Reckoning ; *yaumu'l-dín*, the Day of Judgment ; *yaumu'l-muhít*, the Day of Encompassing. The angel Isráfil will, we are assured, sound the last call. He will be clothed in green, the sacred colour of the Muhammadans.

Retain, to : *Inna, ma dár-án-í*, no, I shall retain it. Literal. Hold, keep. The Per. *dáshtan*. 103, 158a.

Retaliate, to : *Rosh-e-a án tha-ra gind-í*, he will retaliate on you some day (some-day he thee will-see). Idiom. 8, 17, 103.

The relations of one murdered may compound by accepting compensation in money. Such settlements, however, are very often but the beginning of lengthy blood-feuds.

Retch, to : *Shír wártha gudá mirenthá dil-janagh-a*, as soon as I drank the milk I began to retch (the-milk drank then I-began to-retch). *Dil-janagh*, *dil-jathá*, is the idiom. *Mirenthá dil-janagh-a* is an example of one class of inceptive compound. 1175.

2. *Gudá ma-í dil shuthá*, then I began to retch (then me-of the-heart went). Idiom. Per. 110.

Reticent : *Miran thaukh-khanokh n-en*, Miran is a reticent person (Miran a-talk-maker not-is). Miran is a close man. *Khanokh* is the noun of agency of *khanagh*, *khuthá*, to do, make. 117.

Retire, to : *Thí thála gartho shuthá*, the second party retired (the-other force having-retained went). *Gardagh*, *garthá*. Per. 110, 121, 181.

2. *Gudá duzhman ba'iz dukh-ígha thartho shuthá*, on which the enemy very reluctantly retired (then the-enemy very reluctantly having-turned went). *Tharagh ravagh*, to retire, retreat, but *tharagh ágh*, to return, come back. 110, 121, 181.

Retrace one's steps, to : *Thar-ún phadhí rand-a*, let us retrace our steps (let-us-return last traces-on). *Phadhí* is here an adjective. Sin., Per. 131.

Return, give back, to : *Haw-án gíst rúpiyá ma-na tharain de*, give me back those twenty rupees (those twenty rupees me-to return give). Not *tharaintho de*. *Tharainagh*, *tharaintha*, to give back, return, from *tharagh*, *thartha*, to return. 116, 150.

Return, in : *Án-hía thartho phursitha chi má ki thau thángo ravagh-en*, he in return asked me where I was going (him-by in-return it-was-asked from me that thou where going-art). *Thartho*, in turn, in return. The conjunctive participle of *tharagh* used idiomatically and adverbially. 106, 121, 181.

Return, on : *Tharagh wakht-a má-r phár na bí*, we shall have no time on our return (return-of the-time-at us-to leisure not will-be). The infinitive is used substantively : *tharagh*

wakht-a, at the time of return, on return; *ravagh wakht-a*, at the time of going, on going, etc. **17, 118.**

Return, to : *Gudá dái thartho ákhta wath-í máth-a*, the nurse then returned to her mother (then the-nurse having-turned came herself-of the mother-to). *Tharagh, tharthá*, to return. **110, 121, 181.**

2. *Paltan gartho wath-í derav-a ákhta*, the regiment returned to camp (the-regiment having-turned itself-of the camp-to came). *Gardagh, garthá*, to return. Per. *gardidan*, to turn, return. **110, 121, 181.**

Returned : *Tharthagh-e mar ba-kho en*, where is the returned man? (The-turned man where is?) It is less frequently used of inanimate objects. **122.**

2. *Chári gartho ákhta*, has the spy returned? (The-spy having-turned has-come?) Thus conjunctive participles are used to form intensives just as they are in Hindí and Urdú. *Gardagh, garthá*. Per. **110, 121, 181.**

Returning : *Án thartho ravagh-etha ki mañ dag-a murthá*, he was returning when he died on the way (he having-turned going-was when on the way he-died). **107, 121, 181.**

Reveal, to : *Wath-í iráda khas-e-ar ma gwash*, do not reveal your intention to anyone (thyself-of the intention anyone-to not mention). Say, speak. *Ma das, ma sahrá khañ*. Per. *guftan*; Sin. *ḍasañu*; Arb. *ḡahara*. **116.**

Revenge : *Án wath-í por-a ne-y-il-í*, he will not give up his revenge (he-himself-of the-revenge not will-relinquish). *Badlá, intiqám, bair*, revenge. *Por* comes from the Sin. *badlá* and *bair* from the Hin., and *intiqám* from the Arb. **103.**

2. *Hair, rosh-e-a ma tha-ra gind-án*, very well, I shall have revenge some day (well some-day-on thee I-shall-see). We have the same idiom in Urdú, Hindí, etc. *Gindagh, dítha*, to see. Per. *dídan*, to see. **8, 17, 103.**

Revenge, to take : *Rosh-e-a azh esh-án bair gir-án*, I shall be revenged on these people some day (some day on from these revenge I-shall-take). *Bair giragh, bair gipta*, to take revenge. Hin. *bair*, enmity, animosity, revenge. **8, 17, 103.**

Reverence, to : *Haw-e 'álam khas-e-ar na mannagh-ant*, they reverence no one (these people anyone not reverencing-are). *Mannagh, mannithá*. Hin. *mánná*. **106.**

2. *Hudha ta'zím na khañ-ant*, don't they reverence God?

(God-of the-reverence not they-make ?) Veneration. Arb. 131.

Reverse side, on the : *Kághadh phusht-a chí ma likh*, do not write anything on the reverse side of the paper (the-paper of the-back-on anything not write). *Phusht*, back ; the reverse side. Per. *pusht*, the back. 116.

Revile, vilify, to : *Thau har khas-dra zá deagh-en*, you revile everybody (thou every one-to abuse giving-art). Were this a trait in his character the contingent future should have been used. Arb. 106.

Revive, to, intrans. : *Zadhagh-ár bodh ákhta*, has the wounded man revived ? (The-wounded-man-to feeling has-come ?) *Bodh* comes from the Hin. 110.

Reward, a : *Tha-ra chí-e in'am miletha*, did you receive any reward ? (Thee-to any reward was-received ?) *In'am*, *bashkish*, any ordinary reward from a master to a servant. Arb. *in'am*, a present. Per. *bakhshish*, a present, largess. 206.

Reward, to : *Ma an-hiára chí e in'am de-an*, I shall reward him to some extent (I him-to some reward shall-give). *Khas-e-ar in'am deagh*, to reward anyone. Arb. *in'am*, a present, largess. 103, 201.

2. *An-hiá tha-ra chí-e dáth dátha*, did he reward you to any extent ? (Him-by thee-to some-little reward was-given ?) From *deagh*, *dátha*, to give. Per. *dádan*. 77, 78, 155, 156.

Rheumatism : *Shá-r gwáth-dor en*, you are suffering from rheumatism (you-to rheumatism is). Lit. wind-pain. Per. *bád*, wind. Sin. *dokhiro*, etc., pain.

Rhinoceros, a : *Thau thán hand-a gendá dítha*, where have you seen a rhinoceros ? (Thee-by what place-in a-rhinoceros has-been-seen ?) Sin. *gendo*, Hin. *gendá*. 17, 65, 88, 155, 156.

Rhubarb : *Albat ravash wájh-a en*, it certainly resembles rhubarb (certainly rhubarb like it-is). Less frequently *ravásh*. Wild rhubarb. Per. *rívás*, *livás*.

Rib, a : *Yá pahlí phrushta*, one rib was broken. *Pahlí*, a rib, is got from the Per. *pahlu*, side. The Sin. word is *pásirí*, and the Hin. *paslí*. 110.

Ribaldry : *Haw-e rang-a cháwa ma-na pasand n-en*, I do not like this kind of ribaldry (this kind-of ribaldry me-to pleasing not-is). 204.

Ribs, the : *Haidar-ár pahlí-a thír mán-ákhta*, Haidar got a bullet wound in the ribs (Haidar-to the-ribs-in a-bullet came). Per. *pahlú*, the side. 206.

Rice : *E deh-a brinj paidá na bíagh-e*, no rice is produced in this country (this country in rice produced not becoming-is). *Erinj*, rice. In the South the word is generally pronounced *birinj*. The Hin. word *cháwal*, *cháñwal*, is understood everywhere. Per. *birinj*, husked rice. 106.

2. *Áñ ki asten án sári en*, and that growing over there is rice (that which is that rice is). *Sári*, rice while still growing. Mayer gives us the term *dalaqh*, boiled rice. This is probably the Hin. *daliyá*.

Rich : *Áñ bhágyá mar hachí n-en*, he is not at all a rich man (he a-rich man any not-is). *Bhágyá*, rich, wealthy. Sin. *bhágyo*, rich, wealthy, prosperous.

2. *Niñ án daur-e mar en*, he is now a rich man (now he a-rich man is). The Arb. *daul*. 41.

Riches : *Daulat chí, án-hí gura yá paisav n-en*, riches ! He hasn't got a single copper (riches what ! Him-of with one pice not-is). *Daulat* is got from the Arb. through the Per.

Riddle, a : *Be-y-ashkhan, ma thí bhujárat phiren-án*, listen, I am going to ask you another riddle (listen I another riddle shall-ask). Lit. shall-throw. Sin. *bujhárata*, *gujhárata*. 103.

2. *Ma-í bhujárat-a bozh*, solve me my riddle (me-of the-riddle guess). Lit. open. *Bozhagh*, *bokhta*, to open, solve. 116.

Ride, to : *Áñ chartho shutha*, he mounted and rode away (he having-mounted went). *Charagh*, *chartha*, *charitha*, to mount. The conjunctive participle is generally pronounced as shown here. Sin. *charhanu*, Hin. *charhná*, to mount. 110, 121, 181.

2. *Má baloch nariyán-ání chakhá zavár na bíagh-ún*, we Baloches do not ride horses (we Baloches horses-of on riding not becoming-are). *Zavár*, *zawár*, *avzár*, a rider, riding, mounted. This is the Per. *savár*, a horseman. 106.

3. *Gudá avzár bítho shutha*, then he mounted and rode off (then mounted having-become he-went). Per. *suvár*, *savár*. 110, 121, 181.

Rider, a : *Rosh-e avzár-e trettha-ish*, one day they met a rider (one-day a-rider met-them). *Avzár*, *avzár*, a mounted man, rider. *Ish*, them, to them : the dative. Per. *savár*, a horseman. 158a, 206.

Ridge : *Drázh-dár*, a ridge-pole, *baní*, a ridge of earth round a field ; *phawád*, the ridge or peak of a hill. Mayer gives *pára*, the ridge of a furrow.

Ridicule, to : *Ma áñ-hí chhatar na khangh-ethán*, I was not ridiculing him (I him-of derision not making-was). Sin. *chathara*. 107.

Riding, mounted : *Áñ avzar ath*, was he riding ? (He mounted was ?) Per.

Riding-camel, a : *Be-y-á, ma-í nokh-e máhrí gind*, come along and see my new riding-camel (come me-of the-new riding-camel look-at). Sin. *maharí*. 41, 116.

Rifle, a : *Áñ chukh túfak chí khan-í*, what will that child do with a rifle ? (That child a-rifle what will-do ?) Said by way of sarcasm. *Túfak*, a gun, rifle, musket. Per. *tufang*, a musket. 103.

Right : *Rást-e dast-a thar*, turn to the right (the-right-of the-hand-to turn). *Rást*, right, true. Per. *rást*, right, straight, etc. 41, 116.

Right, all right : *Bale, hál hair en*, yes, I am all right (yes the-state-of-affairs well is). From the Arb. through the Per.

Right, business : *Áñ-hí chí kár en kí ma-í ambráh-ar dár-í*, what right has he to stop my servant ? (Him-of what business is that me-of the-servant he-should-stop ?) *Kár*, work, business. From the Per. 131.

Right, in the : *Inna, áñ-hí rást en*, no, he is in the right (no-him-of true is). That is, what he has said. The noun is understood. Per.

Right, proper : *Áñ rang-a khangh tha-ra jawán ne-y-ath*, it was not right of you to have done so, you should not have done so. We have heard *jawán* inflected in this sense : *javá'en*. 118.

Right, true : *Ma tha-ra rást sebit khan-án*, I shall prove you right (I thee right proved shall-make). *Rást*, true, right. Per. *rást*, right, true. 103.

Righteous : *Thewagh-e mullá shádiq na b-án*, all mullás are not righteous men (all priests sincere not are). *Ma-í mullá shádiq-e mar en*, our mullá is a sincere person. Arb. 41, 131.

Righteous, just : *Áñ-hání da'wá rást ath*, their claim was a righteous one (them-of the-claim just was). Per.

Right-hand side : *Ma-í loḡh rást-e phalaw-a en*, my house is on the right-hand side (me-of the-house the-right side-on is). Or *rást-e dast-a en*. 17, 41.

Rights : *Má-í haqq-a phar chi na deaḡh-en*, why do you not give us our rights? (Us-of the-rights for why not you-giving-are?) *Haqq*, rights, dues. It is generally pronounced as simple *hakk*. From the Arb. 106.

Rim, edge : *Shíwar bí, jám lab zivir en*, be careful, the rim of the cup is rough (careful be the-cup-of the-rim rough is). Per.

Ring, a : *Ma-í sánga yá sohrá-e thungar-e vindo be-y-ár*, and a beautiful gold ring for me (me-of for a beautiful gold ring bring). *Vindo*, a ring with a stone, and *chalo*, a ring without a stone. Sin. 41, 116.

A ring worn in the ear was the badge of slavery. It probably still is in some parts.

The Muhammadan wears his signet ring on the little finger of the right hand. On it are engraved the wearer's name and the single Arabic word 'abdu, His servant, God's servant, that is.

Ring, to, intrans. : *Dír-a tilu talingaḡh-ethant*, the bells were ringing in the distance (the-distance-in the-bells ringing-were). *Talingaḡh, talingetha*. 107.

Ring, to, trans. : *Ma ghaná rajain-án*, may I ring the gong? (The-gong I-may sound?) *Vajainagh, rajaintha, vajaintha*. From the Sin. and Hin. 131.

Ringlet, curl, a : *Án wath-í gulálakh chakhá tel mushaḡh-etha*, he was oiling his ringlets (he himself-of the-ringlets on oil rubbing-was). The most distinctive feature of the Baloch male is his ringlets or side-locks, and yet he has had to go to the Hindú for a name for them! Hin. *gál (gal)*, the cheek, and *alak*, a curl, ringlet. 107.

Rinse, to : *Thau whard phadha gul-gul na khan-en*, don't you rinse your mouth after eating? (Thou food after rinsing not makest?) To make the sound *gul-gul* with water in the mouth. 131.

Riot, a : *Doshí kichah-a gal-gal bítha*, there was a riot in the bázár last night (last-night the-bázár-in an-uproar took-place). *Hulla, gára, shor, hangáma*, are other well-known terms. *Hulla* and *gára* come from the Hin., *shor* and *hangáma* from the Per. 17, 110.

Ripe : *Baqqal, haw-e mewá phakká n-en*, merchant, this fruit is not ripe (merchant this fruit ripe not-is). But *phakká* may

convey the meanings "cooked" and "perfect". The Hin. *pakká* aspirated.

Ripen, to : *Maz'en butav bítha phaktha*, it grew into a large plant and ripened (a-big plant it-became ripened). *Phashagh*, *phaktha*, *phakká*, to ripen. Sin. *pachanu*, Hin. *pakná*. 110.

Rip open, to : *Odha ma rau, nawán tha-í láf dín-í*, don't go there, he may rip open your belly (there not go perchance thee-of the-belly he-may-rip-open). An angry Baluch may be heard to say to another : *na, tha-í láf dín-án-í*, if you don't, I will rip your belly open. Why the enclitic *í* is necessary is not quite clear. *Dinagh*, *diragh*, *dirtha*, to tear or rip open. Per. *darídan*, to tear, rend. 131.

2. *Esh-iar chák de*, rip it open (it-to a-rip give). The Per. *chák* and *dádan*. 116, 201.

Rise, as a river, to : *Gind, thewaghe daryá dar-khafagh-ant*, look, all the rivers are rising (look all the-rivers out-falling-are). *Dar-khafagh*, *dar-khaptá*, to rise, overflow, come out, issue. Per. *dar*, out, *uftádan*, to fall. Kur. *kaftin*, to fall. 106.

2. *Ba'z haur savav-a daryá burz bíthagh-etha*, the river had risen on account of the heavy rain (the-heavy rain on-account-of the-river high become-had). Before something else happened : the past perfect tense. *Burz biagh*, to rise, as a river, etc. From the Per. 112.

Rise, as dust, to : *Haw-án wakht-a ba'z dhur rustha*, at the same time a cloud of dust arose (that-very time-at much dust arose). *Rudhagh*, *rustha*. The lit. meaning is "to grow". Per. *rustan*, etc. 17, 110.

Rise, as the sun, to : *Bángah-á rosh ásitha phauzh rawán bítha*, in the morning when the sun rose the troops left (the-morning-in the-sun rose the-army going became). *Ásagh*, *ásitha*, *ásthá*, to rise : chiefly with reference to the sun. *Rosh*, day ; sun. Per. *khástan*, to rise. 26, 110.

Rise, increase in price, to : *Natíja ham-esh en ki áarth bhá ba'z bítha*, the result is that flour has risen in price very considerably (the-result even-this is that flour-of the-rate much has-become). *Bhá*, price, rate. 110.

Rise up, to : *Kharo b-eth*, rise up, get up (standing become). Hin. *khará*, standing. 116.

2. *Gudá phádih-ákhtagh-án*, then they rose up (then they-

on-foot-came). *Phádh-ágh*, *phádh-ákhta*, on foot to come. Per. 110.

Rising, insurrection : *Jáh-a jáh-a fasád bítha*, there were risings in several places (places places-in a-rising took-place). Mutiny, rebellion. Arb. 17, 110.

Rising, of the sun : *Rosh ásán-a*, at the rising of the sun, when the sun rose. Per. 17.

Risk, danger : *Ma-í chana hachí ḥatar n-eñ*, I do not think there is any risk (me-of the-opinion-in a danger not-is). Or *khatar*. Arb.

Risk, to : *Ma wath-í sar deagh taiyár ne-y-athán*, I was not prepared to risk it (I myself-of the-head to-give ready not-was). This when the risk is grave.

2. *Āñ khoh bhorenagh taiyár eñ*, he is ready to risk it (he stones to-break ready is). With or on his head. He is prepared to undertake anything. Idiom. *Koh*, a mountain, is probably intended. *Bhorenagh*, *bhorenthā*, to break, comes from the Pan.

Risky : *Ḥatar-nák-e kár bí*, it will be a risky business (a-risky work it-will-be). *Názuk-e kár eñ*, it is a delicate business. *Aukhá-e kár ath*, it was a tough job. *Nák* is a Per. suffix. 41, 103.

Rival, compete with, to : *Thau go āñ-hía chí siyál-girí khutha khan-eñ*, how can you rival him ? (Thou with him what rivalry made can-make ?) *Pakh*. *siyál*, an equal, peer. *Girí* is a Per. suffix. 168.

Rivalry : *Go má siyál-girí khan-eñ*, are you going to enter into rivalry with me ? (With me rivalry thou-wilt-make ?) A *Pakkhto*-Persian compound. 103.

River, a : *Dirá rav-ún jáñ shodhagh-a pha*, let us go to the river to bathe (the-river-to let-us-go the-body washing for-the-purpose). *Dirá*, a river. Per. *daryá*, a river. 119, 131.

A list of the principal rivers in the country will be found at pages 97 et seq. of the Gazetteer. Much useful information of other kinds may be gleaned from this valuable and carefully prepared work.

Road, a : *Dag-a juz-eñ*, will you go by the road ? (The-road-by you-will-go ?) *Dag*, a road. Sin. *dagu*, a road. 17, 103.

2. *Nawán sardar pha ráh-a kh-á-ith*, the chief may come by the road (perhaps the-chief by the-road may-come). *Ráh*, a road, but *rah*, the edge of a knife, etc. Per. *ráh*, a road, path ; custom. 17, 141.

Roam, to : *Ān hachho be-sanāti-a rullagh-e*, he roams about idly as you see (he thus without purpose roaming-is). *Rullagh*, *rullitha*, to roam about for no good purpose. Sin. *ruḷanu*. 106.

2. *Ān edha odha thurtharath*, he used to roam about here and there (he here there used-to roam). *Thartharagh*, *thartharatha*. Mayer gives still another verb, *phiragh*, *phiritha*. This would, of course, be the Sin. *phiranu* and Hin. *phirná*. It must be infrequent in good Balochí. 114.

Roar, a : *Mazár-e húng bí*, it must be the roar of a tiger (a-tiger-of the-roar it-will-be). *Húng*, a roar : usually of a wild beast. Sin. *hungára*, *hungáro*, uttering the sound *hún*. Hin. *hún*. 103.

Roar, to : *Shaf-a mazár-ān húng deagh-a khaptaqh-ant*, at night the tigers began to roar (night-at the-tigers a-roar to-give began). Inceptive compound. Sin. Per. Kur. *kaftin*. 174.

2. *Doshí khai gáj deagh-etha*, who was roaring last night ? (Last-night who a-roar giving-was ?) Of one who is being hurt or held by the throat. Sin. *gajanu*, to roar ; *gajkára*, a roar. 107.

Roast : *Gozhd sijji án*, is the meat roasted ? (The-meat roasted-meat is ?) *Ān*, *ant*, are, because *gozhd* has been considered a pl. noun. *Sijji*, roast meat. Sin. *ṣijhanu*, to be cooked, seethed.

Roast meat : *Chí-e nír khutha-ish*, they roasted some meat (some roast-meat was-made-them-by). *Nír*, roast meat. 155, 156, 158a.

Rob, to : *Pha ma-i phullagh ákhtagh-en*, have you come to rob me ? (For me-of the-robbing you-have-come ?) *Phullagh*, *phullitha*, to rob. *Pha* here signifies purpose. Sin. *phuranu*, to rob. 110, 119.

2. *Thau ma-i duzí khutha*, you have robbed me (thee-by me-of theft has-been-made). Per. *duzdí*. 65, 155, 156.

Robbed, to be : *Ān-hía ki duzí bítha ákhto dánh dátha-i ma-na*, the man who had been robbed came and complained to me (him-of that theft took-place having-come complaint was-given-him-by me-to). *Ma-i duzí bítha*, I have been robbed. Per. *duzdí*, theft, robbery. 78, 110, 121, 155, 156, 158a, 181, 201.

Robber, a : *Ān-hía thagí khutha ki ma ráhzan án*, he pretended to be a robber (him-by deception was-made that I a-high-wayman am). From the Per. *ráh*, a road, and *zadan*, to strike. 78, 155, 156.

2. *Thau pholokh en, duz en*, you are a robber and a thief (thou a-robber art a-thief art). Sin. *phorú*. Per. *duzd*.

Not long ago some pilgrims on their way to Mecca were surprised and overtaken by a band of robbers. One unfortunate old man swallowed all he had in the shape of wealth. He was seen, and promptly cut open. The robbers naturally concluded that the remaining pilgrims had done the same. The sequel need not be written.

Robbery : *Duzí hálwar en*, it is a case of robbery (robbery-of a-matter it-is). Theft. Per.

Robe, a : *Āñ drāzh-e khil'at gwar-a khuth*, he used to wear a long robe (he a-long robe his-body-on used-to-make). A robe of honour. *Chogá*, any robe. *Pahráwan*, a long robe. Arb., Lah., and Sin. respectively. 114.

Robin, the : *Phdí wāj-ha yá ksá'en murgh*, a small bird like a robin (the-robin like a-small bird). Hin. *piddí*. 44.

Rock, a : *Gind, āñ haw-āñ khoh chakhá nishtiy-e*, look, he is sitting on that rock (look he that rock on seated-is). *Khoh*, a rock, stone, but *koh*, a mountain. The terms are frequently confused. Per. 122.

Rock a cradle, to : *Mard-á gwashta, zál, gwánzagħ-a lodain*, the husband called to his wife to rock the cradle (the-man-by it-was-said woman the-cradle shake). *Lodainagħ, lodaintha*, to shake, swing; the causal of *lodagħ, lodatha*, to shake, move. The Baluch cradle generally consists of a basket, etc., suspended from the roof. Sin. *lodanu*, to shake. 116, 155, 156.

2. *Āñ-hí zál-á jawáb dátha thau bachh-ār jhuto-a de*, his wife told him to rock the cradle himself (him-of the-wife-by reply was-given thou the-child-to a-swing give). *Jhutu*, a swing, motion of swinging. Inflected the *u* becomes *o*. Hin. *jhonṭá*, swing, oscillation. 116, 201.

Rod, stick, a : *Hau, āñ-hí dast níānwár lath ath*, yes, he had a rod in his hand (yes him-of the-hand in a-stick was). Hin. *lath*, Sin. *lathí*.

Rode : *Āñ-hāñ avzár bitho ham-odha shuthagħ-āñ*, they rode there (they mounted having-become even-there went). *Avzár bitho ham-odha rav-en?* Will you ride there? *Avzár biagħ*, to ride. From the Per. 110, 121, 181.

Roll, make smooth, to : *Khishár-ānar mála deagħ-en*, do you roll your fields? (Thv-fields-to the-roller thou-giving-art?) *Pakh. mála*. It comes from the Per., however. 106, 201.

Roller, the farm implement : *Har khishár-khanokh wath-í málá thákhin-í*, every farmer makes his own roller (every farmer himself-of the-roller makes). An easy matter, as it generally consists of a piece of flat wood on which the farmer stands. From the Per. through the Pakh. **117, 131.**

Roll over, to, intrans. : *Āñ káhi láf-a letitha*, he rolled over into the ditch (he the-ditch into rolled-over). *Letagh, letitha*. Sin. *letañu*, Hin. *letná*. In Balochí the original meaning is slightly changed. **110.**

Roll up, to : *Ma kághadh láf-a ber-án-ī*, I shall roll it up in paper (I paper in shall-roll-up-it). *Beragh, beritha*. Sin. *verhañu*. **103, 158a.**

Roof, of a house : *Āñ wath-í loqh chat chakhá oshatáthiy-ath*, he was standing on the roof of his house (he himself-of the-house-of the roof on stationed-was). The Per. *bám* is in use. Hin. *chhat*. **122.**

Roof of the mouth : *Thir er-shutha āñ-hí nuk-a*, the bullet penetrated the roof of his mouth (the-bullet under-went him-of the-roof-of-the-mouth-in). Sin. *noka*, Hin. *nok*, a point, angle, etc. **110.**

Room, a : *Haw-āñ kotav andar-a khas-e-a bíng bí*, someone's dog must be in that room (that room in someone-of the-dog must-be). *Kotav*, a room. Sin. *kothí*, a room. Hin. *kothí*, a dwelling, mansion, etc. **8, 90, 103.**

2. *Kithán hujra níāñwāñ*, in which room? (which room in?) *Hujra*, a room, a small room or closet. It may also mean "a lock-up". Per. *hujra*, a room, closet. **86.**

Room, space : *Gádi níāñwāñ hand chí n-eñ*, there is no room in the carriage (the-carriage in place any not-is). *Hand*, a place, may be used in the sense of "room", "space". Sin.

Roost, to : *Kukkar haw-e kām chakhá nind-ant*, the hens roost on this beam (the-hens this beam on sit). *Nindagh, nishka*. Sin. *kāma*. Per. *nishastan*. **131.**

Root : *Azh pár-a khash-eth-í*, pull it up by the root (from the-root pluck-it). Sin. *pára*. **116, 158a.**

Root, to take : *Āñ chikhtar rosh phadha rudh-í*, when will it take root? (It how-many days after will-grow?) *Rudhagh, rustha, rustha*. Per. *rustan*. **103.**

2. *Gind, nín āñ pár giragh-e*, look, it is already taking root (look it now root taking-is). Sin. *pára*. Per. *giriftan*. **106.**

Rope, a : *Ma-í rez-a chi khutha*, what have you done with my rope ? (Me-of the-rope what has-been-done ?) The agentive case *thau* is understood. *Rez*, a cotton rope ; *sádh*, a rope made of dwarf-palm leaves ; *reshmahar*, a rope made of goats' hair. Hin., Sin. *rassí*, a rope. Kur. *rist*, etc., Per. *risman*, etc. 155, 156.

Rose, a : *Ma yak-e guláb sind-án*, may I pluck a rose ? (I one rose may-pluck ?) Per. *gul*. Note the verb that is used. 131.

Rosy-cheeked : *Haw-án sur-jári chhorav-a gind*, look at that rosy-cheeked boy (that rosy-cheeked boy look-at). A Persian-Arabic compound. 116.

Rot, to : *Nawán gal-í*, it may rot (perhaps it-will-rot). *Galagh*, *galitha*, *galatha*. Of fruit, meat, wood, etc. Hin. *galná*.

Rotten : *Niyámagh-e kari galatha*, the centre rafter was rotten. Literal. *Galagh*, *galitha*, *galatha*. Hin. *galná*. 110.

2. *Nín án gandagh en*, it is already rotten (now it rotten is). Per. *gandah*, *gandídah*.

Rough : *Shishagh lab zivir ath*, the rim of the glass was rough (the-glass-of the-rim rough was). Less frequently *zavár*. Kur. *zebír*, Pakh. *zíg*.

2. *Án-hí chi bambav-e phut astán*, what rough hair he has ! (Him-of what rough hairs are !) *Bambav* is generally confined to this sense. 41.

Round : *Án murabba' en ki golína en*, is it square or round ? (It square is or round is ?) Hin.

Round, all : *Án-hí chíár-e chund-a yá burz-e bhit asten*, there is a high wall all round it (it-of the-four sides-on a-high wall is). Lah. *chund*, an angle, a corner. 17, 41.

2. *Qalát chíár-e dem-a*, all round the fort (the-fort-of the-four sides-on). Lit. faces. Per. 17, 41.

Rouse, awake, to : *Khas-e-á tha-ra hághá khutha*, did anyone rouse you ? (Anyone-by thee awake was-made ?) Hin. *jágá*. 8, 90, 155, 156.

Rout, to : We may use the trans. verb *bhorenagh*, *bhorenthá*, to break, which comes from the Pan. *bhorná*.

Route, way, road : *Paltan kithán dag-a rav-í*, by what route will the regiment march ? (The-regiment what road-by will-go ?) Sin. *dagu*, Lah. *dagg*. 17, 86, 103.

Routed, to be : *Gushante ki dūzhman prushta*, they tell me the enemy has been routed (they-say that the-enemy is-broken). *Prushagh*, *prushta*. 110.

Row, a : *Edha galgal ma khañ*, do not make a row here (here a-noise not make). *Galgāl*, noise, uproar, row. Pakh. *ghagawul*, to make a noise. The word is, however, a corr. of the Per. *ghul-ghul*. 116.

2. *Hulla khanagh*, to make a commotion ; *ghazā khanagh*, to indulge in fighting and bloodshed. Sin. and Arb. respectively.

Row, line, a : *Drashk-ānī do qatār*, two rows of trees. *Qatār* may be used when speaking of camels or trees. It primarily means "a line formed by one object standing behind another". Arb.

Row a boat, to : *Ma wath chāpo jan-āñ*, I shall row myself (I myself the-oars shall-strike). Sin. *chapo*, an oar. Per. *zadan*, to strike. 103.

Royal : *Shāhī mahall-a*, in the royal palace. *Amīr*, *amīr-e*, is often used in the sense of "royal". *Shāh-rāh-a*, on the highway, on the grand trunk road. *Shāh* is Per. and *amīr* Arb. 17.

Rub, to : *Tha-ī gardan-a malān-ī*, shall I rub it on your neck ? (Thee-of the-neck-on I-may-rub-it ?) *Malagh*, *malitha*, *maltha*, to rub. Sin. *malanu*, Hin. *malnā*, to rub. 17, 131, 158a.

2. *Āñ-hī chakhā chī-e tel mush*, rub a little oil on it (it-of on a-little oil rub). This might be used when speaking of the hair, etc. *Mushagh*, *mushta*. Per. *mushtān*. 116.

Before marriage the bride and bridegroom are generally well rubbed with a preparation of oil, turmeric, flour, etc. This is done, we understand, to stimulate the passions.

Rubbish : *Khāzg-barokh-ar hukm khañ ki haw-e gand sosh*, order the sweeper to burn this rubbish (the-sweeper-to an order make that this rubbish burn). *Sewāl*, rubbish brought down by a flood. Per. 116.

Rub the back, as a horse, to : *Bale, zī bukhto resh bitha, nī avzāri lā'iq n-en*, yes, she got loose yesterday, rubbed her back, and is now not fit to be ridden (yes yesterday having-got-loose a-gall became now riding fit-for not she-is). *Resh*, a gall on the back of a horse, etc. *Tha-ī mādhin resh bitha*, your horse has rubbed her back, your horse has a sore back. Per. *resh*, *rish*, a wound, sore.

Ruby, a : *Lál-e bí*, it must be a ruby (a-ruby it-will-be). *Lál* is Per. **8, 103.**

The ruby was supposed to be produced in stone by the action of the sun's rays.

Rudder, a : *Phesh-a sukhán prushta*, first of all the rudder broke (first-at the-rudder broke). There are other terms less well known : *dumbál*, *phirka-dár*, *hurka-dár*, etc. Per. *sukkán*. **110.**

Rude : *Be-adab ma b-eth*, don't be rude (rude not be). *Be-adab-e mar*, a rude person. *Gawár*, *gár*, the Hin. *gañwár*, may be heard. *Be* is Per., but *adab* Arb. **116.**

Rue, repent, to : *Rosh-e kh-á-í ki áñ azh haw-e kár-a tauva khan-í*, he will rue it some day (the-day will-come when (that) he from this work repentance will-make). *Tauva*, *tauba*, comes from the Arb. **8, 103.**

Ruffle, make angry, to : *Tha-ra ghuṣṣav khanagh ma-í niyat ne-y-ath*, it was not my intention to ruffle you (thee angry to-make me-of the-intention not-was). *Ghuṣṣav* comes from the Arb. through the Per.

Rug, a : *Siyáh-e gurbagh-e galím chakhá nishtiy-ath*, there was a black cat seated on the rug (a-black cat the-rug on seated-was). The Per. *gílím*. **8, 41, 122.**

Rugged : *Haw-án kalgar-e koh áñ-bar-a*, beyond that rugged hill (that rugged hill that-side-on). Boulder-strewn. *Ná-hamwár-e dag*, a rugged road, an uneven path. Pakh. *kanredz*. **17, 41.**

Ruin, to : *Áñ khojá ma-na whár khutha*, that eunuch has ruined me (that eunuch-by me ruined has-made). *Khas-e-ar whár khanagh*, to ruin anyone. *Whár*, ruined, spoiled, contemptible. The Persian *khwár*. **155, 156.**

Ruined, to be : *Má halák b-ún*, we shall be ruined (we ruined shall-be). Arb. **103.**

2. *Tha-í loḡh whár b-íth*, may your house be ruined (thee-of the-house ruined let-be). The Per. *khwár*. **131.**

Rule : *Qá'ida ham-esh en*, this is the rule (the-rule even-this is). *Qánún*, rule, law. From the Arb. in both cases.

Rule, govern, to : *Nín áñ-hí bachh sardári khat*, his son rules now (now him-of the-son rule makes). *Sardári*, headship, chiefship, rule, sway. Per. **130, 131.**

Ruler, king, sovereign : *Ān wakht deh bādsháh ma-í phith ath*, in those days my father was ruler of the country (that time the-country-of the-king me-of the-father was). Per.

2. *Nín-a wakht-a hákim khai en*, who is ruler at the present moment ? (Now the-time-at the-ruler who is ?) *Hákim*, a ruler. Arb.

Rumour, a : *Thau haw-e shuhrat thán hand-a ashkhrutha*, where did you hear this rumour ? (Thee-by this rumour what-place-in has-been-heard ?) *Hál* is often used in this sense. Both terms come from the Arb. through the Per. 17, 65, 155, 156.

Run, to : *Ān mar pha chi phadátho ravagh-e*, why is that man running ? (That man for-why having-run going-is ?) *Phadátho ravagh*, to go running. *Phadátho ba-rau*, run. The infinitive is *phadeagh*. 106, 121, 181.

2. *Ān-hí wasrik ahmad thashána ákhta*, his father-in-law, Ahmad, came running (him-of the-father-in-law Ahmad running came). *Thashagh*, *thakhta*, to run, gallop. 110, 120.

3. *Ān-híar gwash kí tap khañ*, ask him to run (him-to say that a-bound make). Bound along, skip along. From the Hin. *tapná*. 116.

4. *Gudá má dí rumb zurtha*, then I also ran (then me-by also the-run was-taken-up). *Rumbagh*, *rumbitha*, to run. Probably the Per. *ramídan*. 58, 155, 156.

Run away, to : *Gudá dumi-á phadátha*, then the other ran away (then the-second-by it-was-fled). *Phadeagh*, *phadátha*, to run away, show one's back. It is here treated as a transitive verb. 155, 156.

Run down, malign, to : *Thau phar chi wath-í dost-ár badh gush-en*, why do you run down your own friend ? (Thou for what thyself-of the-friend-to bad sayest ?) The Per. *bad* and *guftan*. 131.

Run-down, weak, to be : *Ān-hán thaf savav-a ba'z be-sekh bíthagh-án*, they are greatly run-down from fever (they fever on-account-of very weak have-become). *Be-sekh*, *be-sek*, weak, run-down. Per. *be*, without, and *sakht*, hard, etc. 110.

Running : *Ān mar phar chi phadátho ravagh-e*, why is that man running ? (That man for what having-run going-is ?) *Phadeagh*, *phadátha*. Nearly always a trans. verb. 106, 121, 181.

2. *Malang drik zurtho ákhta*, Malang came running (Malang

a-jump having-lifted came). *Zíragh*, *zurtha*. Compare this idiom with *rumb zíragh*. 110, 121, 181.

Running water : *Siyáh-áf*, *siyáh-jo*, water that does not dry up during any time of the year. Lit. black water, black stream.

Run off with, to : *Chi khutha-í*, *ma-í zál udaltho burtha-í*, what has he done ? He has run off with my wife (what has-been-done-him-by ? Me-of the-wife having-carried-off has-been-taken-away-him-by). That is what he has done, since you wish to know. *Uđalagh*, *udaltha*, to carry off, make off with. But generally with reference to the carrying off of females. Dames gives *uđanagh*. 155, 156, 158a.

Run short, to : *Derav-a áf kham biagh-etha*, water was running short in the camp (the-camp-in water short (little) becoming-was). The *r* in *derav*, *dero*, is sometimes hard. The Per. *kam* and *búdan*. 107.

Rupee : *Ma-í gura do rúpai báqí atánt*, I had two rupees left (me-of with two rupees remaining were). *Rúpai*, *rúpa'e*, *rúpiyá*. Pronounced differently in different parts of the country. The prevailing pronunciation appears to be *rúpai*.

Rush, to : *Duzhman-á má-í chakhá juloh khutha*, the enemy rushed us (the-enemy-by us-of on an-attack was-made). Sudden attack. Sin. *julaha*. The word is pronounced differently by different tribes. 155, 156.

2. *Hau*, *wázhá*, *án-hán sai dhaka má-í chaká rumbith-ant*, yes, sir, they rushed at us three times (yes sir they three times us-of-on ran). *Rumbagh*, *rumbitha*. Per. 110.

Rust : *Nín án-hí chakhá ba'z zang en*, there is now a lot of rust on it (now it-of on much rust is). *Zang*, *zangál*, *hes*, are the terms generally heard. Per. *zang*.

Rustic : *Haw-án garwár khai ath*, who was that rustic ? (That boor who was ?) The Hin. *gañwár*.

Rusty : *Kuhna zangí zahm*, an old rusty sword. Literal. Per. *zang*.

Rutting season, the : *Lag mausim-a*, *hau*, yes, during the rutting season (the-rutting season-in yes). Our camels give us trouble. *Lag* comes from the Hin. verb *lagná*, which, as we know, has a number of significations. 17.

S

Sabbath, the : *Má sabt-a phar chi kár na khan-ún*, why should we not work on the Sabbath ? (We the-Sabbath-on for what work not should-do ?) Lit. make. Arb. 131.

The Arb. *sabt* is the Heb. *shabbáth*. Muhammad declared that Friday was the day set apart for rest both for Jews and Christians. Moses also ordered Friday to be observed as a Day of Rest. His "stiff-necked" followers did not agree with him, and chose Saturday. It was on a Friday that Adam was admitted into Paradise, it was on a Friday that he was expelled from it, and it was on a Friday that he died. Greatest calamity of all, the Resurrection will take place on a Friday.

Sack, a : *Gíst gwálagħ dán ártha-ghant-ish*, they have brought twenty sacks of grain (twenty bags grain have-been-brought-them-by). *Gwálagħ*, the bag or sack carried by pack oxen. From *gwá* + *lagagh* = bullock + to attach. 155, 156, 158a.

2. *Haw-e goní láf-a chi chí eñ*, what is in this sack ? (This sack in what thing is ?) This is the term for "sack" as we know it in India proper. Hin. *ganí*, Pan. *guní*.

Sacrifice, give up, to : *Ma wath-í árám tha-í sánga phar chi gár khan-án*, why should I sacrifice my own comfort for you ? (I myself-of the-comfort thee-of for for what lost should-make ?) 131.

Sacrifice, offer to a god, to : *Án wath-í bachh-ar qurbán khanagh taiyár bítha*, he was prepared to sacrifice his son (he himself-of the-son a-sacrifice to-make ready became). Arb. 110.

2. In the case of living things we may use *qurbán khanagh* or *qurbání khanagh*, but when the offering to be made is fruit, etc., that is a lifeless object, we can use *qurbán khanagh* only. Arb.

Most Muslims hold to the belief that it was not Isaac but Ishmael that Abraham offered to sacrifice.

Sad : *Án phar chi ikhtar múnjhá eñ*, why is he so sad ? (He what for so sad is ?) But when the reference is to a woman the Baloch generally uses *sígh*. *Múnjhá'ígha*, sadly. Sin. *munjhanu*, to be perplexed. Per. *súg*, sorrow. Found in Lah.

Saddle, a : *E ma-í zen n-eñ*, this is not my sadd'le (this me-of the-saddle not-is). *Jait*, a camel saddle. Per. *zín*.

Saddle-bag, a : *Shwá-í hurjín-án dí phur astán*, your saddle-bags also are full (you-of the-saddle-bags also full are). *Hurjín*, a saddle-bag. Per. *khurjín*, a saddle-bag.

Saddled, to be : *Haw-án sanj-bíthiya nariyán kha-ígh en*, whose is that horse ready saddled up ? (That saddled-become horse whom of-is ?) Before the noun *sanj-bíthiya* would perhaps be more in accordance with Balochí idiom. *Sanj bíagh*, to be harnessed ; *sanj khanagh*, to harness. Sin. *sanju*, harness. **84, 122.**

Saddle up, to : *Tha-í nariyán-ar zen band-án*, may I saddle up your horse ? (Thee-of the-horse-to the-saddle I-may-fasten ?) *Zen bandagh*, *zen bastha*, to saddle. Per. *zín*, a saddle, and *bandan*, to bind, fasten. **131.**

2. *Hau, sanj khan-eth-í*, yes, saddle him (yes saddle make-him). But this more correctly means " harness him ". *Khanagh* may be used with *zen*. Sin. *sanju*. **116, 158a.**

Safe : *Chí-e hatar n-en*, it is quite safe (the-least danger not-is). Said to a man who was about to cross a flooded stream on a slippery plank ! For *khatar*. Arb. **8, 91.**

Safety, in : *Shá-í bachh edha go salámat-a rasitha*, your son has arrived here in safety (you-of the-son here in (with) safety has-arrived). Part of a letter. The Per. *bá-salámat*. **110.**

2. *Gantrí ma khañ, tha-í bachh mañ hair-a en*, don't worry, your son is in safety (anxiety not make thee-of the-son in safety is). *Hair* is a corr. of the Per. *khair*, which in turn comes from the Arb. **116.**

3. *Áñ go hair-a thar-í kh-á-í*, he will return in safety (he in safety will-return will-come). **103.**

Saffron : *Za'farán phúl arghawán b-án*, the flowers of the saffron are purple (saffron-of the-flowers purple are). And these are red, so it is not saffron. Also *kaisar*. Arb. and Sin. respectively. **131.**

Sail, a : *Na gwáth-gír en na chápo en*, nor sail nor oar. Lit. wind-catcher. Per. *bád*, wind, air, and *giriftan*, to catch.

Sail, to set : *Jaház rawán bítha*, has the ship set sail ? (The-ship going has-become ?) Per. *raftan*, to go, and *búdan*, to become. **110.**

2. *Gudá má gwáth-gír bokhta*, then we set sail (then-us-by the sail was-opened). *Bozhagh*, *bokhta*. E. Tur. *bosh*, loose, etc. **155, 156.**

Sailor, a : *Sai mahána budith-ant*, three sailors were drowned. Literal. *Malhah*, a sailor. Sin. *maháno* ; Arb. *malláh*. 110.

Saint : *Shá-i mullá hachí phír n-en*, your *mullá* is no saint (you-of the-mullá any saint not-is). He is very human. *Walí*, *valí*, a saint. Per. and Arb. respectively.

“ In Muhammadan countries reputed saints are very numerous. Very many religious leaders obtain a great reputation for sanctity even before their death, but after death it is usual for the followers of any well-known religious teacher to erect a shrine over his grave, to light it up on Thursdays and thus establish a saintly reputation for their departed guide.”—*Hughes' Dictionary of Islam*.

Sake of, for the : *Tha-i phith liház khutho ma tha-ra sazá na de-án*, I shall not punish you for the sake of your father (thee-of the-father-of consideration having-made I thee-to punishment not shall-give). Arb. 103, 201.

Sal ammoniac : *Noshátar kithán kár-a kh-á-i*, what is sal ammoniac used for ? (Sal ammoniac what use-into comes ?) Hin. *naushádar*. 17, 131.

Sale, a : *Bahá-i khadhé bí*, when will the sale take place ? (The-sale when will-be ?) Also *bhá*. Sin., etc. 103.

Sale, for : *Tha-i chí-e nariyán shawashkagh-a astán*, have you any horses for sale ? (Thee-of any horses selling-of are ?) *Shawashkagh*, *shawakhhta*, to sell ; *shawashkagh-a*, of selling, for selling, for sale ; the genitive case of the infinitive used substantively. 118.

Salt : *E thewágh-e whádh pha wath-án bahar khan*, divide all this salt among you (this all salt among yourselves division make). *Whádh*, *wahádh*, salt. In the south we hear *wád* used. 116.

“ The salt consumed in Balochistán consists of earth-salt manufactured in the Province, and rock-salt. The latter is imported by rail, in small quantities only, owing to the competition of untaxed local salt.”—*Imperial Gazetteer of India-Balochistan*.

Salt, not fresh : *E sor-e nemagh en*, is this salt butter ? (This salt butter is ?) *Sor*, *sur*, salt, brackish. This word is more generally used of liquids ; *sor-e áf*, brackish water. Per. *shor*, salt, brackish. 41.

Saltish : *Mashe án chí-e sor en*, but it is saltish (but it somewhat salt is). *Sor*, salt, saltish, brackish. The same word stands for “ saltpetre ”. Per. *shúr*, *shor*, salt. 8, 91.

Salute, to : *Án-hía tha-ra salám na dátha*, did he not salute you ? (Him-by thee-to salutation not was-given ?) *Salám*,

salutation, greeting, saying, after the manner of Muslims, *salám*-*'alai-kum*, peace be with you. Arb. 77, 78, 155, 156, 201.

2. *Bale*, *án-hía hair khutha*, yes, he saluted (yes him-by "well" was-made). The host welcomes his visitor with *dursh-ákhtagh-en*, *dursh-ákht-en*, I hope you are well, etc. The visitor whether in good or bad state replies *mañ-hair-a*, quite well, thank you, etc. We take the derivation of these phrases to be : Per. *durust*, well, safe, sound, and *ákhtagh-en*, you have come, from *amadán*. *Mañ-hair-a*, *ma-hair-a*, comes from the Hin. *men*, in, and the Per. *khair*, well. 77, 78, 155, 156.

The Muhammadan salutation is, *as-salámu 'alai-kum*, the peace be on you. The reply to this is, and it may be used by any of us, *wa 'alai-kum as-salám*, and on you also be the peace. There is a longer form of reply however : *salámu 'alaika wa rahmatu 'illáhi*, the peace be on thee and the mercy of God.

Salver, a : *Nughrá-ena whán chakhá*, on a silver salver (silver-of a-salver on). Per. *khván*.

Same : *Olí jawáb dátha-í*, he gave the same reply (the-former reply was-given-him-by). He replied as before. *Olí* is the Arb. *awwal*, first, former. 155, 156, 158a.

2. *Ham-ikhhtar bí*, it will be about the same as this (this much it-will-be). The Per. *ham* prefixed to a corr. of *ín-qadr*, this much. 103.

3. *Áñ haw-e gudh rang-a n-en*, it is not of the same colour as this cloth (it this cloth-of the-colour-of not-is). The emphatic form of the proximate demonstrative pronoun. Per.

4. *Ma-í phith dí haw-án rosh-a murtho shutha*, my father also died on the same day (me-of the-father also that-very day-on having-died went). The emphatic form of the remote demonstrative placed before the noun. Per. 17, 110, 121, 181.

Same, identical : *Ságí haw-án mard en*, it is the very same person (the same that-very man it-is). *Ságí*, same, very same. Sin. *ságí*, exactly, etc. Heard in Lah. 77, 78.

Sample, a : *Áñ-hí namúna ma-na be-y-ár de*, bring me a sample of it (it-of a-sample me-to bring give). *Namúna*, a sample pattern. Per. *namúna*, a sample, specimen. 116, 201.

Sand : *Hand-a hand-a rekh ba'z en*, there is a good deal of sand in places (places-in places-in sand plentiful is). Per. *rig*, sand.

Sandal, a : *Chabhah hamodha shamushthagh-ant-í*, he forgot

his sandals there (his-sandals there were-forgotten-him-by). *Chabhah, chabha, chabhav*, a sandal, made of leather. That made from the leaves of the dwarf palm is called *sawás* or *swáth*. *Phádh-guzár* is the general term. Lah. 155, 156, 158a.

Sandal-wood : *Áñ haw-án chandan şandúq láf-a en*, it is in that sandal-wood box (it that sandal-wood-of box in is). Hin.

Sandal-wood is sometimes ground, mixed with a little oil or water, and applied as an embrocation. It is said to cure headache.

Sand-dunes, sand-hills : *Dribbán niánwán tha-ra mīl-ant*, you will find them among the sand-dunes (the-sand-dunes among thee-to they-will-be-found). Certain birds. 206.

Sand-fly, a : *Phurí-án má-í sipah-ánra ba'z dukh dátha*, the sand-flies worried our troops a good deal (the-sand-flies-by us-of the-troops-to much trouble was-given). Probably from the Sin. Hin. *phullí*. 155, 156, 201.

Sand-grouse : *Rosh-e-a má ba'z katarak dītha*, one particular day I saw a number of grouse (one-day-on me-by many sand-grouse were-seen). There is no need of the pl. in the Balochí. Per. 8, 17, 58, 155, 156.

Sand-piper, a : *Títihar álaro en*, it is a sand-piper's nest (a-sand-piper-of the nest it-is). The Hin. *títar* apparently.

Sand-storm, a : *Danz á'okh en, loqh-a juz-ún*, there is a sand-storm coming on, let us get home (a-sand-storm coming is the-house-to let-us-go). Less frequently *dañs*. Sin. 117, 131.

Sandy : *Haqq-e hál ham-esh en ki dighár phur-rekh en*, the fact is the soil is sandy (the-real case this is that the-ground sandy is). Lit. full of sand. There are several such adjectives : *phur-khandokh*, full of laughter, humorous. A Sindhí-Persian compound.

Sap, juice : *Haw-e súf niánwán chí-e ras n-en*, there is not the least sap in this apple (this apple in the-least sap not is). *Pijjokh*, sap. Hin.

Sash, a : *Mirá'í wakht-a ma-í áhanjagh bukhta*, during the struggle my sash came undone (the-fight-of the-time-at me-of the-sash came-undone). Lit. opened. *Saren-band*, a waist-band, loin-cloth. 17, 110.

Sated, well fed : *E jihán-a khas-e shudhígh en khas-e ser en*, in this world some are starving while others are sated (this world, in one hungry is one sated is). *Ser*, full, satisfied, sated. Per. 8, 90.

Satisfaction : *Inna, ma hon-a phar hon gir-ân*, no, I demand full and complete satisfaction (no I blood for blood shall-take). *Hon-a phar hon*, blood for blood, an eye for an eye. The old-time healthy way of settling matters. 103.

2. *Âñ hachí sermá na bí*, that will be no satisfaction (that any satisfaction not will-be). *Tasallí*, comfort, consolation. Per. *sír, ser*, full, satiated. 103.

Satisfied : *Tha-í láf ser bítha*, are you satisfied ? (Thee-of the-stomach full has-become ?) *Ser*, satisfied. Per. *ser, sír*, full, satiated. 110.

2. *Ma tha-í chakhá sakhía vash ân*, I am more than satisfied with you (I thee-of on very pleased am). Per. *khwush*.

Satisfy, to : *Ma ân-híar vash khan-ân*, I shall satisfy him (I him pleased shall-make). Savours of the douceour. Per. *khwush*. 103.

Sauce-pan, a : We must use *dez* or *degħ*. A number of our cooking utensils are practically unknown to the people. Per. *díg*, etc.

Saucer, a : *Qadaħ tháli*, cup and saucer. Sin. *tháru, thálu*, a tray. Hin. *tháli*, a platter.

Savage, ferocious : *Haw-ân khúni nariyán-a ma chařh*, do not mount that savage horse (that ferocious horse-on not mount). *Khúni, khúni*, fierce, savage, ferocious ; of men and animals. Per. 116.

Save, rescue, to : *Tha-í bráth-á ma-na dar-burtha*, your brother saved me (thee-of the-brother-by me was-out-carried). *Dar-baragh, dar-burtha*, to save, rescue. From the Per. 155, 156.

Saved : *Kha-íá tha-ra dar-burtha*, who saved you ? (Whom-by thee out-was-borne ?) *Khas-e-ar dar-buragh*, to carry one away from or out of (danger). Per. *dar*, out, and *burdan*, to bear away. 84, 155, 156.

Saved, left over, to be : *Azh shám-a chí na sar-ákhta*, was there nothing saved from the evening meal ? (From the-evening-meal anything not was-left-over ?) *Sar-agh, sar-ákhta*. The trans. form would be *sar-áragħ, sar-ártha*. Per. 110.

Saved, to be : *Shash mar dar-shuthagh-ant*, six men were saved (six men out-went). Were saved from drowning. Per. *dar*, out, and *shudan*, to be, become. 110.

Saw, a : *Harraqh-a phar chi kár-a ne-y-áragh-en*, why don't you use a saw ? (A-saw for what use-into not-thou-bringing-art ?) In the South the word becomes *harrat*. Kur. *harra*, *arra*, Per. *arrah*, *irrah*. **17, 106.**

Say, to : *Áñ chi gushagh-e*, what does he say ? (He what saying-is ?) *Gushagh*, *gushta*, and *gwashagh*, *gwashta*, to say, tell. *Gushagh* often means "to sing", "recite". Per. *guftan*, to speak, say. **106.**

2. *Thau 'sh-en rauth*, *ma 'sh-án shutha*, you say he may go, I say he has gone (thou sayest he-may-go I say he-has-gone). These are abbreviated and colloquial forms of *gush-en* and *gush-án*. They are slightly emphatic, especially the second. **110, 131.**

3. *Ma-na kal n-en ki án khadhe thar-í*, I cannot say when he will return (me-to information not-is that he when will-return). Sin. *kala*. **103, 202.**

4. *Kal n-en*, who can say ? Who knows ? The exact equivalent of the Urdú *khabar nahín*.

Sayings, maxims : *Má-í phith-phirú-ání guftár-án*, the sayings of our forefathers (us-of the-forefathers-of the-sayings). *Gwashti*, a saying, advice. Per. **17.**

Say one's prayers, to : *Sardár namásh parhagh-a shuthagh-etha*, the chief had gone to say his prayers (the-chief his-prayers to-read gone-had). Before I arrived. *Namásh*, prayers, and *parhagh*, *parhitha*, to read. We are speaking of the liturgical Muslim prayers. Per. *namáz*, prayers. **112, 119.**

Scabbard, a : *Áñ-hía ma-na go wath-í zahm-jukht-a jatha*, he struck me with the scabbard of his sword (him-by me with himself-of the-sword-scabbard was-struck). *Jukht* may be used alone when the sense is clear. The Per. *juft*. **77, 78, 155, 156.**

Scaffold, scaffolding : *Áñ wakht-a ma nishtagh-ethán manhán chakhá*, I was sitting on the scaffold at the time (that time-at I seated-was the-scaffold on). *Manhán*, a scaffold or raised platform in a field on which a watchman sits to scare away birds, etc. Hin. *machán*, a raised seat, etc. **17, 112.**

Scales, of fish, etc. : *Azh hama phesh-a án-hí chillur chill*, first of all remove the scales (than all first it-of the-scales peel-off). Sin. *chhiluru*. **116.**

Scales, weighing machine, a : *Ma esh-íar chi rang-a tol-án*,

tarázi prushta, how am I to weigh it? The scales are broken (I it what way-in may-weigh? The-scale is-broken). Per. *tarázú*. **110, 131.**

Scalp, the : *Áñ khopar phosat zakhm ath*, it was a scalp wound (it the-skull-of the-skin-of a-wound was). Hin. *khopari*, *khopari*, the skull, pate. Per. *púst*, the skin. *Phosat* is for *phost*.

Scanty : *Gwastagh-e gwahar-a kham-e barwar khapta*, last winter the snowfall was scanty (the-past cold-weather-during little snow fell). *Kham*, little, less, is the Per. *kam*. **8, 17, 110, 122.**

Scapula, shoulder-blade, the : We may use *hinjri* or *bar-dast*. The latter, however, is generally confined to "a shoulder-blade bone used in augury". Sin. and Per. respectively.

Scar, a : *Dánkho zakhm nishán en*, the scar is still there (still the-wound-of the-mark is). Or *zakhm nashq*. Per. *nishán*, Arb. *naqsh*.

Scarce : *Deh-a hachí haur-a na gwárta, reñv ba'z kham en*, there has been no rain in the country, and grass is very scarce (the-country-in any rain-by not it-has-been-rained grass very scarce is). For greater emphasis we may use *kham-e*. Per. *kam*. **155, 156.**

Scarcity : *E savav-a e sál-a áf kham-e en*, on this account there is a scarcity of water this year (this reason-for this year water scarce is). *Kham-e* is here equal to *ba'z kham*; it is used predicatively, and yet followed by *e*. Per. *kam*, little. **17.**

2. *Áñ phalaw-a 'álam-ánra chí-e dukál umaid en*, the local folk anticipate considerable scarcity (that direction-of the-people-to some scarcity-of expectation is). *Dukál*, want, scarcity, famine. Sin. *dukáru*, Hin. *dukál*, want, famine.

Scare, frighten, to : *Chhorav-ar thursainagh lotagh-en*, are you trying to scare the boy? (The-boy to-frighten thou-desiring-art?) *Thursainagh*, *thursaintha*. Per. *tarsánidan*. **106.**

Scarf, a : *Haw-e abreshamí khawáh kha-ígh en*, whose is this silk scarf? (This silk scarf whom-of is?) *Khawáh*, a scarf.

2. *Malang chaddav bí*, it must be Malang's scarf (Malang-of the-scarf it-will-be). Sin. *chádara*, etc. **103.**

Scarlet : *Gudá jaj sáhib-á qirmizi pahráwan gwar-a khutha*, then the judge donned his scarlet robe (then the-judge-by his-scarlet robe his-person-on was-made). Per. **155, 156.**

Scatter, disperse, to : *Thau khai en ki edha dkh̄to ma-í mehar-a khurdainagh-en*, who are you to come here and scatter my flock of sheep? (Thou who art that here having-come me-of the-flock-of-sheep thou-causing-to-be-scattered-art?) *Khurdaḡh*, *khurdath̄a*, to be scattered; *khurdainagh*, *khurdainth̄a*, to scatter, cause to be scattered. Per. *khurd*, *khurd*, small, etc. **106, 150.**

Scatter, spread, to : *Ān-hān d'ghār chakh̄a phar chī chandagh-en*, why do you scatter them on the ground? (Them the-ground on for why you-scattering-are?) *Chandagh*, *chandith̄a*, to scatter, spread. Sin. *chhatanu*, to scatter. **106.**

Scattered, to be : *Dān dighār-a ritkiy-ath̄*, the grain was scattered on the ground (the-grain the-ground-on scattered-was). In a scattered condition. *Rishagh*, *rikhth̄a*, *rikhta*, *ritka*, to scatter. Per. **17, 122.**

2. *Pogh gwāth-a kurdaḡh-e*, the chaff is being scattered by the wind (the-chaff the-wind-by being-scattered-is). *Kurdaḡh*, *kurth̄a*. Sin. *khindiranu*, to be scattered. **106.**

Scent, smell, perfume : *Ān-hī nāz-e bo en*, it has a pleasant smell (it-of a-pleasant smell is). Per. *bū*. **41.**

2. *Ma-na hachī zawādh̄ na kh-ā-í*, I cannot perceive any scent (me-to any smell not comes). Also *zawār*. Per. *zabād*. **131, 206.**

Scent, smell, to : *Ma gulāb bo khanagh-ān*, I can scent roses (I roses-of the-smell making-am). Per. *bū*, *bo*, and *kardan*. **106.**

Sceptre : *Bādshāh 'aṣā zurth̄a-í*, he carried off the king's sceptre (the-king-of the-sceptre was-carried-off-him-by). Lit. was-lifted-him-by. 'Aṣā is Arb. **155, 156, 158a.**

Scheme, plan : *Hachī parwā n-en, ma thī ḡaul khan-ān*, no matter, I shall contrive some other scheme (any anxiety not-is I other scheme shall-make). Hin. **103.**

Schism, split : *E ikhtilāf chī rang-a bith̄a*, how did this schism take place? (This schism what way-in became?) Difference, disagreement, variance, etc. *Fitna*, discord, conflict. From the Arb. in both cases. **110.**

School, a : *Shā-í chhorav madrasa rav-ant*, do your boys go to school? (You-of the-boys school-to go?) We have not heard *maktab* used. It must be understood, however. Arb. **131.**

In Muhammadan schools secular and religious instruction are given together. One wonders what an orthodox Muhammadan would think were he to visit one of Battersea's communistic Sunday schools.

Scissors, a pair of : *Ma Tha-ra miqráz phar chi de-án*, why should I give you the scissors ? (I thee-to the-scissors for-what should-give ?) *Miqráz*, scissors, a pair of scissors. Per. 131, 201.

Scoff at, to : *Áñ har khas chakhá shaghán jath*, he scoffs at everybody (he everybody on mockery strikes). Scorn. 130.

Scorch, to : *Ás dem-a hushk khan-í*, scorch it in front of the fire (the-fire in-front-of dry-it). Per. *khushk* and *kardan*. 116, 158a.

Scorched, to be : *Áñ go chitká hushk biagh-e*, it is being scorched in the sun (it by the-heat-of-the-sun dry becoming-is). Hin. *chitká*. Per. *khushk*. 106.

Score, a : *Chíár gíst chíár lerav athant*, there were four score and four camels (four twenties four camels were). *Gíst*, twenty, a score. Per. *bist*. The letter *b* has become *g*. This is usual.

Scorn, to : *Ma tha-ra hech chí na gann-án*, I scorn you (I thee any thing not count). I look upon you as a nobody. *Chí* may be left out. *Gannagh*, *gannitha*. Hin. *ginná*. 131.

Scorpion, a : *Ma-í kaunsh níánwán yá zím asta*, there was a scorpion in my shoe (me-of the-shoe in a scorpion was). *Zím*, a scorpion.

Seven blows with the housewife's shoe is said to be the only certain cure for the sting of a scorpion. However this may be the inconvenience caused by the sting is generally preferred to the indignity of my lady's shoe. Baluch wives like other wives we know of have inconveniently retentive memories.

Scoundrel, a : *Agh-dí má gwashta harám-záda ba-ro-eth*, again I called him a scoundrel and told him to be off (again me-by it-was-said rascal go-away). *Harám-záda*, scoundrel, villain, base-born. Arb. *harám*, unlawful. Per. *zá'idan*, to bring forth a child. 116, 155, 156.

Scourge, to : *Khas-e-ar (go) koro-a janagh*, to scourge one with a whip ; *khas-e-ar (go) bet-a janagh*, to scourge one with a cane, etc., etc. Hin. *korá*, a whip, *beñt*, bet, a cane.

Scout, a : *Yá chári dem de*, send out a scout (a-scout forward give). Lit. a spy. Sin. *chári*, Pakh. *tsári*. 116.

Scout, to : *Do sipah cháragh-a shuthagh-ethant*, two sepoy's had gone out scouting (two sepoy's to-scout gone-were). Lit. to spy. *Cháragh*, *chárittha*, *chártha*. Pakh. *tsáral*, Sin. *chákásan*. 112, 119.

Scrape, to : *Khas-e-á chillitha-í*, has anyone scraped it ? (Anyone-by has-been-scraped-it ?) *Chillagh*, *chillitha*. Sin. *chhilaṇu*, Hin. *chhīlnā*. 155, 156, 158a.

Scratch oneself, to : *Tha-í chhorav phar chi ján-kharaqh-e*, why is your boy scratching himself ? (Thee-of the-boy for why himself-scratching-is ?) *Kharaqh*, *kharitha*, to scratch, but *ján-kharaqh*, to scratch oneself. *Ján* comes from the Pakh. *dzán*, and means "self", etc. Sin. *khanhanu*, Hin. *khiyánā*, to scratch. Per. *khārish*, itch.

Scream, to : *Phar chi drihav na khuth-e*, why did you not scream ? (For why a-scream not was-made-you-by ?) *Drihav khanagh* is the Per. *ghariv zadan*, to scream, shriek. We have not heard *janagh* used. 155, 156, 158a.

Screen, a : *Haw-án parda phadha*, behind that screen (that screen behind). Per. *pardah*.

Screw, a : *Gudd má go pech-a band khutha-í*, then I fastened it with a screw (then me-by with a-screw fastened was-made-it). *Pech* may also mean "a bend or turn in a road". Per. 58, 155, 156, 158a.

Scribe, a : *Haw-e likhokh-ánra khai kár dáth*, who employs these scribes ? (These scribes-to who work gives ?) The noun of agency got from *likhagh*, *likhitha*, to write. Sin., Hin., etc. 117, 201.

Scripture, scriptures : *Má musulmán shá-í injíl na mann-ún*, we Muhammadans do not believe in your scriptures. Lit. the Evangel. It is an Arb. term. 131.

Scum : *Haw-e áf chakhá savz-e jhag en, ma war-í*, there is a green scum on this water, do not drink it (this water on a-green scum is not drink-it). *Kafurk*, the scum seen on milk. Sin. *jhaga*. 116, 158a.

Scurf : *Án chí-e baphá en*, that is only a little scurf (that a-very-little scurf is). A mere nothing. As a matter of fact it was a bad case of eczema ! Sin. *bapho*. 8, 91.

Sea, by : *Inna, ma tarí shuthagh-án*, no, I went by sea (no I sea-by went). Per. *tarí*, freshness, moisture. 110.

Sea, the : *E mar gush-í ki má samundar kadaha na dítha*, this man tells me he has never seen the sea (this man says that me-by the-sea ever not has-been-seen). Fortunate Baloch ! Hin. 155, 156.

One of the belated ideas still prevalent in the East is that the movement of the waves of the sea is due to there being fire under the water.

Sea-breeze, a : *Maroshí shamál-e gwáth khashagh-e*, there is a sea-breeze blowing to-day (to-day a-north wind blowing is). Lit. drawing-is. *Shamál*, the north wind. It comes from the Arb. 106.

Seal, stamp, a : *Muhr dast ne-y-á-í*, I cannot find the seal (the-seal the-hand-to not-comes). *Muhr* and *dast* are Per. 131.

Seal, to : *Ma haw-e kághadh chakhá muhr khan-án*, am I to seal this letter ? (I this letter on a-seal may-make ?) Per. 131.

Seam, a : *Má hachí darz-a dítha na khutha*, I could see no seam (me-by any seam seen not could-be-made). Was made. Per. 168.

Seamless : *Án be-darz-a choga gwar-a khuth*, he used to wear a seamless coat (he a-seamless coat his-person-on used-to-make). Per. 114.

Search for, to : *Ma wath-í phogrí pholagh-ethán*, I was searching for my goat (I myself-of the-goat searching-for-was). *Pholagh*, *pholtha*, to search for, look for. Sin. *pholanu*, to search for. 107.

2. *Má thewagh-e deh pholtha ki án-híar gind-án*, I searched the whole country for him (me-by the-whole country was-searched that him I might-see). The construction is one worth noting. 58, 131, 155, 156.

Sea-shore, the : *Samundar kharagh-a zál-e b-oshtagh-eth*, there was a woman standing on the sea-shore (the-sea-of the-shore-on a-woman standing-was). Hin. *samundar*, the sea. Pakh. *ghára*, the bank of a river. 107.

Season : *Kithán mausim-a gwárish kh-á-í*, in what season do the rains break ? (What season-in the-rain comes ?) *Lag mausim-a*, in the rutting season. *Mausim* comes from the Arb. 131.

2. *Zamistán-a*, in the cold season ; *garm-áf-a*, in the hot season. Per. 17.

Seasonable : *Tha-í deh-a haur phílav-a wakht-a ákhta*, have the rains in your parts been seasonable and plentiful ? (Thee-of the-country-in the-rain plenty-in time-in came ?) *Wakht-a ágh*, to come in time, be timely, be seasonable. *Be-wakht-a* would mean, "untimely," "unseasonable." 17, 110.

Seat, a : *Kotav-a yak-e kursí ne-y-ath*, there was not a single seat in the room (the-room-in a-single chair not-was). *Phat*, the driver's seat on a Persian wheel ; *masnad*, a royal seat or

chair. *Phat* comes from the Hin., *kursi* and *masnad* from the Arb. 8.

Seat, to : *Chhorav-a dí wath-í gádi níánwán nyáshtha-í*, the boy also he seated in his carriage (the-boy also himself-of the-carriage in was-seated-him-by). *Nyádhagh*, *nyáshtha*, to seat : generally confined to human beings. Per. *nishándan*, to seat. 155, 156, 158a.

Second, in a : *Druk-a jumb, yá jhat-e-a phadhá kh-á-án*, just wait a little, I shall be with you in a second (a-little-for wait one moment-of after I-shall-come). *Jhat*, a moment, second. Hin. *jhat* quickness, instantly. 103.

Second, the : *Duhmí-á gwashta ma na rav-án*, the second said he would not go (the-second-by it-was-said I not shall-go). The ordinal used substantively in the agentive case. 52, 155, 156.

2. *Gudíghá gwashta ma ravagh-a ne-y-án*, the second replied that he would not go (the-second-by it-was-said I going-of not am). From *gudí*, another, the next, a second. The *d* has become hardened. 118, 155, 156.

Secret, a : *E likainagh-e hál en*, is this a secret ? (This hiding-of a-matter is ?) *Likainagh*, *likaintha*, to hide, conceal. In *likainagh-e* we are dealing with the infinitive used substantively in the genitive. Sin. *liká'ini*, Hin. *lukáná*, to hide, conceal.

2. *Ma-na das, tha-ra chi isrár en*, tell me, what is your secret ? (Me-to point-out thee-to what secret is ?) But we may say *ma-í isrár en*, I am in possession of a secret. *Isrár*, secret, mystery. It is the Arb. pl. of *sirr*, a secret, mystery.

Secretly : *Gushante án liktho shutha*, they tell me he went away secretly (they-say he secretly went). Lit. having hidden. The conjunctive participle of *likagh*, *liktha*. Sin. *likanu*, to be hidden. 110, 121, 181.

Sect, a : *Án thí ummat-a en*, he belongs to another sect (he other sect-of is). *Ummat*, a sect, religious sect. From the Arb. through the Per.

Section of a clan : *Gudá má gwashta go wath-í páro mard ba-rau*, then I told him to go to the men of his own section (then me-by it-was-said to yourself-of the-section men go). *Pháro*, *páro*, a section. Generally used in the sense shown here. Sin. *bháro*, a division. (Stack.) 116.

2. *Án-hání gíst bolak ant*, there are twenty sections of them

(them-of twenty sections are). *Bolak* is sometimes used in the sense of "tribe", but this appears to be in error.

Secure, to : *Ma-í chana thí wájh-e-a dast ne-y-á-y-ant*, I do not think you will secure them in any other way (me-of the-opinion-in other manner-in hand they-not-will-come). *Dast ágh*, to come to hand, be secured, be got. We may use this idiom when speaking of men or things. **8, 17, 103.**

Security, surety : *Má-r azh án-hán chí-e zámín giragh-i bí*, we shall have to take some security from them (us-to from them some security to-take will-be). *Zámín*, security, guarantee. It is nearly always pronounced *zámín*. Arb. *zam'na*, to stand security. **203.**

Sedition : *Án fasád khanainagh-etha*, he was spreading sedition (he sedition causing-to-be-made-was). Disorder, disturbance. Arb. **107, 150.**

Seditious : *Albat án fasádí mar en*, he is a seditious person (undoubtedly he a-seditious person is). This word may be, and often is, used substantively. Arb.

Seducer, a : *Thau ashkhutha ki siyáh-e mar khai ath*, have you heard who the seducer was ? (Thee-by it-has-been-heard that the-black man who was ?) Per. **41, 65, 155, 156.**

See, to : *Juz-ún, g'nd-ún*, let us go and see (let-us-go let-us-see). *Gindagh, dítha*, to see. Per. *didan*, to see. **131.**

2. *Án-híar wath-i sáh nazar khapta*, he saw his own shadow (him-to himself-of the-shadow-of the-sight fell). Arb. *nazara*, to fix the look upon. **110, 206.**

See, to come to : *Azh ba'z rosh gwar má ákhta*, it is a long time since he came to see me (from many days to me he-has-come). *Ágh, ákhta*, to come. *Gwar má* may mean, "to me," or "to us." **110, 141.**

Seed : *Án ki má zurth bíj tha-ra dátha azh ch'án-hán chí-e thau khishta*, have you sown any of the maize seed that I gave you ? (That which me-by maize seed thee-to was-given from from-that some thee-by has-been-sown ?) The pronoun has been put in the pl. but the verb in the sing. *Bíj*, seed. From the Hin. **155, 156.**

2. *Nutfa, tukhm, pusht, sperma hominis*. Arb. and Per. respectively.

Seek, look for, to : *Thau chí chí pholagh-en*, what are you

seeking ? (Thou what thing looking-for-art ?) *Pholagh, pholtha*. The *p* may be unaspirated. Sin. 106.

Seem, appear, to : *Ma-na kal b'agh-e ki maroshí án na kh-á-íth*, it seems to me as if he were not going to come to-day (me-to information becoming-is that to-day he not may-come). Judging from appearances. *Khas-e-ar kal biagh*, to seem to anyone. 141.

See one home, to : *Be-y-á, ma tha-ra bar-án loqh-a*, come along, I will see you home (come I thee will-convey the-house-to). Said to one suffering from fever. *Baragh, burtha*, to carry away, bear off. Per. *burdan*, to carry. 17, 103.

Segregate, to : *Án velá ki mardum-ánra wabá kh-á-íth mariz-án khard khanagh-ant*, in the event of cholera patients are segregated (that time that people-to cholera may-come the-patients separate they-making-are). That is those in charge segregate or separate them. *Khard khanagh*, to separate, segregate. Per. 106, 141.

Seize, to : *Thau chi gushagh-en, tha-i mirát khai zin-í*, what are you talking about ? Who will seize your inheritance ? (Thou what saying-art ? Thee-of the-inheritance who will-seize ?) *Zinagh, zitha, zitha, zinth*, to seize, snatch, take by force. 103, 106.

2. *Bádsháh-ar ishto wath-á phágh bastha*, after deserting the king he himself seized the crown (the-king having-forsaken himself-by the-turban was-fastened). Idiom. 92, 155, 156.

3. *Án-hía wath-i ráj-ání dighár zitho gipta*, he seized the lands of his subjects (him-by himself of the-subjects-of the-land having-seized was-taken). *Zinagh, zitha*, and *giragh, gipta*. 77, 78, 121, 155, 156, 181.

Select, choose, to : *Má dí yak-e-ar gishenth*, I also selected one (me-by also one was-selected). *Gishenagh, gishenth*. *Chinnagh, chitha*, to pick, select. Per. *guzidan*. Sin. *chhinanu*. 8, 58, 155, 156.

2. *Ma yak-e-ar vash khan-án*, may I select one ? (I one approved may-make ?) Or, I shall select one. *Vash* is preferred to *whash*. Per. *khwush*. 8, 131.

Self : Use *wath* for all the persons : *ma wath*, I myself ; *thau wath*, thou thyself, etc. *Gvar wa dár-i*, keep him or it with yourself. It is supposed to be derived from the Per. *khud*.

Selfish : *Haidar khud-khanokh-e mard en*, Haidar is a selfish

person (Haidar a-selfish man is). *Khud-khanokh ma b-eth*, don't be selfish. Lit. a self-maker. The noun of agency. Per. 117.

Selfishness : *Má haw-e rang-a khud-khanokhi kadaha na ditha*, I have never seen such selfishness (me by this kind-of selfishness ever not has-been-seen). Lit. self-making. Per. 58, 117, 155, 156.

Sell, to : *Mard-e-á wath-í phágh-a go má shawakhta*, a certain man sold me his turban (a-certain-man-by himself-of the-turban to me was-sold). *Shawashkagh, shawakhta*. 8, 155, 156.

2. *Inna, ma bhá na khanán-í*, no, I shall not sell it (no I price not shall-make-it). Per. 103, 158a.

Seller, a : *Baho-khanokh nám ma-na yát n-eñ*, I do not remember the seller's name (the-seller-of the-name-of me-to remembrance not-is). For *bhá-khanokh*. Per. 117, 202.

Send, to : *Wath-í ambráh-ar áñ-hi randa shasht*, send your servant after him (yourself-of the-servant him-of the track-on send). *Shashtagh, shashtátha*, to send. 116.

2. *Áñ-híar ma-í nemgha dem-de*, send him to me (him me-of to send). *Dem, denur*, the face ; *dem-a*, forward ; *dem-deagh, dem-dátha*, to send. Per. *dím*, the face ; *dádan*, to give. 116.

Send away, to : *Áñ-híá ma-na jawáb dátha*, he sent me away (him-by me-to reply was-given). *Khas-e-ar jawáb deagh*, to send one away, dismiss one. Per. *javáb, jawáb*, a reply. 77, 78, 155, 156, 201.

Send for, summon, to : *Yá kár khañ, áñ-híar gwar wa lotain*, do one thing, send for him (one work do him before yourself summon). *Lotainagh, lotaintha*, to send for, summon, is the causal of *lotagh, lottha*, to demand, want, etc. Hin. *lotná*, to desire, long for. 116, 150.

2. *Kha-íá ma-na áraintha*, who has sent for me ? (Whom-by me has-been-summoned ?) *Áragh, ártha*, to bring ; *árainagh, áraintha*, to cause to be brought. Per. 84, 150, 155, 156.

3. *Áñ gushagh-e kí má azh bázár-a jau lottha*, he says he has sent to the bazaar for barley (he-saying is that me-by from the-bazaar barley has-been-asked-for). *Lotagh, lottha*. Hin. *lotná*. 106, 155, 156.

Senile : *Harragh* appears to be the word used. It may also mean (1) wicked, (2) an old woman. *Harragh*, etc., a saw : a

bony old person resembling a saw. A vigorous people have little or no respect for the aged and weak.

Senior : *Adam khán thewagh-e majlis-a maz'en muqaddim en*, Adam Khán is senior headman of the whole assembly (Adam Khán the-whole assembly-of senior headman is). *Mazan*, big, important, senior, elder. Before a noun it becomes *ma'zen*, etc. **44.**

2. *Haidar án-hání masthar ath*, Haidar was their senior (Haidar them-of the-senior was). This might equally well mean Haidar was their leader. The comparative degree of *mazan*, big, etc. *Zen*. **45, 46.**

Sense : *Tha-ra gámesh 'aql en*, you have as much sense as a buffalo (thee-to a-buffalo-of the-sense is). *Wájhá*, like, may be understood after *gámesh*. Dative of possession. *'Aql*, sense, understanding. *Arb.* **202.**

2. *Tha-ra hosh n-en*, have you no sense ? (Thee-to sense not-is ?) *Per. húsh.* **202.**

Senseless, foolish : *Shá-í nokar be-'aql-e mar en*, your servant is a senseless person (you-of the-servant a-witless individual is). A Persian-Arabic compound. **41.**

Senseless, unconscious : *Ná-duráh be-hosh en*, the patient is senseless (the-patient unconscious is). *Per.*

Senses, to come to one's : *Tha-ra bodh ákhta*, have you come to your senses ? (Thee-to sense has-come ?) *Bodh* comes from the *Hin.* **206.**

Sentence, passage, a : *Ma e jumla na poh biagh-án*, I do not understand this sentence (I this sentence not understood becoming-am). *Jumla*, a sentence. This word may also mean "aggregate", "total". *Arb. jamala*, to gather. **106.**

Sentry, sentinel, a : *Jágrú-ání gura túfak astant*, did the sentries have rifles ? (The-sentries-of with rifles were ?) *Pahrá-wál*, a sentry. *Sin. jágú, jágo ; Hin. pahre-wálá.* **17.**

Separate : *E báhir azh án báhir-a dar-a en*, is this herd of donkeys separate from that ? (This herd-of-donkeys from that herd-of-donkeys outside is ?) *Dar, dar-a*, outside. *Per. dar*, out, a door.

Separate, to : *Inna, khas-e-á án-hán dir khuthagh-ant*, no, someone separated them (no someone-by them apart were-made). They were about to fight. *Dir*, far, apart ; separate. *Per.* **8, 90, 155, 156.**

2. *Buz azh riḍ-a dar-a khañ*, separate the goats from the sheep (the-goats from the-sheep outside make). Per. 116.

3. *Āñ-hāñra khard khard khañagh bathir bí*, it will be advisable to separate them (them separate separate to make better it-will-be). This may be used when speaking of troops. Per. 103.

4. *Azh thih-āñ 'alāhida khañ-eth-í*, separate it from the others (from the-others separate make-it). The word may be used adjectively and adverbially. *Thí*, other, another, becomes *thih-āñ* in the pl. The two vowels cannot be allowed to clash. From the Arb. through the Per. 116, 158a.

Separated, to become : *Lashkar do thāla bítha*, the force became separated into two parties (the force two parties became). From the Hin. *ṭolī* and the Per. verb *búdan*. 110.

Separately : *'Alāhida 'alāhida er-khañ-ish*, put them separately (separately separately down-make-them). Or *ekwá ekwá, hekwá hekwá*. From the Arb. and Per. respectively. 116, 158a.

Sepulchre, a : *Gudá har dú qabr-a shuthagh-ant*, then both went to the sepulchre (then each two the-grave to went). Arb. 110.

Serf, a : *Ma-í gíst thih athant*, I had twenty serfs (me-of twenty serfs were). To be distinguished from *thí*, other, another.

Seriously : *Má ba'z khayál khutha ki hálwar haw-e rang-a bí*, I thought seriously that it must be so (me-by much thought was-made that the-matter this-very manner-in will-be). 103, 155, 156.

Sermon, a : *Khutba kha-íá gwashta*, who preached the sermon ? (The-sermon whom-by was-spoken ?) *Parhiṭha*, was read, may take the place of *gwashta*. From the Arb. through the Per. 84, 155, 156.

The Muhammadan *khutba* or sermon is the formal oration delivered in mosques at mid-day on Fridays.

Serpent, a : *Zál-á gwashta mār-á ma-í thagí khutha*, the woman answered the serpent beguiled me (the-woman-by it-was-said the-serpent-by me-of the-deception was-made). Per. 155, 156.

Servant, a : *Āñ thí ambráh er-khañagh-e*, he is engaging another servant (he another servant engaging-is). *Ambráh*, a servant, companion. Per. *hamráh*, a companion. 106.

Serve, to : *Ma-í saimí bráth lashkar níñwāñ ambráhi*

khanagh-e, my third brother is serving in the army (me-of the-third brother the army in service doing-is). *Ambráhi*, *ambrá'í*, service, from *ambráh*, a servant. Per. *hamráh*, a fellow-traveller, companion, etc. **106.**

2. *Rav-ún*, *thí hand-e-a naukarí khan-ún*, let us go and serve somewhere else (let-us-go other place-in service let-us-make). *Naukarí*, service; *naukarí khanagh*, to serve. Sin. *nokirí karanu*, Hin. *naukarí karná*, to serve. **8, 17, 131.**

Serve, wait on, to : *Mihmán-ání khizmat-a khai khanagh-e*, who is serving the guests? (The-guests-of the-attendance who making-is?) *Khizmat*, service, attendance. The Per. *khidmat*, attendance. **17, 106.**

Service : *Pha chí ambráhi na khanagh-en*, why do you not take service? (For why service not making-thou-art?) This word is generally pronounced *ambrá'í*. *Ambráh*, a servant, *ambráhi*, service. Per. *hamráh*, a companion. **106.**

Service, to take : *Philán saudágar-a gwar naukar bítha*, he took service with a certain merchant (a-certain merchant with a-servant he-became). Sin. *nokaru*, Hin. *naukar*, a servant. **110.**

Sesame : *Til bardwar ne-y-ath*, it was not the size of a sesame seed (a-sesame-seed equal to-not-it-was). *Til*, the seed of the *sesamum indicum*. Hin.

At marriages a *mirásin* may be seen placing some *sesamum* seeds in the hand of the bride. The latter passes on the seeds to the bridegroom. This is done seven times. Should you be inquisitive and ask why this is done you will be told simply that "it is the custom".

Set, as the sun, to : *Gudá rosh er-khapto shutha*, then the sun set (then the-sun down-having-fallen went). *Rosh*, day, the sun. Per. **110, 121, 181.**

Set afloat, to : *Áf chakhá lor-eth-í*, set it afloat on the water (the-water on set-afloat-it). *Loragh*, *loritha*. Sin. *lorhanu*, Hin. *lurháná*. **116, 158a.**

Set a snare, to : *Edha yá jáli ad-ún*, let us set a snare here (here a snare (net) let-us-set). *Adagh*, *aditha*, to spread, lay. Sin. *adānu*. **131.**

Set free, to : *Gudá má án-híar ishto dátha*, on which I set him free (then me-by him having-let-go was-given). Kur. *hílán*, *hishtin*, to allow, abandon. Per. *dádan*, to give. **58, 155, 156.**

Set on a thing, to be : *Ma-i dil go án-hía mán-ákhta*, my heart is set on her (me-of the-heart with her in-has-come). *Ma go án-hía mán-ákhtagh-án* will not do. **110.**

Set on fire, to : *Esh-ánra ás de-án*, am I to set them on fire ? Am I to set fire to these ? (These-to fire I-may-give ?) *Ás deagh*, *ás dátha*, to set on fire. The thing set on fire is put in the dative. Both words come from the Per. **131, 201.**

2. *Khas-e-á án-hí kirri-ar ás dátha*, someone set his hut on fire (someone-by him of the hut-to fire was-given). Per. **8, 90, 155, 156, 201.**

Set out, to : *Guddá ma wath-í wath rawán bíthagh-án án-hí rand-a*, then I set out after him myself (then I myself-of self setting-out became him-of the-track-on). *Rawán bíagh*, *rawán bítha*, to set out. Per. *raftan*, to go. **110.**

Set sail, to : *Guddá má gwáth-gír bokhta*, then we set sail (then us-by the-sail was-opened). *Bozhagh*, *bokhta*, to open, open out. Per. *bád*, wind, air, and *giriftan*, to take, seize. Something to catch the breeze, hence, a sail. **155, 156.**

Settle, decide, to : *E rang-e muqaddama musalmání qánnun wájh-a gíeshagh-án*, such cases are settled in accordance with Muhammadan law (this kind-of case Muhammadan law in-accordance-with they-settling-are). Thus we avoid the passive voice. *Gíeshagh*, *gieshta*, to decide a case, settle a dispute. **106.**

2. *Ba rau, qázi tha-í shar' khanth*, be off, the native judge will settle your case (go the-native-judge thee-of justice will-make). *Khas-í shar' khanagh*, to settle anyone's case, to see justice done to a complainant. Arb. *shar'a*, to prescribe a law to follow. **130.**

Settle, rest, to : *Bánz ákhto ma-í dast chakhá nishta*, the hawk came and settled on my hand (the-hawk having-come me-of the-hand on sat). Per. *nishastan*, to sit. **110, 121, 181.**

Settle, take up a permanent abode, to : *Gudá laditho sakhí sarwar-a er-khaptagh-ún*, so we packed up and came and settled in Sakhí Sarwar (then having-loaded-up Sakhí Sarwar-in we-settled). *Er-khafagh*, *er-khapta*, to settle ; lit. down to fall. **110.**

2. *Qalát-a phar chi nishtagh-en*, why have you settled in Kelát ? (Kelát-in for what you-have-settled ?) *Nindagh*, *nishta*. The Per. *nishastan*, to sit. **110.**

Settled, as a quarrel, to be : *Bale, án-hání thewagh-e jherav-án hair bíthagh-án*, yes, all their quarrels have been settled (yes them-of all the-quarrels settled have-become). *Hair*, peace, welfare ; *hair bíagh*, peace to be restored ; *hair khanagh*, to make peace, restore peace. Per. *khair*, well, happy. **110.**

Settled, stationed : *Hau, odha nishtiy-e*, yes, he is settled there. *Hau, odha nind-í*, yes, he stays there. *Nindagh, nishta*. Per. *nishastan*. 122.

Settlement, arrangement : *Thau khas-e ajám khutha na khan-en*, cannot you effect some kind of settlement ? (Thou some settlement made not can-make ?) The Per. *anjám*. Note this use of *khas-e*. It is not frequent. 168.

Settlement, colony, a : *Yahúdí-ání merh*, a Jewish settlement (Jews-of a-settlement). Village, camp, gathering. Sin. *meru*. 17.

Set to, begin, to : *Gudá miragh khaptagh-ant*, then they set to fighting (then to-fight they-began). Lit. fell. An inceptive compound. Kur. *kaftin*, etc., to fall. 174.

Set up, to : *Ma thán hand-a oshtalain-án-í*, where shall I have it set up ? (I what place-in may-cause-to-be-set-up-it ?) A pole, tent, etc. The causal got from *oshtagh*, to stand. Per. *istán*. 17, 131, 158a.

Seven : *E hapt-e mard-án go wath-í phajía bár*, take these seven men away with you (these seven men with yourself-of with take-away). *Hapt*, seven. The cardinals may take a final *e* in the same way as other adjectives. *Bár* for *bar*. 116.

Sevens : *Sai hapt gíst o yak ant*, three sevens are twenty-one. Or *sai dhaka hapt*, etc.

Seventeen : *Havdah musáfir qharq bíthagh-án*, seventeen passengers went to the bottom (seventeen passengers engulfed became). Nearly all the numerals come from the Per. 110.

Seventeenth : *Maroshí havdumí rosh-en*, to-day is the seventeenth day. Since he went away. Per. 52.

Seventh : *Haptumí rosh-a ma rasithagh-án sakhi sarwar-a*, I reached Sakhi Sarwar on the seventh day (the-seventh day-on I arrived Sakhi Sarwar-at). But this may be read : It took me seven days to reach Sakhi Sarwar. 17, 52, 110.

Seventy : *Sai gíst o dah lerav burthagh-ant-ish*, they carried off seventy camels (three score and ten camels were-carried-off-them-by). Per. 155, 156, 158a.

Sever, to : *Ragh ma bur*, do not sever the artery (the-artery not cut). *Buragh, buritha*, to cut, but *baragh, burtha*, to carry off. Per. *burídan*. 116.

Severe : *Dighár-chand go zor-a bítha*, there was a severe earthquake (an-earth-shake with force took-place). *Ma-na go*

zor-a musht jatha, he struck me a severe blow with his clenched fist. **110.**

2. *Ān trund-e mizáj mar eñ*, he is a severe man (he a-harsh disposition-of man is). Per., Pakh. *tund*. **17.**

3. *Ān-híar hauf eñ*, he is suffering from a severe illness (him-to a-severe illness is). *Hauf* may stand for "leprosy". The Arb. *khauf*. **202.**

Severely : *Ma-na zahm sakhía mán-ákhta*, I was severely wounded with a sword (me-to a-sword severely came). In the North *sakh-igha*. Derived from the Per. *sakht*. **206.**

Sew, to : *Zál-e wath-í mard jar-án doshagh-etha drashk bun-a*, a certain woman was sewing her husband's clothing under a tree (a-certain woman herself-of the-man-of the-clothes sewing-was a-tree under). *Doshagh*, *dokhta*, to sew, but *doshagh*, *dushta*, to milk. Per. *dukhtan*, to sew. **107.**

2. *Ma-na de, azh khas-e-a doshain-án-í*, give it to me, I shall get it sewn by someone (me-to give by someone I-shall-cause-to-be-sewn-it). *Doshainagh*, *doshaintha*. The causal form. **103, 150, 158a.**

Shade : *Be-y-á, sáh-basta nind-ún*, come, let us sit in the shade (come the-shade-in let us-sit). The contingent future in a precativ sense. *Bandagh*, *bastha*, *basta*, to bind. *Sáh* comes from the Per. *sáyah*, shadow. **131.**

2. *Edha hachí sáya n-eñ*, there is no shade here (here any shade not-is). *Sáya* may mean "shadow" as well. Per.

Shadow : *Thau wath-í sáya azh thursagh-eñ*, you are afraid of your own shadow (thou-thyself-of the-shadow from fearing-art). *Sáya*, shadow, shade. Per. **106.**

2. *Hair, azh tha-í sáh-a ma na thursagh-án*, at all events I am not afraid of your shadow (well from thee-of the-shadow I not fearing-am). Per. **106.**

Shaft, of a carriage : *Galphán shateng chakhá nind-íth*, let the syce sit on the shaft (the-syce the shaft on let sit). There being no room elsewhere. **131.**

Shaft, of an arrow : *Duhmí dhaka thír-dár prushta*, the second time the shaft of the arrow broke (the-second time the arrow-shaft snapped). A Per. compound. **110.**

Shake, to, intrans. : *Dighár larzagh khapta*, the earth began to shake (the-earth to-shake began). *Larzagh*, *larzitha*. Per. *larzidan*. **174.**

2. *Logh di ludagh khapta*, the house also began to shake (the-house also to-shake began). *Ludagh*, *luditha*. Sin. *ludaṇu*. 174.

Shake, to, trans. : *Saghar-a phar chi chandenagh-eñ*, why do you shake your head ? (Your-head for why thou-shaking-art ?) *Chandenagh*, *chandentha*, to shake. 106.

2. *Drashk ma lod*, do not shake the tree (the-tree not shake). *Lodagh*, *loditha*. Sin. *lodaṇu*. 116.

Shake hands, to : *Bale, ma-i dast gipto duráhi khutha-i*, yes, he shook hands with me, and asked me how I was (yes me-of the-hand having-taken health was-made-him-by). The Baloch will always take your hand, and shake it like a true highlander. 155, 156, 158a.

Shall : A construction worth noting is *ma ravagh-a ne-y-án*, I shall not go ; *ma tharagh-a ne-y-án*, I shall not return, etc., etc. It is an emphatic form, and one frequently heard used in Urdú. 118.

Shallow : *Daryá hachí dúnga n-eñ, án taláfagh eñ*, the river is not at all deep, it is shallow (the-river any deep not-is it shallow is). *Talag-e dand*, *taláfagh-e dand*, *taláhagh-e dand*, a shallow lake.

Sham, to : *Murtha n-eñ, phaná janagh-e*, he is not dead, he is shamming death (dead not-he-is death he-striking-is). *Phaná janagh*, to sham death, pretend to be dead. *Phaná, faná*, comes from the Arb. through the Per. 106.

Shambles, a : *Kichah mál-khush hand wájh-a bítha*, the street became like a shambles (the-street a-cattle-killing place like became). *Mál* can always stand for "cattle". 110.

Shame : *Áñ-híar chí-e lajj n-eñ*, he has not the least sense of shame (him-to the-least shame not-is). *Mayár*, shame. Hin. *lajjá*. 202.

Shame, for : *Tauva khañ, tauva*, for shame ! (Shame make shame). Lit. repentance make, repentance. A religious expression that has been borrowed for profane use. It expresses surprise, or disapproval, or both these.

Shame, to put one to : *Wath-i phith lajj-a ma khash*, do not put your father to shame (thyself-of the-father-of shame not draw). Or drag out. *Ma-i lajj-a ma khash*, do not put me to shame, do not disgrace me. *Lajj, laj*, shame. Sin. *ladju*, Hin. *lajjá*, shame. 116.

Shamefully : *Lajjī-a*, *badhī-a*, shamefully, in a shameful manner. Abstract nouns in the ablative case *without* the preposition. A few of these may end in *-īgha*, but certainly not all of them. Hin. and Per. respectively.

Shameless : *Be-mayār-e ḥarām-zada*, *dīr bī*, be off, you shameless rascal (shameless rascal far be). *Be-ḥayá*, shameless. **41, 116.**

Shape, form : *Ān-hī 'ajab-e shakl ath*, it had a strange shape (it-of a-wonderful shape was). Appearance. Per. **41.**

Shapely : *Chī kamāl-e jind*, what a shapely body ! What a handsome figure ! *Kamāl* comes from the Arb. **41.**

2. *Ān-hī chī shefokh-e phoñz eñ*, what a shapely nose she has ! (Her of what a-shapely nose is !) Here *chī* is not interrogative but exclamatory. *Kyá* has very often the same force in Urdú and Hindī. **41.**

Share, a : *Thau wath-ī bahar bar*, *ma wath-ī bahar bar-āñ*, you take away your share and I shall take away mine (thou thyself-of the-share take-away I myself-of the-share shall-take-away). *Bahar*, a share. Per. *bahrah*, a part, portion. **116.**

2. When speaking of spoil the leader's share is termed *phanjak*, a headman's *rez*, and a follower's *kahwán*. Anything restored as a peace-offering goes by the name of *muhnt*. It is generally an equivalent.

Share, to : *Húl nem o nem bahar khan-ūñ*, let us share the booty equally between us (the-booty half and half division let-us-make). *Bahar khanagh*, *bahar khutha*, to share, divide. Per. *bahrah*, a part, portion. **131.**

Shark, a : *Mañ haw-e daryá pagás b-āñ*, do sharks frequent this river ? (In this river sharks are ?) *Pagás* is generally heard in the South. Mayer gives *mesh*. We have not heard the word used. **131.**

Sharp : *Shá-ī zahm tegh eñ*, is your sword sharp ? (You-of the-sword sharp is ?) *Tez*, sharp. Per. *tíz*.

2. *Ashtáfi-a khan*, look sharp (quickness make). Make haste. Per. **116.**

Sharpen, to : *Maroshí ma tezh-án-í*, I shall sharpen it to-day (to-day I shall-sharpen-it). *Tezhagh*, *tekhta*. But we may use *tez khanagh*. Per. *tíz*. **130, 158a.**

Shave, to : *Shwá bándur-a saitha khan-eñ*, can you shave a monkey ? (You a-monkey shaved may-make ?) A potential

compound. *Sá'agh*, *sai_{th}a*, to shave. Dames gives *sáinagh*, *sain_{th}a*. *Án-hí sar-a sá*, shave his head. 168.

2. *Wath-í rish sá'in_{th}agh-ant-í*, he shaved off his beard (himself-of the-beard was-shaved-him-by). The pl. is required because what is thought of is "hairs of the beard". 155, 156, 158a.

Shawl, a : *Maroshí án-hí zál-á yá nokh-e shál bhá gipta*, his wife bought a new shawl to-day (to-day him-of the-wife-by a-new shawl has-been-bought). Per. *shál*. The source of our own word. 41, 155, 156.

Sheaf, a : *Sai phulí sar-ákhtagh-án*, three sheaves remained over (three sheaves over-came). *Phulí*, a sheaf of corn or grass, and fastened with its own stalks. 110.

Shear, clip, to : *Har khas wath-í mesh-ánar kutar-í*, everyone shears his own sheep (each one himself-of the-sheep clips). *Kutaragh*, *kutar_{th}a*. Sin. *katiranu*, Hin. *katarná*. 131.

Shears, a pair of : *Thau haw-e karkor pha chí bhá gipta*, what did you pay for these shears? (Thee-by this-pair-of-shears for what price was-bought?) Lit., taken. Pakh. *khorkhal*. 65, 155, 156.

Shed, a : *Mesh mañ sáya-bán-a athant*, the sheep were in the shed (the-sheep in the-shed were). Shelter, shaded place. *Bhán*, *bán*, a shed, shelter, pen. A Per. compound.

Shed blood, to : *Maroshí ma khas-e mar hon bahain-án*, I shall shed someone's blood to-day (to-day I some individual-of the-blood shall-cause-to-flow). *Bahainagh*, *bahain_{th}a*. Hin. *baháná*. 103.

Shed tears, to : *Án-hí zál natháharagh-etha*, his wife was shedding tears (him-of the-wife shedding tears-was). *Natháharagh*, *natháhar_{th}a*. 107.

Sheep, a : *Thau haw-e mesh thán hand-a bhá gipta*, where did you buy this sheep? (Thee-by this sheep what place-in was-bought?) *Mesh* is the general term. *Dumba*, a fat-tailed sheep, has for its pl. *dumbagh-án*. *Rid*, a sheep with a small tail. Per. *mish*. 17, 55, 155, 156.

Sheep-pen, sheep-fold : *'Sh-edka bhándá dír en*, the pen is a long way from here (from-here the-fold distant is). Pakh. *bánda*, Sin. *bháno*.

Sheep-skin, a : *Bale, mesh phost-a beragh-ant-í*, yes, they wrap him up in a sheep-skin (yes a-sheep-skin-in they wrapping--

are-him). *Mesh phost*, a sheep-skin. Per. *mish*, *mesh*, a sheep, and *púst*, *post*, a skin. **106, 158a.**

Sheet, a : *Chadar*, a sheet for a bed ; *phushtí*, a man's sheet, for throwing over the shoulders ; *sári*, a woman's sheet, in which the whole body is draped ; *sári-band*, the sheet in which the Baluch baby is carried on the mother's back. *Phushtí* is from the Per. The remaining terms come from the Hin.

Shekel, a : *Pha sí nughrá-ena miskál*, for thirty shekels of silver (for thirty silver-of shekels). Heb. *shakal*, to weigh. **17.**

Shelf, a : *Táq*, a niche in a wall ; *bándav*, a stone shelf ; *jál'a*, a small net, etc., suspended from the roof, and into which spare articles are thrown.

Shell, a : *Daryá láf-a har rang-a sippí-án astán*, there are all kinds of shells in the sea (the-sea in every kind-of shells are). Hin. *sip*.

2. *Haikh phost en*, it is the shell of an egg (an-egg-of the-shell it-is). Lit. skin. *Chillur*, rind, peel. Per. and Sin. respectively.

Shelter : *Edha chí-e sáya n-en*, there is not the least shelter here (here the-least shelter not-is). From the sun. *Panákh*, shelter, safety. Both terms come from the Per. **8, 91.**

Shepherd, a : *Duhmí shafánk asten*, the second is a shepherd (the second a-shepherd is). *Shafánk*, *shawánk*, a shepherd. *Phasoí*, one who looks after sheep and goats ; *pahnwál*, one who looks after cows and buffaloes. Per. *shabán*, a shepherd. **52.**

Shield, a : *Gudá wath-í zahm dhál zurtha-í*, then he picked up his sword and shield (then himself-of the-sword shield was-lifted him-by). Do not use the pl. : *zahm dí zurtha-í dhál dí zurtha-í*. **155, 156, 158a.**

Shield, to : *Ma thurs, ma tha-ra depán-án*, fear not, I shall shield you (not fear I thee shall-shield). *Depánagh*, *depántha*. Mayer gives *depanagh*, *depantha*, to protect, and Dames *depánagh*, *depátha*, to be protected. The construction of the Baluchí verb leads us to think that both writers are in error. **103.**

Shin, the : *Karí sar ma-í phádh-táng-ar mán-ákhta*, the end of the beam caught me on the shin (the-rafter-of the-end me-of the-shin-to came). Lit. foot-leg. A Persian-Hindí compound. **206.**

Shine, to : *Chimkagh*, *chimkitha*, appears to be of general application. *Jhalkagh*, *jhalkitha*, should be used when speaking

of the shining of metals. *Chilkagh*, *chilkatha*, to glitter. Sin. *chimkanu*, *jhalakanu*, *chilkanu*.

Ship, a : 'Sh-edha jaház dítha khan-en, can you see the ship from here ? (From here the-ship seen you-may-make.) *Jaház*, a ship. Arb. *jaház*, a ship, rigging of a ship. 168.

Shirt, a : Ma-í jámagh jar-shodh-ár de, give my shirt to the washerman (me-of the-shirt the-washerman-to give). *Kurtí*, a shirt. The familiar Per. term, *qamış*, is not in wide use. Per. 116, 201.

Shiver, to : An ma-í loqh dar-a larzagh-etha, he was shivering outside my house (he me-of the-house outside shivering-was). Trembling. Per. *larzidan*, Kur. *larzin*. 107.

Shock, a : Hau, maz'en dáhkagh ath, yes, it was a great shock (yes a-great shock it-was). Jog, jolt, blow. Sin. *dhaku*, Hin. *dhakká*. 44.

Shoe, a : Phadhá, ma-na júti jatha-í, he afterwards struck me with his shoe (afterwards me a-shoe was-struck-him-by). *Júti*, a shoe. Hin. *júti*, a shoe. 155, 156, 158a.

2. Má phanch rūpiyá dátha haw-e kaush-ání sanga, I gave five rupees for these shoes (me-by five rupees were-given these-very shoes-of for). The verb is not required to be in the pl. in the Balochí. *Kaush*, the Baloch shoe. Per. *kafsh*, Pakh. *kokkha*, *kosha*, a shoe. 58, 155, 156.

Muhammad is said to have allowed his followers to worship with their footgear on. The Muslim of to-day invariably removes his shoes before entering a place of prayer.

To be beaten with a shoe is one of the greatest indignities in the East.

Shoe a horse, to : Thau na'l bandagh zánagh-en, do you know how to shoe a horse ? (Thou a-shoe to-fasten knowing-art ?) Ma-í mádhin-ar na'l band-eth, shoe my mare. *Na'l* comes from the Arb. and *bandagh* from the Per. 106, 116.

Necromancers were wont to cut the names of those they wished to summon on a horse-shoe, which they then threw into the fire. The devil, the *jinn*, and kindred undesirable folk are said to stand in great awe of iron. Nail a horse-shoe on your door, and carry a horse-shoe nail in your pocket, if you wish to remain undisturbed.

Shoemaker, a : Haw-án mochí bachh chi khuth khat, what can that son of a shoemaker do ? (That shoemaker-of the-son what done can-do ?) The Baloches are not an abusive people. *Mochí*, a shoemaker, worker in leather ; a low-caste. *Mochání*, a shoemaker's wife. Found in Sin. and Hin. 168.

Shoot, sprout, to : *Ān sai makh phadhā rudh-i*, it will shoot up after three months (it three months after will-sprout). *Rudhagh, rustha*. Per. *rū'idan*. 103.

Shoot, to : *Mā yak-e-ar tufak jatha*, I shot one (me-by one the-gun was-struck). *Khas-e-ar tufak janagh*, to shoot anyone. 8, 58, 155, 156.

Your Muhammadan companion when out shooting with you may be heard to exclaim *allāhu akbar*, God is most great, whenever he fires. These are the words always used when an animal is slaughtered in the orthodox manner. Repeating the formula makes the game lawful.

Shoot an arrow, to : *Khas-e-ā thir-e jatha, ma-na mán-ākhta*, someone shot an arrow which hit me (someone-by an-arrow was-struck me-to it-came). *Thir janagh, thir jatha*. Per. 8, 90, 110, 155, 156, 206.

Shooting, game : *Edha chí shikár-e asten*, is there any shooting here ? (Here any game is ?) *Shikár*, shooting, sport, game. Per. *shikár*, game, prey, etc.

Shop, : *Attár dūkān kithān kichah-a en*, in what street is the druggist's shop ? (The-druggist-of the-shop which street-in is ?) *Hāt*, a shop. Per. and Hin. respectively. 17, 86.

Shopkeeper, a : *Baqqal nám sewā rām ath*, the shopkeeper's name was Sewā Rām (the-grocer-of the-name Sewā Rām was). *Saudāgar, minmīn, khoja*, would refer to Muhammadans. Very few Muhammadans take to shopkeeping. Shop-lifting ? That is another matter. Arb.

Shore, sea-shore, the : *Rosh-e-a samundar kand-a mā haw-e rang-a murgh ditha*, one day I saw a bird of this kind on the sea-shore (one-day the-sea-of the-shore-on me-by this kind-of bird was-seen). *Kand, kandi, rahnagh*, bank. Sin. *kāndhi*. 8, 17, 58, 155, 156.

Short : *E sakhia gwand en*, this is very short (this very short is). *Gwand*, short, as opposed to *drāzh*, long.

2. *Ān phatāk-e mard ān-hi phith en*, that short man is his father (that stunted man him-of the-father is). *Phatāk, phatak, phutak*, short, dwarfed. Of human beings. 41.

3. *Hau, ān kham-qadr-e mar ath*, yes, he was a man short in stature (yes he a-short-statured man was). For *kham-qadd*, small or deficient in stature. A Persian-Arabic compound. 41.

4. *Jhat-e phadhā ān thartho ākhta*, he returned after a short time (a-moment after he having-retained came). *Jhat* comes from the Hin. 110, 121, 181.

5. *Zi áf kham bítha*, yesterday the water was short (yesterday the—water deficient became). Per. 110.

Short, in : *Orak, án dar shutha*, in short, he escaped. Literal. *Áhir-a, ma shuthagh-án*, finally, I went. To make a long story short, etc. Sin., Lah. 110.

Shorten, to : *Hair, ma gwand khan-án-í*, very well, I shall shorten it (very—well I short shall—make—it). *Ghatagh, ghatitha*, to lessen. This verb is pronounced differently in different places. It is the Sin. *ghatá'ínu*. 103, 158a.

Shorter : *Kithán dag gwand en*, which is the shorter road ? (Which road short is ?) *Kithán* comes from the Lah. 86.

Shortly afterwards : *Kharde rosh phadha jang bítha*, shortly afterwards a battle took place (a—few days after a—fight took—place). Per. 110.

Shortness : *Án-hí gwandádḥ sahrá en*, its shortness is apparent (it—of the—shortness apparent is). From the adjective *gwand*, short.

Shot : *Maroshí má hachí na jatha*, I have shot nothing to-day (to-day me—by anything not has—been—shot). Lit. struck. Per. *zadan*. 58, 155, 156.

Shot, small : *Ma-í gwara charra ne-y-ant*, I have no small shot (me—of with small—shot not—are). It is here taken as a pl. Also *chirra*, and less frequently *reza*. Hin. *chharrá*.

Shot, with one : *Má har do-ánra go yak-e túfak-a jatha*, I hit both with one shot (me—by each two with one gun was—struck). Note how “shot” is translated. *Túfak janagh*, to shoot. Per. 8, 58, 155, 156.

Should : *Agha án shutha, gudá ma dí rav-án*, should he go, I also shall go (if he went then I also shall—go). 139.

2. *Ma-í chana gíst athant*, I should say there were twenty (me—of the—opinion—in twenty were). *Chana* comes from the Hin. *chintá, chint*.

Shoulder, shoulders : *Án-hía wath-í khofagh juzainthagh-ant*, he shrugged his shoulders (him—by himself—of the—shoulders were—shrugged). Caused to go, caused to move, etc. Per. *katif*, etc., Sin. *kulho*. 77, 78, 155, 156.

Shout, to : *Khas-e-á tha-ra wáhu khutha*, did anyone shout to you ? (Anyone—by thee—to a—shout was—made ?) *Wáhu*,

a shout. *Khas-e-ar wáhu k^hanagh*, to shout to anyone. Sin. *wáko*, a shout. Hin. *wáh*, bravo ! O ! **8, 90, 155, 156.**

2. *'Sh-od^ha ma tha-ra na'ra de-án*, I shall shout to you from there (from-there I thee-to a-shout shall-give). From the Arb. through the Per. **103, 201.**

3. *Thewagh-án duz duz k^hanagh k^haptagh-án*, all began to shout, thief ! thief ! (All thief thief to-make fell.) The excuse given for the pl. *thewagh-án* appears to be "euphony". The idiom of the language does not demand it. The sing. *k^hapta* might have been used. **174.**

Shout for joy, to : *Agha án murtha, ráj bál k^han-ant*, should he die, the subjects will shout for joy (if he died the-subjects rejoicing will-make). This *bál* comes from the Arb. through the Per. It has been suggested to us, however, that it is the Hin. *bál*, a child, to act the child. **103.**

Shove, to : *Kha-iar telán deagh-en*, whom are you shoving ? (Whom-to a-shove thou-giving-art ?) *Khas-e-ar telán deagh*, to shove, push anyone. **106, 201.**

2. *Thau har khas-ar hakal deagh-en*, you keep shoving everybody (thou every one-to a-shove giving-art). To hustle, etc. **106, 201.**

Shovel, a : *Gintí belcha kár-a be-y-ár-en*, use your pick and shovel (your-pick shovel use-into bring). Neither of these implements quite resembles ours. Hin. *gaintí*. Per. *belcha*. **116.**

Show, to : *Dosten ma-í loqh tha-ra shon-dári*, Dosten will show you my house (Dosten me-of the-house thee-to will-show). *Shon-dáragh*, *shon-dártha*, *shon-deagh*, *shon-dátha*, to show. **103.**

2. *Thau b'áz siyáralí khutha*, you showed much wisdom (thee-by much wisdom was-made). Cleverness, astuteness. **65, 155, 156.**

3. *Wath-ár dar-a sahrá ma k^han*, do not show yourself outside (yourself outside conspicuous not make). From the Arb. root *zhakara*, to appear. **116.**

Shower, a : *Haur-á ma-na gipta*, I was caught in a shower (the-rain-by me was-caught). More logical than our phrase. This is the Sin. *horu*, rain. **155, 156.**

Shower, rain, to : *Makht-a haur gwáragh-e*, it is showering at present (at-present rain raining-is). *Gwáragh*, *gwárta*. It is generally treated as a trans. verb. Per. *báridan*. **106.**

Shrewd : *Ān-hí phith siyáral-e mar ne-y-ath*, his father was not a shrewd man (him-of the-father a-shrewd man not-was). Astute, clever, wise. Hin. *siyána*. 41.

Shrewdness : *Ān-hía sakhía siyáralí khutha*, he showed great shrewdness (him-by great shrewdness was-shown). Lit. made. Cleverness, astuteness. In Hin. we have *siyánap* and *siyánapan*. 77, 78, 155, 156.

Shriek, to : *Drihav na khutha-í*, did she not shriek ? (A-shriek not was-made-her-by ?) Per. *ghariv*, a shriek, scream, etc. 155, 156, 158a.

Shrike, a : *Má án-hánra gíanch gushagh-ún*, we call them shrikes (we them-to shrikes saying-are). The king-crow. The *malhála* of the *Deraját*. 106.

Shrine, a : *Ān-hí ziyárat má-í halq nazikh-a en*, his shrine is near our village (him-of the-shrine us-of the-village near-to is). *Ziyárat*, a shrine, place of pilgrimage. From the Arb. through the Per.

It is no uncommon thing to see Muhammadan boys taken away to shrines to have their hair cut. This is sometimes done regularly up to the age of puberty, the eighteenth year.

Shrink, to : *Āf dítho án kinstha*, he shrank back when he saw the water (the-water having-seen he shrank). *Kinsagh*, *kinstha*. *Hatkagh*, *hatkitha*, to move back. 110.

Shrink, contract, to : *Ragh krish bíthagh-ethant*, the muscles had shrunk (the-muscles contracted become-were). Of the muscles, skin, etc. 112.

Shroud, a : *Shá-í kafan taiyár en*, is your shroud ready ? (You-of the-shroud ready is ?) The reply of a burly Baluch who had been challenged to fight. Have you made your will ? Arb. It is probably the original of our "coffin".

The Muhammadan shroud consists of three pieces of cloth for a man and five for a woman. The Arb. names for these three pieces are : *izár*, the piece which covers the corpse from the waist to the feet ; *ridá*, the piece which extends from the shoulders to the feet ; and *lifáfah*, the sheet or wrapper which covers the whole body from head to foot. The last is sewn or fastened at both ends. The two extra pieces used in the case of women are in the nature of bands, one for the breasts and one for the forehead. This description does not quite tally with that given by O'Brien in his *Glossary of the Multání Language*.

Shrub, a : *Shutur haw-e butav na wáarth-ant*, do not the camels eat these shrubs ? (The-camels these shrubs not eat ?) Sin. *buto*, etc., Lah. *bútá*. 131.

Shrug, to : *Khofagh phar chi juzainagh-en*, why do you shrug your shoulders ? (Your-shou'lders for what thou-shrugging-art ?) *Juzainagh*, *juzaintha*. We take it to be derived from *juzagh*, to go ; to cause to go. **106.**

Shun, avoid, to : *Azh sharáv-a párhez gir*, shun drink (from drink abstention seize). There are only four words in this sentence and all four come from the Per. **116.**

Shut, close, to : *Ba-rau, galí-a tharain b-il*, go and shut the door (go the-door give-back leave). *Tharainagh*, *tharaintha*, to give back, send back, and *ilagh*, *ishta*, to leave, abandon ; *b-il* is the imperative. *Tharainagh* is the causal of *tharagh*, to return. **116, 150.**

2. *Guddá ma-na gwashta-i ki wath-i chham-án but*, then he asked me to shut my eyes (then me-to it-was-said-him-by that thyself-of-the-eyes shut). *Butagh*, *butitha*. Used of the eyes and hand. Sin. *butanu*. **116, 158a.**

Shut, closed : *Daríchah dí jathiy-ath*, *galo dí jathiy-ath*, the window as well as the door was shut (the-window also shut-was the-door also shut was). *Jathiy-ath* = *jathiya-ath*. *Jathiy-e*, is shut, may be similarly explained. **122.**

Shy, as a horse, to : *Án-hí mádhin ták-khapta*, his mare shied (him-of the-mare shied). *Ták-khafagh*, *ták-khapta*. Hin. *ták*, stare, fixed look. Kur. *kaftin*, etc., to fall. **110.**

Shy, bashful : *Án janikh wájh-a sharm-sár en*, he is as shy as a girl (he a-girl like shy is). A Per. compound. The affix *sár* signifies "full of", "abounding in", etc.

Sick, indi po.ed : *Ma ná-duráh ne-y-athán*, I was not sick (I sick not-was). Ill, unwell. Sin.

Sick, to feel : *Shá-i dil taragh-e*, are you feeling sick ? (You-of the-heart swimming-is ?) *Taragh*, *taratha*, to swim. Sin. *taranu*, Hin. *tairná*. **106.**

Sickle, reaping-hook, a : *Reñv-a chi rang-a run-án, ma-í gwara dás n-en*, how am I to cut grass ? I have no sickle (grass what way-in I-may-cut ? Me-of with a-sickle not is). *Dás*, a sickle. Per. *dás*, *dáz*. **131.**

Sickness : *Ma-í ná-duráhi wakht-a e hálwar bítha*, this happened during my sickness (me-of the-sickness-of the-time-at this affair took-place). Illness. Sin. **17, 110.**

Side, direction : *Hod ín bar-a kharo b-án*, am I to stand on this

side of the hole ? (The-hole this side-on standing I-may-become ?) *Ín bar-a*, on this side ; *án-bar-a*, on that side. Per. *bar*, on, in, back, away, etc. 131.

Side, on our : *Má-í phalaw-a gíst mar zadhagh bithagh-ant*, on our side we had twenty men wounded (us-of the-side-on twenty men wounded became). Pakh. *palaw*, Hin. *pallá*, Lah. *pallo*. 17, 110.

Side, sides : *Khaur kharagh-a khishár-án sakhía jawán astán*, the crops on the sides of the stream are exceedingly good (the-stream of the-bank-on the-crops very good are). *Kharagh*, *khragh*, the side or bank of a stream. Pakh. *ghára*, Sin. *kandhí*, Per. *kanár*, the bank of a river, etc. 17.

Side, this, etc. : *Daryá ín negha yá án negha*, on this side of the river or on that side ? (The-river-of this side-on or that side-on ?) *Negha*, *nemgha*, side, direction, to.

Side by side : *Har do chhorav gwar pha gwar-a kharo bithagh-án*, the two boys stood up side by side. *Gwar* is the Per. *bar*, breast. 110.

Sides, on all : *Har chíár dem-a rekh ath*, there was sand on all sides, there was sand everywhere (each four directions-in sand was). Per.

Side with, to : *Bugtí má-í phalaw-a astant*, the Bugtis sided with us (the-Bugtís us-of the-side-on were).

Siege, a : *Ber khanagh wakht-a ba'z sipah khushíjithiy-ant*, many soldiers were killed during the siege (the-siege making-of the-time-at many sepoy were killed). The passive voice. *Ber khanagh*, to besiege, to surround. Sin. *verhu*, a siege. 161.

Sieve, a : *Án-hí zál-á geshin man dast-a gipta*, his wife took hold of the sieve (him-of the-wife-by the-sieve in the-hand was-taken). *Geshin*, *geshan*. Sin. *gechnu*, a sieve. 155, 156.

2. *Wath-í parún jhat-e ma-na de*, give me your sieve for a moment (thyself of the-sieve a-moment me-to give). *Parún*, a fine sieve for the sifting of flour. Sin. *parnu*, Lah. *parún*. 8, 116.

Sift, to : *Khas-e-á chántha-í*, has anyone sifted it ? (Anyone-by has-been-sifted it ?) *Chánagh*, *chántha*. For liquids *pák khanagh* may be used. Sin. *chhánanu*, Hin. *chhánná*. 8, 90, 155, 156, 158a.

2. *Kha-íá gikhta-í*, who sifted it? (Whom-by was-sifted-it?) *Gezhaq̄h, gikhta*. Per. *bekhtan*, Kur. *bezhánin*. The letter *g* has taken the place of *b*. 84, 155, 156, 158a.

Sigh, a : *Ah*, the ordinary sigh we all make at times ; *shúnkár*, the deep sigh of distress. From the Per. *áh* and the Sin. *shúkáro*.

Sigh, to : *Ah phar chi khashaq̄h-eñ*, why do you sigh? (A-sigh for what thou-drawing-art?) *Ah* may be Per. or Hin. Per. *kashidan*, to draw. 106.

Sight, a : *Bihishtí nadhar ath*, it was a magnificent sight (a-heavenly sight it-was). *Nadhar*, sight, view ; but *tamáshá*, *sawád*, sight, show, spectacle. Arb. *naẓara*, to see. *Sawád* is the San. *svád*, taste, enjoyment. *Tamáshá* comes to us from the Arb. through the Per.

Sight, eyesight : *Mard-ár dídhár bítha*, did the man recover his eyesight? (The-man-to sight became?) But the sentence may be made affirmative by changing the tone of the voice. *Dídhár, dídh*, is the Per. *dídár, dída*. 110.

Sight, to come into : *Gudá khorí avzár-án sar-a ákhto sahrá bíthaq̄h-ant*, the pursuing party then came in sight (then the-pursuing horsemen ahead having-come visible became). *Sahrá*, visible, in view. Arb. *ẓahara*, to appear. 17, 110, 121, 181.

Sign, a : *Go dast-a nashq dá*, he will make a sign to you with his hand (with his-hand a-sign he-will-give). *Nashq*, a sign ; *nashq deaq̄h*, to give or make a sign. This is the Arb. *naqsh*. 103.

2. *Áñ tha-ra mech dáth*, he will make a sign to you (he thee-to a-signal will-give). By beckoning or winking. Sin. *mechha*. 103, 201.

Signal, to : *Koh chakhá shárat khanaq̄h-etha*, he was signalling from the top of the hill (the-hill on signs he-making-was). *Shárat*, a sign, signal ; *shárat khanaq̄h*, to sign, signal, with the hand ; *pharenaq̄h, pharentha*, to signal with a flag or cloth. From the Arb. root *shára*, to advise, through the Per. *ishára*, a signal. 107.

Signature : *Haw-e dast-khat tha-ígh eñ ki na*, is this signature yours or not? (This signature thee-of is or not?) A Persian-Arabic compound. 65.

Signet, seal, a : We may use *muhr*, a seal, or *muhr mundrí*, a ring with an engraving on it. Per. *muhr*. Sin. *mundrí*.

Signify, be of consequence, to : *Thau 'sh-eñ parwá n-eñ, ma 'sh-án parwá eñ*, you say it does not signify, I say it does signify (thou sayest concern not-is I say concern is). Care, anxiety. Per. **131**.

Signify, indicate, to : *Áñ wath-í hájat tha-ra sahrá khan-í*, he will signify his wants to you (he himself-of the-needs thee-to known will-make). From the Arb. *zāhara*. **103**.

Silence : *Azmán-a chup bítha*, there was silence in heaven (heaven-in silence became). Hin. **110**.

Silent, to keep : *Phar chí wath-í daf-a dáshta na khan-eñ*, why cannot you keep silent ? (For why thyself-of the-mouth held not thou-canst-make ?) From *daf*, the mouth, and *dáragh*, *dáshta*, *dásthā*, to hold. **168**.

2. *Ma-na gushagh-eñ chup-a khañ*, do you tell me to keep silent ? (Me-to thou-saying art silence make ?) Meaning, how dare you to ask me to be silent ? *Chup*, silent, silence ; *chup-a khanagh*, to keep silent. Hin. *chup*, silent, silence. **106, 116**.

Silk : *Haw-án mar paṭ shawashk-í, ma paṭ na shawashk-án*, that man sells silk, I do not sell it (that man silk sells I silk not sell). Selling silk is not in my line ; you can obtain silk at that man's shop. *Paṭ*, silk cloth. Sin. *paṭu*, silk. But in Hin. *paṭ* may stand for " canvas ", " coarse cloth ". **131**.

2. *Ábresham dí azh dar-a kh-á-í*, silk also comes from abroad (silk also from outside comes). *Ábreshamí*, silken, made of silk. Per. **131**.

Silver : *Áñ-hía ma-na yá maz'eñ nughrá-ena qadaḥ dátha*, he gave me a large silver cup (him-by me-to a large silver-of cup was-given). *Nughra*, silver, is the Per. *nugrah*. **17, 155, 156, 201**.

Similar : *Sardár-á thí haw-án ḍaul-e joraintha*, the chief had a similar one made (the-chief-by other that-same shape-of was-got-made). The pronoun must be in the emphatic form. *Ḍaul*, shape, form, is a Hin. word. **155, 156**.

Similarly : *Inglistán dí haw-e rang-a sárth eñ*, England is similarly cold (England also this very manner-in cold is). *Rang* may be Per. or Hin.

Simoom, the : *Odha lúkh sai máh khash-í*, there the simoom blows for three months (there the-simoom three months blows). Lit. draws. Less frequently *lúr* and *lúh*. Hin. *lúk*. **131**.

Simple, artless : *Ahmad sáda mar en*, Ahmad is a simple person. *Sáda* is used of persons or things. Per.

Sin, sins : *Haw-án tha-ra azh gunáh-án dar-bar-í*, he will save you from your sins (he thee from your-sins will-save). *Gunáh*, sin, fault, crime. Per. 103.

Sin, to : *Án khai en ki án-hía gunáh na khutha*, who is he that has not committed sin ? (He who is that him-by sin not has-been-committed ?) Lit. made. Less frequently *gunás*. Per. 77, 78, 155, 156.

Since : *E gístumí rosh en ki ákhtagh-án*, this is the twentieth day since I arrived (this the-twentieth day is that I-come-am). The Persian particle *ki* may here be said to take the place of "since". 110.

2. *Azh ba'z rosh gwar má ákhtagh-en*, it is a long time since you came to see me (from many days near me you-have-come). *Azh*, *ash*, *chí*, from, may thus be used to translate "since". 110.

3. *Dah sál gwasto shuthagh-ant ki án murtho shutha*, he died ten years ago (ten years having-passed gone-are that he having-died went). *Ki* has here the force of "since".

Since, ever : *'Sh-án rosh-a phadhá haw-án hand nám sakhí sarwar bítha*, ever since that day the place has become known as *Sakhí Sarwar* (from-that day after that-place-of the-name *Sakhí Sarwar* became). For *azh án rosh-a*, or *ash án rosh-a*. 110.

Sinew, a : *Ragh krish biagh khafagh-e*, the sinew is beginning to contract (the-sinew contracted to-become beginning-is). Sinew, artery, muscle. Per. 174.

Sing, to : *Gushána sínd khanána dag-a ravagh-etha*, he was going along the road whistling and singing (singing whistling making the-road-on he going-was). *Gushagh*, *gushta*, *gwashta*, to say, speak, sing, recite. Per. *guftan*, to say, tell, compose a poem. 107, 120.

2. *Thí bar-e haw-án sha'r-án zurtho jatha-í*, he sang the same song a second time (a-second time that same song having taken-up was-struck-him-by). This is akin to one of our own idioms. 155, 156, 158a.

3. *Haw-e domb sha'r-án jan-ant*, these minstrels sing songs (these minstrels songs sing). Lit. strike. But more correctly, compose and sing songs. Per. *zadan*, to strike. 131.

Singer, a : *Gushokh-e go wath-í zál jheritha*, a certain singer had an altercation with his wife (a-singer with himself-of the-

wife quarrelled). This is the noun of agency got from *gushagh*, *gushta*, *guashta*. Per. 110, 117.

Singing : *Ma gushinda ashkutha khan-ân*, I can hear singing ; *ma khas-e-ar gush-âna ashkhutha khan-ân*, I can hear someone singing. 168.

Single, not a : *Âñ-hí gwara yak bito dí n-eñ*, he has not got a single copper (him-of with one four-anna-piece even not-is). *Dí*, even, has here the force of our word "single".

2. *Odha yak-e n-eñ*, there is not a single one there (there a-single-one not-is). The *e* of unity attached to the numeral. Less frequently *yakh-e*. 8.

Single, unmarried : *Âñ-hí do nishtaḡh-e janikh astân*, he has two single girls (him-of two unmarried daughters are). A very serious matter, both East and West. 122.

Sinister : *Haw-ân bad-khanokh-e mar tha-ra trettha*, you met that sinister gentleman ! (That evil-doing man thee-to met !) *Chapí*, sinister, but lit., left. Per. 41, 117, 206.

Sink, to : *Âñ-híá tha-ra dubagh-a ishto dátha*, did he leave you to sink ? (Him-by thee to-sink having-left was-given ?) *Dubagh*, *dubitha*, to sink. Hin. *dúbná*, Sin. *budanú*, to sink.

2. *Âñ mañ chikar-a gapitha*, he sank in the mud (he in the-mire sank). *Gapagh*, *gapitha*. *Phasagh*, *phasitha*, may be used in this sense. Sin. *ghapanu*, to stick, and *phasanu*, to be entangled. 110.

3. *Jaház ḡharq bítha*, did the ship sink ? (The-ship engulfed became ?) *ḡharq* comes from the Arb. 110.

Sir : In addressing Europeans the Baloch generally makes use of *ṣāhib*, often corrupted to *ṣāhiv*. Among themselves they use *wázhá*, *sá'ín*, and less frequently *sáhu*. *Ṣāhib* comes from an Arb. root. *Wázhá* is the Per. *khwájah*. *Sá'ín* and *sáhu* come from the Hin.

Sister-in-law : *Âñ ma-í gohár n-eñ*, *ân ma-í nashár eñ*, she is not my sister but my sister-in-law. *Nashár*, a brother's wife, a nephew's wife, or a son's wife. Pakh. *ngor*.

Sit, to : *Ma nind-ân*, may I sit down ? (I may-sit ?) *Nindagh*, *nishta*, to sit. Per. *nshastan*, to sit down. 131.

2. *Lerav jhukitha go bár-a*, the camel sat down with its load. *Jhukagh*, *jhukitha*, to sit down, stoop : generally of animals. Sin. *jhukanu*, Hin. *jhukná*. 110.

Sit down, to : *Má thán hand-a er-nind-ún*, where are we to sit down ? (We what place-in down-may-sit ?) Per. *zír, zer*, and *nishastan*. 131.

2. *Gudá ma-í dem-a swítka bitha*, then he sat down on his heels in front of me. The universal method of sitting in the East. 110.

3. *Má guri-táf-a nind-ún ki sáh-bast-a nind-ún*, shall we sit in the sun or in the shade ? Familiar compounds derived from the Per. 131.

Sitting : *Án khai en ki an drashk bun-a nishtiy-e*, who is that sitting under that tree ? (That who is that that tree under seated-is ?) For *nishtiya en*, seated is. 122.

Situated : *Thul koh chakhá en*, the fort is situated on a hill (the-fort a-hill on is).

Six : *Phanj shash ákhtagh-án*, five or six came (five six came). Many Baluches would put the verb in the sing. It is, as a matter of fact, the better idiom. 110.

Sixteen : *Shánzdah hájî dubíjithiy-ant*, sixteen pilgrims were drowned. Literal. Per. 161.

Sixth : *Shashumí bachh ath*, the sixth was a son (the-sixth a-son was). That is, the sixth child. Per. 52.

Sixty : *Mál siwá ma-í sai gíst lerav athant*, in addition to cattle I had sixty camels (cattle besides me-of three score camels were). Per.

Size : *Dirá láf-a ikar-e maz'en máhí astán*, there are fish this size in the river (the-river in this big fish are). He explains how big with his hands. 41, 44.

2. *Shá-í phonz barávar ne-y-ath*, it was not the size of your nose (you-of the-nose equal-to not-it-was). The Per. *barábar*, which also is in use.

Skeleton, a : *Haw-án cháth láf-a yá zál dhund miletha*, the skeleton of a woman was found in that well (that well in a woman-of the-skeleton was-found). *Hushk-e dođ* when the bones are bare and dry. Sin. *dhundhu*. 206.

Skew-bald : *Án garrá dadđav chakhá avzár ath*, he was riding a skew-bald nag (he a-skew-bald pony on mounted was). But *garrí* before a fem. noun. A rare case of gender being observed in an adjective. Probably from the Hin. *garrá*, iron-grey, etc.

Skilful : *Siyáral-e sardar ath*, he was a skilful leader (a-skilful leader he-was). *Saháral* may be heard. Hin. *siyáná*. 41.

Skill : *Ān-hīar chí-e hunar ne-y-ath*, he possessed no skill at all (him-to the-least skill not-was). *Kal*, skill, knowledge. *Rasheb*, skill, handicraft. *Hunar* is Per. *Kal* is the Sin. *kala*. 202.

2. *Khas-e-á go ba'z hikmat-a esh-īar jor-etha*, someone has made it with considerable skill (someone-by with great skill it has-been-made). Cleverness, ingenuity. From the Arb. through the Per. 8, 90, 155, 156.

Skin, a : *Ān-hí phost ma tha-ra phen-dár-ān*, I will show you his skin (him-of the-skin I thee-to will-show). *Phost*, a skin, hide. Per. *púst*, *post*, a skin. 103.

Skin, the : *Tha-í phost gendá phost wájh-a en*, you have a skin like that of a rhinoceros (thee-of the-skin a-rhinoceros-of the-skin like is). Per. *púst*.

Skin, to : *Esh-í phost khai khash-í*, who is going to skin it ? (It-of the-skin who will-draw ?) *Phost khashagh*. Per. 103.

Skin, water-, a : *Ba-rau, yá khalí áf-e be-y-ár*, go and bring a skin of water (go a skin water-of bring). Usually a kid's skin, cleaned and dressed. Sin. *khalirí*, Hin. *khál*, a skin. 116.

Skip, to : *Má ān-hīar buz wájh-a drik-āna ditha*, I saw him skipping along like a goat (me-by him a-goat like skipping was-seen). *Drikagh*, *driktha*, to skip, jump, bound. In Lah. we find it in the form *druk* : *druk drok mú'í*, she ran till she died. 120, 155, 156.

2. *Siragh*, *siritha*, to skip, leap, prance. Also to make off rapidly, as a prisoner escaping from an escort.

Skirt, of a garment, the : *Zar phalav láf-a mán-khutha-í*, she put the money in her skirt (the-money her-skirt in in-was-made-her-by). *Phalav*, the skirt of a petticoat. Sin. *palu*, Hin. *pallá*, the edge or border of a sheet, etc. 155, 156, 158a.

2. *Má ān-hí dáman phur khutha*, I filled her skirt (me-by her-of the-skirt full was-made). *Dáman* may be used when speaking of a "hill". Per. 155, 156.

Skirt, to : *Má azh nuqhur-a bítho shuthagh-ún*, we skirted the hills (we by the-skirt-of-the-hills having-been went). *Nuqhur*, *nughar*, *noghar*, the skirt or foot of a hill. 110, 121, 181.

Skull, the : *Mard-e khopar en*, it is a man's skull (a-man-of the-skull it-is). Sin. *kopiri*, Hin. *khopri*, a skull.

Sky, the : *Zar 'arsh-a azh khaf-í*, money does not fall from the

sky (money heaven—from falls ?) You must work for it. 'Arsh, the sky, firmament, heaven. Arb. 131.

2. *Thau azmán-a azh khaptagh-en*, have you dropped from the sky ? (Thou the-sky from fallen-art ?) *Azmán, azhmán, asmán*. Per. *ásmán*. 110.

Many otherwise sensible Muhammadans believe implicitly in the influence of the skies, or, to speak more correctly, in the influence of the planets. These, say they, are merely the agents of God.

Slab, of stone, a : *Ān haw-e tahláng nazíkh-a waptiy-ath*, it was lying near this slab of stone (it this slab-of-stone near lying-was). But more correctly "a projecting piece of rock". 122.

Slack, indolent : *Shá-í naukar sakhía sust en*, your servant is extremely slack (you-of the-servant extremely slack is). *Chí sust-e mar*, what a lazy fellow ! *Laghor*, indolent, low, vile. From the Per. and Pakh. respectively.

Slain, to be : *Ān-hání khushagh-a hukm khutha-í*, he directed them to be slain (them-of the killing-of an-order was-made-him-by). *Khushagh, khushta*, to kill, slay. Per. *kushtan*. 155, 156, 158a.

2. *Ān-hí phith mañ mirá-i-a khushijithiya*, his father was slain in battle (him of the-father in battle was-killed). We may say *khushto shutha*. Per. 17, 161.

Slander : *Rást gushagh tuhmat bítha*, has telling the truth come to be called slander ? (The-truth to-speak slander has-become ?) False accusation. From the Arb. through the Per. 110, 118.

Slander, to : *Má ashkhutha ki thau ma-í tuhmat janagh-ethen*, I have come to hear that you have been slandering me. Or *ma-í chakhá tuhmat janagh-ethen, ma-na tuhmat deagh-ethen*. *Tuhmat* comes from the Arb. through the Per. 107.

Slanderer, a : *Baloch 'álam chughal na b-ant*, Baloches are not slanderers (the Baloch people slanderers not are). As a rule, usually. To their credit be it said they are not. Per. 131.

Slap, a : *Yá chápol ān-hí phusht-a jan*, give him a slap on the back (a slap him-of the-back-on strike). *Chápol*, a slap. Sin. *chapát, chamát*. 17, 116.

Slaughter : *Maz'en khushár bítha bí*, there must have been great slaughter (great slaughter become will-be). Carnage, butchery. Per.

Slaughter, to : *Buz-a haw-e sing sar-a ḥalāl khañ*, slaughter the goat on this stone (the-goat this stone on lawful make). *Ḥalāl khañagh*, to slaughter an animal according to the forms prescribed by Muhammadan law. Arb. *ḥalāl*, lawful. **116.**

Slave, a : *An khai mard en ki thih-ân shwashkagh-e*, who is that man selling slaves ? (That what man is that slaves he-selling-is ?) Relative and correlative. *Thih*, a male slave, but *thi*, other, another. **106.**

2. *An-hi molid-ân ba'z athant*, he had many female slaves (him-of female-slaves many were). *Molid*, a female slave : bought or captured. The word probably comes from the Arb. *marid*, a novice, pupil, follower, etc. In Pakh. we have *mra-e*, a slave.

3. *Ma shâ-i dag dhur ân*, I am your humble slave (I you-of the-road-of the-dust am). Idiom. Probably from an ardent lover pleading his cause !

4. *Ma shâ-i ḥabshi ân*, I am your slave (I you-of the-negro am). Idiom. The meaning is the same as in the preceding example. I am as the dirt at your feet. The word *ḥabshi* reaches us from the Arb.

Slavery is recognized in the Qorân, and kindness towards slaves enjoined.

Slay, to : *Ma ân-hi khushagh-a âkhtagh-ân*, I have come to slay him (I him-of the-slaying-for come-am). The infinitive is here used substantively. *Khushagh*, *khushṭa*, to kill, slay. Per. *kushtan*, to kill. **110.**

2. *Thewagh-ân jethagh-ant-i*, he had them all slain (all were-caused-to-be-put-to-death-him-by). *Jenagh*, *jetha*, to cause to slay, to get slain by another. From *janagh*, *jatha*. Per. *zadan*. **155, 156, 158a.**

Sleep, feigned : *Khargoshk-e whâv en*, he is feigning to be asleep (the-hare-of the-sleep it-is). Idiom. Per.

Sleep, to : *Begî shaf ba-kho be-y-'aks-ân*, where am I to sleep to-night ? (To-night where I-may-sleep ?) *'Aksagh*, *'akastha*, to sleep. *Tha-i brâth hamedha kh-'aks-i*, your brother will sleep here ; *palang-a be-y-'akis*, go to sleep on the bed. Arb. **131.**

2. *Thau ba-wafs*, you go to sleep (thou sleep). The imperative. *Wafsagh*, *wapta*, to sleep, go to sleep. **116.**

3. *Ma shutho waptagh-ân, whâv ne-y-âkhta*, I went and lay down, but could not go to sleep (I having-gone went-to-sleep sleep not-came). Here *waptagh-ân* must be read to mean "lay

down". *Wháv*, sleep; *ma-na wháv ne-y-ákhta*, I could not sleep (me-to sleep not came). Per. *khwáb*, sleep, a dream. **110.**

Sleeping : *Ān khai ēn ki tha-í khat sar-a waptiy-e*, who is that sleeping on your bed? (That who is that thee-of the-bed on sleeping-is?) *Waptiya ēn* is not used. **122.**

2. *Mard dí zál dí haw-án koṭav-a wháv-athant*, both husband and wife were sleeping in that room (the-husband also the-wife also that room-in asleep-were). *Wháv*, sleep, is the Per. *khwáb*. **17.**

3. *'Akisthagh-e mard hághá ma khañ*, do not wake up a sleeping person (a-sleeping man awake not make). In many parts of the East such an act is considered a sin. **116, 122.**

Many Muhammadans make a point of sleeping with their heads in the direction of Mecca. Others, again, sleep with their heads towards the North. This may be seen all over India, both in the case of Hindús and Muslims.

Sleeve : *Tha-í ástin andar-a ath*, it was inside your sleeve (thee-of the-sleeve inside it-was). Per.

2. *Ān mañ díl-a khandagh-eth*, he was laughing in his sleeve (he in his-heart laughing-was). Per. *díl*, the heart, and *khandidan*, to laugh. **107.**

Slender : *E ba'z báragh ēn*, this is too slender (this very slender is). The Per. *bárik*. It may be used of almost anything.

Slide, to : *Ān talishkitho káhi láf-a khapta*, he slid into the ditch (he having-slid the-ditch into fell). *Talishkagh*, *talishkitha*. Sin. *tirkānu*. **17, 110.**

Slight, small : *Bale, kham-e farq astēñ*, yes, there is a slight difference (yes a-small difference is). Per. *kam*. **41.**

Slightly : *Ma-na tannak-e thap mán-ákhta*, I was slightly wounded (me-to a-slight wound came). *Tannak* is the Per. *tunuk*, *tunak*. **41, 206.**

2. *E chí-e bathir ēñ*, this is slightly better (this just-a-little better is). *Chí*, some, *chí-e*, a very little. It is the *e* of unity. **8, 91.**

Sling, for throwing stones, a : *Thau haw-e kámbání kithán kár-a be-y-ár-ēñ*, what are you doing with this sling? (Thou this sling what use-into bringest?) Sin. *khámbháñí*, Pan. *kubháñí*. **131.**

Slip, error : *Ghalat ma-igh ath*, it was a slip on my part, the slip was mine (the-error me-of was). *Zawán radh*, a slip of the tongue. Arb.

Slip, to : *Khárch azh ma-í dast-a laghushta*, the knife slipped from my hand (the-knife from me-of the-hand slipped). *Laghushagh*, *laghushta*, to slip. From the Per. *laghzídan*, *lakhshídan*.

Slip, to let : *Áñ-híar b-il de ki rauth*, let him slip, let him go (him let-go give that he-may-go). *Ilagh deagh*, *ishto dátha*. Kur. *hílán*, *hishtin*. Per. *dádan*. 116, 130.

Slip away, to : *Áñ khishkagh lotagh-etha*, he was attempting to slip away (he to-slip-away desiring-was). *Khishkagh*, *khishtha*. Sin. *khiskanu*. 107.

Slip out of, to : *Zar azh áñ-hí dast-a laghushta*, the money slipped out of his hand (the-money from him-of the-hand slipped). *Laghushagh*, *laghushta*. Per. *laghzídan*, *lakhshídan*. 110.

Slope, a : *Shef-khandagh-a*, on the slope. *Áf-shef*, a slope, watershed. Per. *shíb*, a slope.

Slothful : *Haw-e rang-a ársí mar má' izh-bar-a na dítha*, I have never seen such a slothful person (this kind-of slothful person me-by ever not has-been-seen). Sin. *árisi*. 17, 68, 155, 156.

Slow : *Shá-í mádhin ma-na vash n-eñ, áñ sust-raftár eñ*, I do not like your mare, she is slow (you-of the-mare me-to pleasing not-is she slow-paced is). A Persian compound. 204.

Slowly : *Narmí-a juz, edha ba'z chikkar eñ*, proceed slowly, there is a lot of mud here (slowly go here much mud is). *Narm-ígha*, slowly ; *gám gám, gám o gám*, step by step. Per. 116.

Smack, slap, a : *Haw-áñ chhorav-ar yá chapol de*, give that boy a smack (that boy-to a slap give). Hin. Sin. 116, 201.

Small : *Shá-í chi ksá'eñ narm-e dast eñ*, what a small soft hand you have got ! (You-of what a-small soft hand is !) Exclamatory, not interrogative. Per. *kúchik*, little. *Kih*, small. 44.

2. *Haw-e kisanak-e chukh azh kho ákhta*, where has this very small child come from ? Note the diminutive ending *ak* : very small, tiny. Per. 110.

Smaller : *Shá-í gosh azh ma-í gosh-a ksán eñ*, your ear is smaller than mine (you-of the-ear than me-of the-ear small is). Or *kasthar eñ*, the comparative. Per.

2. *Ch-eshia kas-thar eñ ki mas-thar*, is it smaller or larger

than this ? (Than-this smaller it-is or larger ?) Comparatives derived from the Per. **45, 46.**

Small game: *Odha hīrth-e whashki ba'z en*, there is any amount of small game there (there small game plentiful is). *Hīrth* is the Per. *khurd* and Kur. *hūrd*, *hūr*. **41.**

Smallpox : *Nawān ān azh gurphagh-a ná-durāh bī*, he may be suffering from smallpox (perhaps he from smallpox unwell may-be). *Gurphagh*, *gurphugh*, *grumpugh*, smallpox.

Small quantity, a : *Chī-e chī-e sar-ākhta*, there is only a small quantity left (some some is-left-over). *Chī-e chī-e*, a small quantity, some little ; somewhat. **110.**

Smash, to : *Ma chi khan-ān, khas-e-ā sistha-ī*, what am I to do ? Someone has smashed it (I what may-do ? Someone-by has-been-smashed-it). To pieces. *Sindagh*, *sistha*. Per. *shikastan*. **8, 90, 155, 156, 158a.**

Smell, a : *Náz-bo*, a sweet smell ; *gand-bo*, a bad smell. Per.

Smell, to : *Ma bo gir-ān-ī*, may I smell it ? (I the-smell may-take-it-of ?) *Bo giragh*, to smell, is the active form. Per. *bū giriftan*. **131, 158a.**

2. E gozhd bo khanagh-e, this meat smells (this meat a-smell making-is). This construction corresponds to our intrans. verb, and to the Per. *bū dādan*, to give a smell. We might have put the verb in the pl. **106.**

Smile, to : *Bohī wājha brish-khandagh-en : chi savav en*, why do you smile like a monkey ? (A-monkey like smiling-thou-art : what the-reason is ?) *Brish-khandagh*, *brish-khanditha*, to smile, grin. **106.**

Smite, to : Use *janagh*, *jatha*, the Per. *zadan*. *Gudā má jatha-ī, chapol ān-hī phoñz-ār mán-ākhta*, on which I smote him on the nose (then me-by was-struck-him the-smack him-of the-nose-to came). I caught him one on the nose. **206.**

Smith, blacksmith : *Lohār kār-khanokh-e mar b-ān*, smiths are hard-working men (blacksmiths industrious men are). At all times. Hin. *lohār*. **117, 131.**

Smithy, a : *Lohār dūkán-a juz-ān*, let us go to the smithy (the-blacksmith-of the-shop-to let-us-go). *Lohār* is Hin., and *dūkán*, Per. **17, 131.**

Smoke : *Haw-ān muzh en yá dúhoñ*, is that mist or smoke ? (That mist is or smoke ?) Sin. *dúnhīn*, Hin. *dhú'ān*, Per. *dúd*, *dukhán*, smoke.

Smoke, to : *Ma ham-edha hukah chik-ân*, may I smoke here ? (I even—here the—pipe may—pull ?) *Hukah chikaq̃h*, *hukah chik̃tha*, to smoke. *Andar-a hukah ma chik*, do not smoke inside. Sin. *chhikanu*, to smoke. 131.

2. *Albat ma tamákú khash-ân*, I certainly smoke (certainly I tobacco draw). Daily, as a matter of routine. *Khashaq̃h*, *khashta*. Per. *kashidan*. 131.

Smoke, to emit : *Logh-a bí*, *ma dúhoñ dukh-ána gindagh-ân*, he must be at home, I can see smoke rising (the—house—in he—will—be I smoke smoking seeing—am). A sure sign that there is someone at home. Sin. *dúnháninu*, to smoke, emit smoke. 106, 120.

Smooth, glossy : *Âñ andar-a dar-a lásúr eñ*, it is smooth inside and outside (it the—inside—on the—outside—on smooth is). *Dí* might be introduced. Sin. *lásuru*.

Smooth, soft : *Shá-í bhút-ân chi narm astân*, how smooth your cheeks are ! (You—of the—cheeks how soft are !) Per.

Smother, to : *Go sarjah-a ân-hí sáh band khutha-ish*, they smothered him with a pillow (with a—pillow him—of the—breath stopped was—made—them—by). *Ghuttag̃h*, *ghutt̃tha*, to choke, throttle. Sin. *ghutañu*. 155, 156, 158a.

2. *Zithe*, *ás-a thos*, quick, smother the fire (quick, the—fire put—out). The enemy had seen them. *Thosaq̃h*, *thostha*, *thosta*. From the Hin. 116.

Snail, a : The favourite term for this small beast is *kakí-ladiya*. As a matter of fact, snails are very seldom seen in the country. This, of course, is due to the lack of moisture.

Snake, a : *Ma azh már-a ba'z thursaq̃h-ân*, I am deadly afraid of snakes (I from a—snake greatly fearing—am). *Már*, a snake. Another common and descriptive term is *be-phádh*, the footless. In the evening, after dark, most men and all women refer to the snake as the *shánwár*, which is merely a corruption of the Per. *jánwar*, animal. Their belief is that to use the word *már* would be the same as to invite the animal into their houses. We notice the same thing all over India. 106.

“ Reptiles include the tortoise, several genera of lizards, of which the species *phrynocephalus* is the most common, and the skink. Eleven genera of snakes have so far been discovered, the most numerous in species being *zamenis lytorhynchus* and *distira*. They also include *eristocophis macmahonii*. ”—*The Imperial Gazetteer of India-Balochistán*.

Snap, break, to : *Gudá dastagh prushta*, then the handle snapped (then the-handle broke). *Prushagh, prushta*. It is probably connected with the Hin. *phorná*. 110.

Snare, trap, a : *Edha yá korkí ad-ún*, let us set a snare here (here a-snare let-us-lay). The Sin. *korko*. 131.

Snatch, to : *Túfak ma-í dast-a azh zít^ha-í*, he snatched the gun out of my hand (the-gun me-of the-hand from was-snatched-him-by). *Jhat-í*, snatch it. *Zinagh, zít^ha*, and *jhatagh, jhatít^ha*. Sin. *jhatanu*. 155, 156, 158a.

Sneeze, to : *Khas-e chishagh-a khapta*, someone began to sneeze (someone to-sneeze began). And thus gave the show away. *Chishagh, chishít^ha*, to sneeze. It is often heard used transitively in the present perfect tense. Sin. *chhika*, a sneeze ; Hin. *chhínkná*, to sneeze. 174.

A Muslim when he sneezes may be heard to exclaim *al-hamdu lí'lláh*, God be praised. A bystander, if there be one, makes answer by saying, *yarhamu ka'lláh*, God have mercy on you.

Snip, clip off, to : *Azh haw-e sar-a chí-e kutar*, snip off a trifle from this end (from this end a-very-little clip). *Kutiragh, kutí^hr^ha*. Hin. *katarná*. 116.

Snipe, a : *Án dazhak ath*, was that a snipe ? *Hau, jhan ath*, yes, it was a snipe.

Snore, to : *Án saro-e shaf goghra jath*, he snores all night (he the-whole night snoring strikes). Sin. *ghonghiro*, a snore. 131.

2. *Án khai en kí gharraqh-é*, who is that snoring ? (That who is that snoring-is ?) Hin. *ghurráná*. 106.

Snow, to : *Maroshí bawar shanz janagh-etha*, it was snowing heavily to-day (to-day snow with-a-hissing-sound striking-was). *Bawar*, snow. Peh. *vافر*, snow. Kur. *vawr*, etc.

2. *Maroshí koh-ání chakhá bawar khafagh-e*, it is snowing on the hills to-day (to-day the-hills-of on snow falling-is). *Khafagh, khapta*, to fall. We have not heard this verb used in connexion with *haur*, rain. 106.

Snuff : *Nín dí kharde mar naswár shuk-ant*, a few men still take snuff (now also a-few men snuff take). Lit. snuff, sniff. *Pakh. naswár*, Sin. *nása*. 131.

Snuff a wick, to : *Án wat-a buragh-a phád^hh-ákhta*, he got up to snuff the wick (he the-wick to-cut arose). Lit. foot-on-came. *Buragh, burít^ha*. Per. *burídan*. 110, 119.

Snuff-box, a : *Wath-í nal bozh*, open your snuff-box (thyself-of the-snuff-box open). *Nal*, a snuff-box. 116.

So : *Ma sahih ne-y-ân, tha-í nokar hachho gushagh-etha*, I do not know ; your servant was saying so (I informed not-am thee-of the-servant thus saying-was). *Hachho*, thus, so. A compound got from the Persian *ham* and *chún*. 107.

2. *Má zî er'ga khutha*, I did so yesterday (me-by yesterday this-manner-in it-was-done). A shortened form of *e rang-a*. Similarly, *âr'ga* stands for *ân rang-a*, in that manner, in that way, so. 58, 155, 156.

3. *Ham-ikhtar gwashto shutha*, so saying he left (this-much having-said he-went). Per. 110, 121, 181.

4. *Pha haw-e sânga ân ne-y-âkhta*, so he has not come (for this reason not-he-has-come). *Sânga* comes from the Sin. *sânga*. 110.

5. *Pha haw-ân khân má ân-hí nám ahmad khân er-khutha*, so we named him Ahmad Khân (for that reason us-by him-of the-name Ahmad Khân was-placed). Note this use of *er*. *Pha* comes from the Pakh. 58, 155, 156.

Soak, to : *Âf lâf-a mestân khan-í*, soak it in water (water in soaked make-it). *Mestân biagh*, to be soaked. 116, 158a.

Soap : *Sábún kâr-a ne-y-âr-en*, don't you use soap ? (Soap use-into not-thou-bringest ?) An Arb. term. 131.

Sob, to : *Ân khai en kî thî kotav-a sudkagh-e*, who is that sobbing in the other room ? (That who is that the-other room-in sobbing-is ?) *Sudkagh*, *sudkitha*. Sin. *sudkinu*. 17, 106.

Sober : *Ân mast ne-y-ath*, he was sober (he drunk not-was). *Har dú hoshmand athant*, both were sober. *Mast* and *hoshmand* come from the Per.

Society : *Ân-hí suhbat ma-na vash ne-y-â-í*, I do not care for his society (him-of the-companionship me-to pleasing not-comes). From the Arb. through the Per. 131, 204.

Sock, socks : *Inna, ma mozhagh phâdh-a na khan-ân*, no, I do not wear socks (no I socks my-feet-on not make). Less frequently *mozag*, stockings. Per. *mûzah*. 131.

Socket : *Ân azh piyâlo-a dar-khaptagh-etha*, it had left the socket (it from the-socket out-fallen-was). *Chham-khána*, socket of the eye. Per. *piyâlah*. The lit. rendering is "cup". 112.

Soft, not hard : *Ān narm en ki sakht*, is it soft or hard ? *Narm-e phost*, soft skin. Both terms come from the Per.

Softly : *Narmí-a juz*, tread softly (softly proceed). *Narmígha*, softly, gently. The Hin. *haule haule* may be heard in places. Per. 116.

Soil, ground, the : *Edha dighár sakhía sakht en*, here the soil is exceedingly hard (here the-ground very hard is). *Hákh*, earth ; *gil*, clay. All these terms come from the Per.

Soil, to : *Melar ma khan-eth-í*, do not soil it (soiled not make-it). Sin. *mero*, Hin. *mailá*. 116, 158a.

Soiled, to become : *Shá-í jar-án khandhagh-ant*, your clothes have got soiled (you-of the-clothes have-become-soiled). *Khanhagh*, *kandhtha*, to become soiled. Generally when speaking of clothing. 110.

Sojourn, to : *Nín-a wakht-a án thán mulk-a thaháragh-e*, in what country is he sojourning at present ? (Now-of the-time at he what country-in sojourning-is ?) Lit. staying-is. *Thaháragh*, *thahártha*. Hin. *thaharná*. 17, 88, 106.

Solder : *Hau, ma-í gwara chí-e síhá en*, yes, I have a little solder (yes me-of with a-little solder is). Lit. lead. The Arb. *gal'* is in use. Sin. *shího*, Hin. *sísá*. 8, 91.

Solder, to : *Hachí parwá n-en, ma dak-jan-án-í*, no matter, I shall solder it (any anxiety not-is I shall-solder-it). *Dak-janagh*, *dak-jatha*. 103, 158a.

Soldier, a : *Má-í ba'z sipáhi murtho shuthagh-án*, many of our soldiers died (us-of many soldiers having-died went). In Balochí the final vowel is very rarely pronounced long : *sipáhi*, seldom *sipáhi*, as in Urdú, Hindí, etc. 110, 121, 181.

Sole, of the foot, the : *Har do talí avalah astán*, both soles are blistered (each two soles blistered are). Also *tílí* and *phádhdíl*. Sin. *tari*, *tirí*. *Phádhdíl* is a Per. compound.

Sole, the fish : *Sowáso en, waragh-igh en*, it is sole, and can be eaten (a-sole it-is fit-for-eating it-is). We are not certain of the word. 118.

Solicitous : *Ān-híar chí thurs en*, what is he solicitous about ? (Him-to what solicitude is ?) *Thurs*, fear, anxiety, solicitude. Per. *tars*, fear. 202.

Solid : *Ān sarrof en ki polo*, is it solid or hollow ? (It solid is or hollow ?)

Solitude : *Nîn ekwá nishto dard waragh-ân*, I now grieve in solitude (now alone having-sat-down sorrow (pain) I-eating-am). The contingent future would have improved the sentence. From the Per. *yak*. **106.**

So many : *Ma-na hav-kar mardum azh kho dast khaf-í*, where can I get so many men ? (Me-to so-many men from where the-hand-to will-fall ?) *Ma-na hav-kar áf dast na khaf-í*, I cannot get so much water. *Hav-kar*, *haw-ikhtar*, *ham-ikhtar*, this much, so much, so many. The *v* is euphonic. From the Per. *ham* and the Arb. *qadr*. **103, 206.**

Some : *Ān ki thau gandím bīj má-ra dátha*, *azh chí-ân-hán chí-e má khishta*, we have sown some of the wheat seed which you gave us (that which thee-by wheat seed us-to was-given from from-that some us-by has-been-sown). Relative and correlative. *Chí-e*, some. *Azh* and *chí*, *ch'*, mean the same thing, from. *Ch'* has been prefixed solely for the sake of euphony. *Bīj* has been and nearly always is treated as a pl. **155, 156, 201.**

2. *Ān khard-e rosh-ân qaiz-a bítha*, he remained in prison for some days (he some days prison-in became). *Khard-e*, some, a few. Per. *khwurd*, *khurd*, little, small. **17, 110.**

3. *Rosh-e tha-ra gind-í*, he will pay you out some day (some-day thee he-will-see). Idiom. Note the force of the *e* of unity. **8, 103.**

4. *Khas-e dushman-á e kár khutha*, some enemy has done this (some enemy-by this work has-been-done). **8, 90, 155, 156.**

Some few : *Kham-e hachho gush-ant*, some few say so (a-few thus say). *Kham-e mardum*, etc. Per. *kam*. **131.**

Someone else : *Dighár wath-í ki thígh-í-egh en*, is the land your own or does it belong to someone else ? (The-land yourself-of or another-of is ?) *Thíghíegh* is that form of the genitive which is used predicatively only. **17.**

2. *Má na khutha*, *thí khas-e-á khutha*, I did not do it, someone else did it (me-by not it-was-done other someone-by it-was-done). *Khas* is the Per. *kas*. **8, 90, 155, 156.**

Something : *Chí-e ma-na de*, *ma án-hín adá khan-ân*, give me something and I will pay him (something me-to give I him paid will-make). This is not from *chí*, a thing, but is the shortened form of *hachí*, anything, etc. Per. **8, 91, 103, 116.**

Sometimes : *Kadaha kadaha án-hánra kár dí khanagh-í bíagh-e*, in addition to this they have to work sometimes (some-

times sometimes them-to work also to-do becoming-is). Speaking of government service, which most Baloches heartily dislike. From the now obsolete Hin. *kadahu kadahu*, sometimes. **106, 203.**

2. *Dam-e dam-e mā-ī dil taragh-e*, sometimes I feel sick (times times me-of the-heart swimming-is). *Dam* is Per. **106.**

Somewhat : *Chī-e sakht en*, it is somewhat hard (slightly hard it-is). Per. **8, 91.**

Somewhere : *Hand-e-a bī*, it must be somewhere. *Koṭav andar-a hand-e-a bī*, it must be somewhere in the room. Sin. *haṇḍhu*. **8, 17, 103.**

2. *Loḡh-a n-en, ān gur-e-a shutha*, he is not in the house, he has gone somewhere (the-house-in not-he-is he somewhere has-gone). *Gura* is traceable to the Per. *Ān gura*, that direction. **8, 17, 110.**

Somewhere else : *Hair, thī hand-e-a bī*, then it must be somewhere else (very-well other place-in it-will-be). Sin. *haṇḍhu*. **8, 17, 103.**

So much : *Ikhtar zar go mā goṇ n-en*, I have not got so much money (so much money with me with not-is). *Ikhtar*, this much. From *in qadr*, this amount, this quantity. **91.**

Son : *Ālim bachh chī gush-ī*, what will Alim's son say ? (Alim-of the-son what will-say ?) *Bachh*, a son. Per. *bacha, bachcha*, a son. **103.**

2. *Ān kha-ī ṣāhib-zāda en*, whose son is that ? (That whom-of the-son is ?) In the case of Europeans, and men of position. An Arabic-Persian compound.

Song, a : *Ān-hī zāl khapto brisenagh-etha sha'r gushagh-etha*, his wife was busy spinning and humming a song (him-of the-wife having-fallen spinning-was a-song singing-was). Note this use of *khapto* : continued to spin and sing. *Sha'r* comes from the Arb., and is pronounced by most Baloches as simple *shár*. **178.**

Son-in-law : *Haw-ān warnā ān-hī zámáth en*, that good-looking youth is his son-in-law (that youth him-of the-son-in-law is). *Zámáth*, son-in-law, is the Per. *dámád*.

Soon : *Jhat-e phadha haur gwár-í*, it will rain soon, we shall soon have rain (a-moment after rain will-rain). *Jhat* comes from the Hin. **103.**

2. *Begah-á bángah-á mirá'i khan-ant*, they will soon take to fighting, they will fight presently (the-evening-in the-morning-in a-fight they-will-make). These two words inflect in long a. Per. 17, 103.

Soothing : *Árám-deokh-e darmán*, a soothing medicine, *diláso-e hál*, soothing news, consoling news. 41, 117.

Soothsayer, a : *Azh ramalí-a phol-khan-ún*, let us inquire from the soothsayer (from the-soothsayer let-us-inquire). *Ramalí*, a soothsayer. An alternative is *phál-janokh*, omen-striker. Arb. *ramala*, to sprinkle or strew with sand ; *raml*, geomancy. 131.

Sop, sops : *Do sai rosh án-híar trít warain*, feed him on sops for a day or two (two three days him-to sops cause-to-be-fed). Bread dipped in milk or soup. 116, 150.

Sorcerer, a : *Mar jádú-gar ath, zál dá'en ath*, the husband was a sorcerer and the wife a sorceress (the man a-sorcerer was the-woman a-sorceress was). From the Per. and Hin. respectively.

Sordid, sordid fellow : *Haw-án múzì tha-ra chí dá*, that sordid fellow won't give you anything (that miser thee-to what will-give ?) Nothing. From the Arb. through the Per. 103.

Sore, a : *Mard-e ath ki gítha phat ákhta-í*, there was a man who had a sore on his cheek (a-certain-man was that the-cheek-on a-sore came-him-of). *Phat, zakhm, resh*, all mean " a sore ". *Phat*, a sore that comes without any apparent cause ; *zakhm*, a wound ; *resh*, a sore caused through rubbing, a gall, such as that on the back of an animal. Sin. *phatu*, a sore ; Hin. *phatá*, torn, rent. 110, 158a.

Sorrowful : *Án phar chí múnjhá en*, why is he sorrowful ? (He for why sorrowful is ?) *Múnjhá*, sad, sorrowful. Lah. *múnjh*, sadness ; *múnjhíjan*, to be sad. Sin.

Sorry, to be : *Nín sakhía armán khanugh-ant*, they are now very sorry (now great regret they-making-are). *Armán*, sorrow, regret. Per. *armán*, regret. 106.

2. *Ma-na sakhía armán en*, I am exceedingly sorry (me-to exceeding sorrow is). When used with the substantive verb the subject is put in the dative case.

Sort, kind : *E rang-a kár azh má na bíagh-e*, I cannot do this sort of thing (this kind-of work from me not becoming-is). It is against my principles to do this sort of thing. *Rang*, sort, kind, is found in Per. and Hin. 106.

2. *Ma e rang-a zál ne-y-án*, I am not a girl of that sort (I this kind-of woman not-am). A rebuke to one who had given a Baluch lady the glad eye.

3. *Haw-e rang-a*, of this sort, of this kind ; *haw-án rang-a*, of that sort, of that kind ; *thí rang-a*, of another sort, of another kind ; *har rang-a*, of every sort, of every kind ; *chí rang-a*, of what sort, of what kind ?

Soul, not a : *Haw-e rang-a shart-án khas-e na qábúl khan-í*, not a soul will agree to such terms (this kind of-terms anyone accepted not will-make). It is the *e* of unity that brings out the force of our idiom. Per. *kas*. 8, 90, 103.

Soul, the : *Yát khañ, rúh na mir-í*, remember the soul does not die (remembrance make the-soul not dies). Arb. 131.

The word *rúh*, pl. *arwáh*, is by some considered a feminine noun. In the Qorán it may be noticed that the term is used for Jesus. Some Muslim writers speak of it as a "vaporous substance", others as "a subtle body". That souls pre-existed is the teaching both of the Qorán and the Traditions.

Sound, a : *Má hachí kharka ne-y-ashkhutha*, I have heard no sound (me-by any sound not-has-been-heard). *Kharka*, a sound, noise. Hin. *kharak*, sound of knocking, etc. 58, 155, 156.

Sound, to, intrans. : *Dar-a khandí-e vajtha*, outside a bell sounded. Literal. *Vajagh, vajtha*. Sin. *vajanu*, Hin. *bajná*. 110.

Sound, to, trans. : *Khandí vajain*, sound the gong (the-bell cause-to-be-sounded). *Vajainagh, vajaintha*. Sin. *vajá'ínu*, Hin. *bajána*. 116.

Soup : *Haw-e ná-duráh-ar charo áfshik de*, give soup only to this patient (this patient-to only soup give). Per. *áb-zah, ásh*, etc. 116, 201.

Sour : *Azh án-hía thauzh-e bo kh-á-í*, it smells sour (from it a-sour smell comes). But *maroshí chá tursh ath*, to-day the tea was sour, that is, sharp to the taste, acid. Per. *turush, tursh*. 41, 141.

2. *Haidar sakhí trund-e mar en*, Haidar is a very sour gentleman (Haidar a-very sour man is). That is, sour-tempered. Per. *tund*. 41.

Sour, to turn : *Haw-e shir phititha*, this milk has turned sour. Literal. *Phitagh, phititha*. The Hin. *phatná*. 110.

South, the : *Azh sakhí sarwar-a lamma phalaw-a phanch koh-án athant*, they were five kos to the south of Sakhí Sarwar

(from Sakhí Sarwar the-south-of the-direction-in five kos they-were). *Lamma*, the south. From the Pan.

2. *Jang bítha qalát phusht-a*, the battle took place to the south of the fort (the-battle took-place the-fort-of the-back-at). Before using any such term, however, one has to know the locality. Per. 17, 119.

Southerly : *Haw-án rosh dhakhaní gwáth go zor-a khashagh-etha*, that day a strong southerly wind was blowing (that day a-southerly wind with force blowing-was). Lit. drawing-was. Hin. *dakhaní*, etc. 107.

Sovereignty : *Gudá bádsháh-á bádsháhí dátha wath-í wazír-ár*, and so the king handed over the sovereignty to his minister (then the-king-by the-sovereignty was-given himself-of the-minister-to). *Bádsháhí*, sway, rule, sovereignty. Per. 155, 156, 201.

Sow, a : *Haw-án mádhagh-e híkh shá-í bággh whár khanagh-e*, that sow is ruining your garden (that female pig you-of the-garden ruined making-is). From the Per. 41, 106.

Sow, to : *Án chi rish-í, gandím hachí n-en*, what will he sow ? He has no wheat (he what will-sow ? Wheat any not-is). *Rishagh, rikhtha*. Per. *rikhtan*. 103.

2. *Phárá sál-a án-hiá yak band thá aintha gandím khishta*, last year he made an embankment and sowed wheat (last year-during him-by an embankment was-constructed wheat was-cultivated). We may use *khishagh, khishta*, in this sense. Per. *kishtan*, to till, sow. 17, 155, 156.

In the plains sowing takes place during July and August, in the high-lands, any time between December and March. In other words, as soon as the dams are filled by the winter rains.

Space, room : *Án-hání sánga ikhtar hand gwas bí*, will this be sufficient space for them ? (Them-of for so-much space enough will-be ?) *Hand*, place, space, room. Sin. *handhu*, a place. 103.

Spade, a : *Thi bar-e ma kodáli-e be-y-ár-án*, next time I shall bring a spade (next time I a-spade shall-bring). *Belcha*, spade, hoe. But neither of these implements quite resembles ours. Sin. *koḍari*, Per. *belchah*. 8, 103.

Span, a : *Gokho*, the space measured between the thumb and first finger ; *giṭ, ghīṭ*, that measured between the thumb and third finger ; and *giráṛth*, that measured between the thumb and fourth or little finger.

Spare, empty : *Tha-í gura yá horg-e kotav en*, have you got a spare room ? (Thee-of with an empty room is ?) *Horgh*, *horg*, etc. **Hin. 41.**

Spare, grant, to : *Án-hí ján bashk de*, spare his life (him-of the-life spare give). *Bashkagh*, *bashkátha*. **Per. bakhshidan. 116.**

Spare, thin : *Inna, án lándav ne-y-ath*, an *lághar-e mar ath*, no, he was not stout, he was a spare man (no he stout not-was he a-spare man was). **Per. lághir.** The term is found in **Pakh.** also. **41.**

Spare, to have mercy on : *Zál dí chukh-chorí dí ne-y-il-ant*, they do not spare even the women and children (the-women also the-children also not-they-let-go). **Kur. hílán, hishtin. 131.**

Sparingly : *Esh-íar khamení-a kár-a be-y-ár*, use it sparingly (it sparingly use-into bring). **Per. 17, 116.**

Spark, a : *Yá ksá'en chíring án-hí dast chakhá khapta*, a small spark fell on his hand (a small spark him-of the-hand on fell). **Sin. chírig. 110.**

Sparrow, a : *Do gunjisk haw-án shákh chakhá nishtagh-athant*, there were two sparrows sitting on that branch (two sparrows that branch on seated-were). In **Per.** the word is *gunjashk. 112.*

Spatter, bespatte, to : *Gwas khañ, ma-í chakhá trap khafagh-ant*, stop it, you are spattering me (enough make me-of on the-drops falling-are). To be bespattered. **106, 116.**

Speak, to : *Án-hí dema azh gushagh-a ma-na lajj bítha*, I felt ashamed to speak before him (him-of before from speaking me-to shame became). *Gushagh*, *gwashta*, to speak. **Per. guftan, to speak. 110, 118.**

Speaking : *Kha-ía go tha-ra thaukh-tawár ath*, to whom were you speaking ? (Whom with thee-to conversation was ?) *Go kha-ía*, or *kha-ía go*. *Ma-na go haw-án-híu gálwar ath*, I was speaking to him.

Speak of, to : *Gudá án shá-í nám giragh khapta*, he then began to speak of you (then he you-of the-name to-take began). **Per. nám**, name, and *giriftan*, to take. **174.**

Spear, a : *Gudá án-híá go wath-í nezagh-a phohitha-í*, so he stuck him with his spear (then him-by with himself-of the-spear was-pierced-him). *Nezagh*, a spear, lance. **Per. neza, naizah, a spear, lance. 77, 78, 155, 156, 158a.**

Speckled : *Sha-í khambar-e kukkar-á haikh khashta*, your speckled hen has laid an egg (you-of the-speckled hen-by an-egg has-been-laid). Lit. drawn. *Khambar* is generally used of cattle. **155, 156.**

Spectacle, a : *Seb-e sawád ath*, it was a pleasing spectacle (a-pleasing spectacle it-was). *Be-ronagh-e tamáshá ath*, it was a disgraceful spectacle (a disgraceful spectacle it-was). *Sawád* comes from the Hin., and *tamáshá* from the Arb. through the Per. **41.**

Speech, talk : *Gálwar khuth-e go án-hía*, did you have speech with him ? (Speech was-made-you-by with him ?) This appears to be the Pan. *gálh*, word, speech, talk. **155, 156, 158a.**

Speed, to : *Áñ ma-í nemgha drikhtha*, it sped towards me (it me-of towards sped). *Drikagh, drikhtha*, to jump, bound, spring. Lah. *drukan*, to run, bound. **110.**

Spend, to : *Thau chikhtar kharch khutha*, how much have you spent ? (Thee-by how-much expenditure has-been-made ?) Less frequently *harch*. Generally with reference to money. Per. **65, 155, 156.**

Spend money, to : *Thau haw-e mádkhin chakhá hadhár rúpiyá lá'itha*, have you spent a thousand rupees on this mare ? (Thee-by this mare on a-thousand rupees have-been-applied ?) The pl. is not required. *Lá'inagh, lá'itha*, to apply, spend. It has other meanings. Sin. *lá'inu*, to apply. Hin. *láná*, to bring.

2. *Wath-í kull zar kutitha-i*, he spent all his money (himself-of all the-money was-spent). *Kutagh, kutitha*, to spend. Probably from the Sin. *kaṭanu*, Hin. *kátná*, to cut, spend time, etc. **158a.**

Spend time, to : *Kharde rosh ráh-a bítho loqh-a rasithagh-án*, after spending some days on the way I reached home (some days the way-on having-become the-house-at I-arrived). *Bítho*, the conjunctive participle of *biagh*, to be, become, here translates the Urdú and Hindí *hoke*. **110.**

2. *Yá rosh hamodha dí bhorentha-í*, he spent another day there (one day even-there also was-broken-him-by). *Bhorenagh, bhorentha*, to break. (Cf. to break one's fast.) Pan. **155, 156, 158a.**

3. *Má shaf ham-edha b-ún*, we shall spend the night here (we the-night here shall-be). **103.**

Spew, spue, vomit, to : *Ān-hī dīl shutha*, did he spew ? (Him-of the-heart went ?) Idiom. **110.**

Spice, spices : *Sewá rām baqqal har rang-a haledh shawashk-í*, Sewá Rām the grocer sells all kinds of spices (Sewá Rām the-grocer every kind-of spice sells). Sometimes we may hear *halej*. **131.**

Spider, a : *Mokho ba'z dro-bázi b-án*, spiders are exceedingly cunning (spiders very cunning are). At all times. *Haw-e mokho loḡh gind*, look at this spider's web (this spider-of the-house look-at). Hin. *makrí*. **131.**

When an animal gets colic the people will tell you that it has swallowed a spider along with its grass.

Spill, to : *Thau gind, shír-a ma resh*, look out ! Do not spill the milk (thou look the-milk not spill). *Reshaḡh, rikhta*, to spill, sprinkle. The Per. *rikhtan*, to sprinkle. **116.**

2. *Khas-e-á sharáv ritka*, someone has spilt the wine (someone-by the-wine has-been-spilt). **8, 90, 155, 156.**

Spin, to : *Ān-hī zāl mārī sar-a dikh-a bresagħ-eth*, his wife was spinning on the balcony (him-of the-wife the-balcony-on thread spinning-was). *Bresagħ, brestha*, to spin. Per. *barekhtan*, to draw forth ; *rishtan*, to spin. **107.**

Spindle, a : *Nokh-e dikh pakar en*, a new spindle is required (a-new spindle necessary is). Per. *dúk*, Kur. *dúkh*. **41.**

Spinning-wheel, a : *Dikh* and *jallak* are the terms heard used. Both words may mean nothing more than "spindle". *Dikh* is the Per. *dúk*. *Jallak* is found in Pakh. in the form *jalak*.

Spirit : *Rúh*, spirit, soul ; *rúh-ul-quḡs*, the Holy Spirit, the angel Gabriel : *rúh-ul-láh*, the Spirit of God, and with Christians, Jesus Christ. Arb.

Spirit, vigour : *Dhillá-e mard-e ath*, he was a man of spirit (a-spirited man he-was). The Per. noun *dīl*, heart, with the letter *d* hardened and aspirated. **41.**

Spirits, alcoholic liquor : *Sharáv, sharáb, 'araq*, and *khamr*, are understood. All these terms come from the Arb.

Spiritual leader, a : *Ma-í murshid hukm ham-esh en*, these are the injunctions of my spiritual leader (me-of the-spiritual-guide-of the-order even-this is). *Murshid* is from the Arb. root *rashada*, to enter on the right path.

Spit, for roasting meat, a : *Sih chakhá khan-í*, put it on the spit (the-spit on put-it). The Per. *sikh*. **116, 158a.**

Spit, to : *Koṭav andar-a livz-a ma khash*, do not spit inside the room (the-room inside spittle not draw). *Dar-a thuk jan*, spit outside. Hin. *thúk*. 116.

The true believer invariably spits towards his *left*. Why? Because on his left ever stands alert the angel who records his *bad* actions. Something for his attentiveness, shall we say. No Muhammadan will spit inside a mosque be the need to ever so pressing.

Spite : *Ān-hí khenagh ath ki* . . . it was due to his spite that . . . (him-of the-spite it-was that . . .). That the plan did not succeed, etc. Per. *kinah*.

Spite, to show : *Nín thau khenagh khanagh-eñ*, you are now showing spite (now thou malice making-art). Per. *kinah* and *kardan*. 106.

Spite of, in : Use *agharchi*, which comes from the Per. *Agharchi má tha-ra gwashta*, in spite of my having told you (although me-by thee-to it-was-said). 58, 155, 156.

Spittle : *Ma 'sh-āñ livz eñ*, I tell you it is spittle (I say spittle it-is). Or *thuk*, the Hin. *thúk*. 131.

Splash, to : *Thau esh-iar chikkar-a phur khanagh-eñ*, you are splashing it with mud (thou it mud-with filled making-art). Idiom. 106.

Spleen, the : *Ān-hí isphulk-ar chí bitha*, his spleen is out of order (him-of the-spleen-to something has-happened). A corr. of the Eng. word. 110, 204.

Splendid : *Ān-hí shán-dár-e janj dith-e*, did you see his splendid marriage procession? (Him-of the-splendid marriage-procession was-seen-you-by?) An Arabic-Persian compound. 41, 155, 156, 158a.

Splendidly : *Shá jawá'eñ kár khutha*, you have done splendidly (you-by good work has-been-done). *Jawáni-a*, *jawan-íkha*, well, splendidly. Per., etc. 65, 155, 156.

Splendour : *Haw-e rang-a jalál thau kadaha ditha*, have you ever seen such splendour? (This kind-of splendour thee-by ever has-been-seen?) Arb. 65, 155, 156.

Split, a : *Thau wath-í mozhagh-a sista*, there is a split in your shoe (thee-by thyself-of the-shoe has-been-split). Lit. broken. *Sindagh*, *sista*, *sista*. Generally of hard substances, but it may be used as shown here, and also of "plucking flowers". Per. *shikastan*. 65, 155, 156.

Split, cleave, to : *Haw-e bund-a bur, do hand-a khañ*, split this log in two (this log split two places-in make). *Buragh, buritha*, to cut, split. Per. *buridan*, to cut. **116.**

2. *Ma chák de-án-i*, shall I split it ? (I a-split may give-it-to ?) But this may equally well mean shall I rip it ? May I rip it open ? Per. **131, 158a, 201.**

Spoil, plunder : *Má phullithagh-e mál bahar khuth*, we used to divide the spoil (we the-plundered property shares used-to-make). Sin. *phuri*, spoil, *phuranu*, to spoil, plunder. **114, 122.**

Spoil, plunder, to : *Áñ wath-i ráj-ánar phullainagh-etha*, he was plundering his own subjects (he himself-of the-subjects plundering-was). *Phullainagh, phullaintha*. Sin. *phuranu*. **107.**

Spoil, to : *Madad chi, shá ma-i kár whár khanagh-ethen*, help you call it ! Why you were spoiling my work (help what ! You me-of the-work ruined making-were). Per. *khwár kardan*. **107.**

Spoilt : *Na, ma-i kár whár bí*, otherwise my work will be spoilt (not me-of the-work spoilt will-be). *Whár*, spoilt, destroyed. This is the Per. *khwár*, ruined, etc. **103.**

2. *Nín chi khan-en, kár kanthiy-e*, now what are you going to do ? The thing is spoilt (now what you-will-do ? The-work spoilt-is). In a spoilt state. *Kanagh, kantha*, to be ruined, etc. Sin. *kharanu*. **122.**

Spoke, of a wheel : *Yá thír bukhta*, there is a spoke loose (a spoke has-come-undone). Lit. opened. **110.**

Sponge, a : *Aspand dast-a ne-y-á-i*, I cannot find my sponge (the-sponge the-hand-to not-comes). Arb. *isfanj*. **131.**

Spoon, a : *Do'i wath-i daf láf-a ma khañ*, do not put the spoon into your mouth (the-spoon thyself-of the-mouth in not make). *Do'i*, a wooden spoon or small ladle. *Hasag*, a metal spoon. Mayer. **116.**

Sport, sports : *Gudá pha wath-án lev khan-ant*, then they hold sports (then among themselves sports they-make). *Lev* comes from an Arb. root *la'aba*. **131.**

Spot, on the : *Hand-a murtho khapta*, he dropped dead on the spot (the-place-on having-died he-fell). *Hand*, place ; dwelling. Sin. **110, 121, 181.**

2. *Duz ma-phirá murtho khapta*, the thief fell dead on the spot (the thief on-the-spot having-died fell). From *ma, mañ*,

man, in, and *pahrā*, watch, guard. Hin. *men*, in ; *pahrā*, guard ; turn, time. **110, 121, 181.**

3. *Ma wath haw-ān hand-a śānī athān*, I was present on the spot myself (I myself that-very place-at present was). **17.**

4. *Thewagh śānī astathant*, all were on the spot (all present were). All were there to time, etc.

Spread a net, etc., to : *Jālī edha ad-ūn*, let us spread the net here (the-net here let-us-spread). *Adagh*, *aditha*, to spread, lay. The *d* may be hard. **131.**

Spread news, to : *Khai e thaukh-a dar-a khashagh-e*, who is spreading this news ? (Who this conversation outside dragging is ?) *Khashagh*, *khashta*, to draw, drag. From the Per. **106.**

Spread over one, as bedding, to : *Ma tha-ra wath-i ochan-a chakhā de-ān*, I will spread my horse-cloth over you (I thee-to myself-of the-horse-cloth on will-give). Which action would amount to spreading it over him.

Spring, jump, to : *Bīng ma-ī phadhā dirā lāf-a driktha*, the dog sprang after me into the river (the-dog me-of after the-river into sprang). *Drikagh*, *driktha*, to spring, jump. *Drik deagh* may nearly always be used as an alternative. Lah. *drukan*, to run ; *drok*, a run. **110.**

Spring, natural fountain of water, a : *Ba'z toba hushk biagh-ant*, many springs are drying up (many springs dry becoming-are). *Tobā*, *tobav*, a spring. Pan. **106.**

“ Hot springs, often sulphurous, are common throughout the Tertiary areas of Sind and Balochistān.”—*India's Mineral Wealth*.

Spring, the season : *Azh bahār-a aṣula chī-e haur-ā gwārta*, there has been little rain since the spring (from the-spring only some rain-by it-has-been-rained). *Bahār*, spring, the season of spring. Per. **155, 156.**

Spring at one, as a wild animal, to : *Ham-ān wakht-a ki dīhav-ā ma-ī phalaw-a drik dātha mā tūfak jatha*, when the tiger sprang at me I let fly at it with my rifle (that-very time-at that the-tiger-by me-of the-direction-in a-bound was-given me-by the-gun was-struck). *Khas-e phalaw-a drik deagh*, to spring at one, come for one. Lah. *drok*, a run, etc. **155, 156.**

Sprinkle, to : *Āf-a thaghard sar-a wu-resh*, sprinkle the water on the matting (the-water the-matting on sprinkle). *Reshagh*, *rikhtha*, to sprinkle, spill, etc. Per. *rikhtan*, to sprinkle. **116.**

Sprout, germinate, to : *Wakht-a ki gandim rudhagh khaf-i*, when the wheat begins to sprout (the-time-at that the-wheat to-sprout will-begin). Lit. will fall. *Rudhagh*, *rustha*. Per. *ru'idan*. 174.

Spur, of a mountain : *An haw-an sut-a er-bitha*, he came down by that spur (he that spur-by down-became). 110.

Spur, spurs : *Tha-ra phinz-mahmez pakar na bi*, you won't require spurs (thee-to a-spur necessary not will-be). Per. *mahmiz*. 103.

Spur, spurs of a cock : *Haw-an khurus kuttigh-nakhun gind, chi tegh astan*, look at the spurs of that cock, how sharp they are (that cock-of the-spurs look-at how sharp they-are). Lit. thorn-nails.

Spur, use the spur, to : *An-hiar mahmez ma jan*, do not spur him, do not use the spurs to him (him the-spurs not strike). Per. *mahmiz* and *zadan*. 110.

Spy, a : *Chari an-hi rand-a shutha*, the spy followed after him (the-spy him of the track-on-went). *Chari*, a spy, and *sar-chari*, a spy sent on in advance of a spy, the two keeping in touch. Another common word is *jásús*. Pakh. *tsári*, a spy. Arb. *jásús*, a spy. 17, 110.

Spy, to : *Edha charagh-a akhtagh-en*, you have come here to spy (here to-spy you-have-come). The infinitive of purpose. *Charagh*, *charitha*, to spy. Sin. *chákasanu*, Pakh. *tsáral*, to spy. 110, 119.

Spying : *An-hi nokar jásúsi khuth*, his servant used to do the spying (him-of the-servant the-spying used to-do). 114.

Squabble, to : *Shá khapto aragh-en*, you are continually squabbling (you having-fallen squabbling-are). *Aragh*, *aritha*. Hin. *arnd*. 178.

Squander, to : *Sharav zál chakhá an-hia ba'z dunya barbad khutha*, he squandered much wealth on wine and women (wine women on him by much wealth squandered was-made). Lit. on-the-wind. A Per. compound. Note the word used for "wealth". 77, 78, 155, 156.

Square : *An murabba' en, golana n'en*, it is square, not round (it square is round not-it-is). From the Arb.

Squeeze, press, to : *Kam sar ma-i phadh dabagh-e*, the end of the beam is squeezing my foot (the-beam-of the-end me-of the-foot pressing-is). *Dabagh*, *dabitha*. Sin. *dabanu*. 106.

Squint, a : *Maroshí ma-na yá chot-chham-e mar trettha*, I met a man with a squint to-day (to-day me-to a cross-eyed man met). And I shall therefore meet with bad luck. The belief. **110, 206.**

Squint, to : *Qarm-sákh, thau án-hí phalaw-a chham bhorenagh-ethen*, you swine, you were squinting towards her (scoundrel thou her-of the-direction-in your-eyes breaking-wert). Winking-wert. *Chham* is from the Per. and *bhorenagh, bhorenthā*, from the Pan. **17, 107.**

Squirrel, a : *Án hirdik asten*, is that a squirrel? (That a squirrel is?) The Baloch would in nine cases out of ten use the proximate demonstrative : *e hirdik asten*. *Hirdik, gelar*, and in the south *hidrik*, a squirrel.

Stab, to : *Khas-e-á khárch jatha, khárch ma-í phusht-ár mán-ákhta*, someone stabbed me in the back (someone-by a-knife was-struck the-knife me-of the-back-to came). Or, entered. Per. *kárd zadan*. **8, 90, 155, 156, 206.**

Stabbed, to be : *Tha-í bráth-ar kátár sakhía mán-ákhta*, your brother has been seriously stabbed (thee-of the-brother-to a-dagger severely has-come). *Khas-e-ar kátár mán-ágh* is the idiom. **110, 206.**

Stable, a : *Haw-án rosh-a mañ tabíla shash asp athant*, on the day in question there were six horses in the stable (that day-on in the-stable six horses were). From the Arb. through the Per. **17.**

Stable, firm : *Sogav na bitha gudá khaf-í*, if it be not stable it will fall. Of the concrete and abstract. Sin. *sogho*. **139.**

Stack, a : *Nawán shaf-a jauhán mis-í*, the stack may get wet during the night (perhaps the-night during the-stack may-become-wet). *Jauhán, johán*, a stack of corn. Per. **17, 131.**

A stack of grain left in the open overnight is sealed in the following manner : a number of large daubs of mud are placed all over the heap. The owner then comes along with his seal, which is generally a small piece of flat wood with private marks on it. He marks the daubs with his seal. In the morning the seals are examined in the presence of the caretaker or *chaukidár*.

Water sprinkled round a heap of corn helps to keep away the *jinn*s, etc.

Staff, a : *Án-hí dast-a lath ath*, did he have a staff in his hand? (Him-of the-hand-in a-stick was?) It is the voice that asks the question. We may hear *dánga* used. Sin. *lathi*. **17.**

Stag, a : *Maroshí má yá sarván dítha, lekin túfak-zad dar-a*

ath, I saw a stag to-day, but he was too far away (to-day me-by a-buck was-seen but gun-shot outside of he was). **58, 155, 156.**

Stage, march, a : *Mizil-ân gir-âna gir-âna daryâ-e-a âkhtagh-ân*, after travelling several stages we came to a river (stages taking a-certain-river-to we-came). *Mizil*, a stage, march. Per. *manzil*, a day's journey. **8, 17, 110, 120.**

Stagger, reel, to : *Har do gardân bîtho khaptagh-ân*, both staggered and fell (each two staggering having-become fell). *Gardân biagh*, to stagger, reel. Per. *gardân*, turning, inverting, etc. **110, 121, 181.**

2. *Ân mast-e mar wâjh-a ludagh-etha*, he was staggering like a drunk man (he a-drunk man like staggering-was). *Ludagh, luditha*. Sin. *ludanu*. **41, 107.**

Stain, a : *Ân-hî jar-ânra hon dâgh-ân astathant*, there were stains of blood on his clothes (him-of the-clothes-to blood-of stains were). *Dâgh*, a stain. In this way we may translate "blood-stained". Per. *dâgh*, a stain, mark, etc.

Stained : *Ân-hî dast hon bîthiy-ant*, his hands are stained with blood (him-of the-hands blood stained-are). Become-are. In a blood-stained condition. The Per. *khûn*, and *bûdan*. **122.**

Stair, stairs : *Ma paurhî-a er-khaf-ân*, I shall come down by the stairs (I the-stairs-by down-shall-come). *Paurhî, paurî*, steps, stairs, of brick or stone. Sin. *paurî*, Pan. *paurî*, a ladder. In Hin. *paurî* generally means "a gate", "a door". **17, 103.**

Stake, bet, wager : *Sadh rūpiyâ shart ath*, it was a stake of one hundred rupees (a-hundred rupees-of a-bet it-was). Arb.

Stake, bet, wager, to : *Mâ sadh rūpiyâ shart jatha*, I staked one hundred rupees (me-by a-hundred rupees-of a-bet was-struck). The Arb. *shart* and the Per. *zadan*. **58, 155, 156.**

Stale : *Haw-e naghan parûta n-en*, is not this bread stale ? (This bread stale not-is ?) Sin., Lah.

Stalk, a : *Bij jawâ'en ath, mashe ân-hî tândâ e rang-e kharârâ ant kî mâl-maweshî wârth na khanagh-ant*, the seed was quite good, but the stalks got from it are so hard that the cattle are unable to eat them (the-seed good was but it of the-stalks this manner-of hard are that the-cattle eaten not making-are). *Tândâ, tândâ, tândâ*, a stalk. Sin. *dândî*, Hin. *danthî*, a stalk. **168.**

2. The general term appears to be *kurm*. *Tîlî*, the stalk of wheat ; *gano*, the stalk of sugar-cane.

Stalk, as game, to : *Ma do ghaḍī ān-hī phadhā dhōlo bītho shuthagh-ān*, I stalked him for two hours (I two hours him-of after bent having-become went). Or *ḍolo biagh*. **110, 121, 181.**

Stall, a : *Shā-ī mādhin wath-ī thān phajī āragh-e*, your mare knows her stall (you-of the-mare herself-of the-stall recognizing-is). Sin. *thānu*, Hin. *thān*. **106.**

Stall-fed : *Bāndhelā-e māl*, stall-fed cattle. Lah. **41.**

Stallion, a : *Esh-ī māt̤h sara yak sarkārī sān khapta*, a government stallion covered her mother (her-of the mother on a-government stallion fell). *Sān*, a stallion, bull. Sin. *sānu*, Hin. *sānḍ*, a stallion. **110.**

To hear the neigh of a stallion while on your way to transact business may be taken as a sure indication that you are going to meet with success.

Stammer, to : There are at least two verbs that may be used in the sense of “to stammer”, and they are both derived from the Sin. : *habkagh*, *habkitha* ; *hakkaragh*, *hakkartha*.

Stamp, a : We must use *istāmp*, which is a corr. of the Eng. word.

Stamped : *Lifāfa tikaṭ-dār ne-y-ath*, the envelope was not stamped. An English-Persian compound. *Istāmp*, a corr. of our word, may be heard.

Stamp the foot, to : *Ān zahr gipto lagat janagh khapta*, he became angry, and began to stamp his foot (he anger having-taken stamping to-strike fell). Fell to stamping his foot. *Lagat* is probably connected with the Hin. verb *lagnā*. **174.**

Stanch, staunch : *Ān shā-ī namak-ḥalāl-e dost en*, he is your stanch friend (he you-of the-loyal friend is). A Persian-Arabic compound. **41.**

Stanch, staunch, to : *Taviv-a ḥon bahagh band khruṭha*, the doctor stanchd the flow of blood (the-doctor-by blood-of the-flow stopped was-made). We cannot, without the context, dispense with *bahagh*. **155, 156.**

Stand, how you, etc. : *Nīn tha-ra wath-ī ḥāl mālīm bī*, you will now find out how you stand (now thee-to thyself-of the-state known will-become). The Arb. *maʿlūm*. **103.**

Stand, to : *Ān wath-ī sar-a kharo bītha na bī*, he will not be able to stand on his head (he himself-of the head-on standing become not will-be). *Kharo*, standing ; *kharo bītha*, he stood up. Sin. *kharo*, Hin. *khara*, standing. **170.**

2. *Thau ba-rau, ma edha b-osht-ân*, you be off, I will stand here (thou go I here will-stand). *Oshtagh, oshtátha*, to stand, stay, wait. Per. *ístádan*, to stand. 103.

Stand, to make a : *Chákur, dah mard-a go, oshtátha*, Chákur with ten men made a stand (Chákur ten men with stood). To stand at bay, hold one's ground. Per. *ístádan*, to stand. 110.

Standard, flag : *Jhandá ma wath zír-ân*, I shall carry the standard myself (the standard I myself shall-take-up). *Jhandá*, a flag, standard. Sin. *jhandó*, Hin. *jhandá*. 103.

Standing : *Gind, ân haw-ân drashk sher-a oshtáthiy-e*, look, he is standing under that tree (look he that-very tree under standing-is). For *oshtáthiya en*. *Oshtagh, oshtátha*, to stand. Per. *ístádan*, to stand. 122.

Stand one's ground, to : *Ma na rumb-ân, ma jug jan-ân*, I shall not run away, I shall stand my ground. We are indebted to Mayer for *jug janagh*. 103.

Stand up, to : *Kharo b-eth*, stand up (standing become). Hin. *khará*, standing, erect. Of men or things. 116.

Star, a : *Haw-ân istár chi nám en*, what is the name of that star ? (That star-of what name is ?) *Istár*, and less frequently *astár*, a star. Per. *sitárah, sitára*, a star.

Starboard : *Ág-bút má-i jaház rást-e phalaw-a bítho shutha*, the steamer passed us on the starboard side (the-steamer us-of the-ship-of the-right side-on having been went). Or *má-i rást-e dast-a*. 17, 110, 121, 181.

Starling, a : *Án-hí láf-a yá láli álaro ath*, there was a starling's nest in it (it-of in a starling-of the-nest was). *Láli*, a maina, the Indian starling, *gracula religiosa*.

Start, set out, to : *Nawán tha-ra ravagh-a ne-y-il-í*, he may not allow you to start (perhaps thee to-go he-not-may-allow). *Ravagh, rapta, shutha*, to go, start. Per. *raftan*, to go. 131.

2. *Má şuho-a rawán bíthagh-ún*, we started in the morning (we the-morning-in going became). Per. 17, 110.

3. *Lashkar chi sá'at-a lad-í*, when will the troops start ? (The-force what o'clock-at will-load-up ?) *Ladagh, laditha*. Sin., Hin. 103.

Started : *Gudá má túfak-ân janagh mirenthá*, then we started firing (then we our-guns to-strike began). An inceptive compound. We may inflect the infinitive and say *janagh-a mirenthá*. *Mirenagh, mirenthá*, to pursue, etc. 175.

Starvation : *Chhorav shudhí-a azh murtho shutha*, the boy died of starvation (the-boy hunger from having-died went). *Shudhí*, hunger, starvation. San. *kshudh*, hunger. 110, 121, 181.

Starve, to : *Nawán ma-na shudhí miragh-a b-il-i*, he may leave me to starve (perhaps me hunger-from to-die he-may-leave). More fully put this would be *azh shudhí-a*, or simply *shudhí-a*, with *azh* understood. San. *kshudh*, *kshudhá*, hunger : through the Hin. Per. *murdan*, Hin. *marná*, to die. 131.

State, condition : *Bugtí-ání deh-a chí rang-e hál en*, what is the state of the Bugtí country ? (The-Bugtís-of the-country-of what kind-of state is ?) *Hál*, state, condition. From the Arb. 17.

2. *Án-hí chhoñ e daul bitha*, how has he got into this state ? (Him-of how this state has-become ?) *Daul*, state, condition. Hin. *daul*, shape, form, etc. 110.

Statement, a : *Haw-e wakht-a tha-í hál na gir-án*, I will not listen to your statement at present (even-this time-at thee-of the-statement not I-shall-take). *Hál*, statement, news, circumstance, etc. Arb. *hál*, condition, circumstance. 103.

2. *Niñ wath-í azhár de*, now make your statement (now thyself-of the-statement give). One would expect *azhár khanagh*. Less frequently we hear *izhár*. From the Arb. root *zahara*, to appear. 116.

State one's case, to : *Chákur-á wath-í hál dátha, dosten-á wath-í hál dátha*, Chákur stated his case and Dosten his (Chákur-by himself-of the-case was-given Dosten-by himself-of the-case was-given). It is seldom we find Baluchí so prolix. 155, 156.

Station, place, to : *Wath-í muríd-án thí thí hand-a niyásthagh-ant-í*, he stationed his followers in different places (himself-of the-religious-followers other other place-in were-stationed him-by). *Niyádhagh*, *niyáshta*, to station, place, locate. The trans. form of *nindagh*, *nishta*, to sit. Per. *nishándan*, to seat. 155, 156, 158a.

Statue, a : *Má malika şírat dítha*, we saw the queen's statue (us-by the-queen-of the-statue was-seen). *Marmar khoh şírat*, a marble statue. From the Arb. through the Per. 58, 155, 156.

Stature : *Án drázh-qadd-e mar ath*, he was a man tall of stature. *Án-hí bráth kizzak-qadd-e mar en*, his brother is a man of short stature. *Chí phuṭak-e mar*, what a short man ! *Drázh* is Per.,

qadd comes from the Arb., and *phutak* may be traced to the Hin. 41.

Stay, to : *Má thán hand-a nind-ún*, where are we to stay ? (We what place-in may-stay ?) *Nindagh*, *nishta*, to stay, dwell ; sit. Per. *nishastan*, to sit down. 131.

2. *Má edha b-osht-ún*, *shwá wath-í wath-í logh-a ba-ro-eth*, we will stay here, you go home (we here will-stand you yourselves-of yourselves-of the-house-to go). *Oshtagh*, *oshtátha*, to stand, stay, wait. *B-osht*, stand ! Per. *ístádan*, to stand. 103, 116.

3. *Má sai rosh odha gwázenthá*, I stayed there three days (me-by three days there were-spent). Use the sing. Per. 58, 155, 156.

Stay behind, to : *Malang shutha*, *miran nishta*, Malang went, but Miran stayed behind (Malang went Miran sat-down). Very appropriate. Why stand ! Per. 110.

Stayed : *Shaf-a mehmán hamodha bítha*, the guest stayed there for the night (the night-during the-guest there became). Note this peculiar use of *biagh*, *bítha*, to become. Per. 17, 110.

Stead, place : *Án-hí hand-a án-hí bachh-á phágh bastha*, and his son reigned in his stead (him-of the-place-in him-of the-son-by the-turban was-fastened). Idiom. Sin. *handhu*, place. 155, 156.

Steadfast : *Án shá-í sachári phusht-deokh bí*, he will be your steadfast supporter (he you-of the sincere support-giver will-be). You can trust him. Hin. *sachchá*, true, genuine, etc. 103, 117.

Steadfastly : *Ma-í phalaw-a hirthí-a gind*, look steadfastly towards me (me-of the-direction-in fixedly look). *Sogaví-a*, steadfastly, firmly. Per. *khurd*, Kur. *húrd*, *húr*. Sin. *sogho*. 116.

Steal, to : *Thau e rang-a án rang-a gush-en*, *mashe án duz-ána rav-í*, you may say what you like, but he will go on stealing (thou this manner-in that manner-in may-talk but he stealing will-go-on). *Duzagh*, *duzitha*, to steal. The perfect participle appears to be seldom used. Per. *duzdídan*, to steal. 172.

2. *Ma-í naukar duzí khanagh*, my servant steal ! (Me-of the-servant theft to-make !) What nonsense. Per. *duzdí kardan*.

Stealthily : *Má likitho phadhí án-híar gipta chiktho dáshto phirenthá-i*, I stealthily caught hold of him from behind and threw him (me-by having-hidden from-behind him was-caught having-pulled having-held was-thrown-him). *Likitho*, having hidden, stealthily, secretly : the conjunctive participle of *likagh*, *likitha*. Sin. *likanu*, Hin. *lukná*, to hide. **158a.**

Steam : *Azh dez-a báp dar-khafagh-etha*, steam was issuing from the pot (from the-pot steam out-falling-was). *Báp*, the Hin. *báph*, may mean "vapour" as well as "steam". **107.**

Steamboat, steamer, a : *Áñ ág-bút chakhá avzár bitho shutha*, he went by steamer (he a-steamboat on embarked having-become went). A Hindí-English compound borrowed from the Urdú. **110, 121, 181.**

Steamer, steamboat, a : *Jaház-a charhitho shutha*, did he go by steamer? (A-steamer-on having-embarked he-went?) *Jaház*, a ship, steamer. Arb. **110, 121, 181.**

Steed, horse, a : *Gudá gwán-jatha-i ki ma-i asp-a be-y-ár*, then he called for his steed (then a-shout-was-struck-him-by that me-of the-horse bring). *Markhav*, the Per. *markab*, may be used. Per. *asb*, *asp*, a horse. **116, 158a.**

Steel : *Zahm-án azh phúlát-a jur-ant*, swords are made of steel (swords from steel made-are). *Phúlát*, steel. Per. *fúlád*, *púlád*, steel. **131.**

Steep : *Dag ba'z drang ath*, the road was very steep (the road very steep was). *Drang*, *darang*. *Drang-e koh*, a steep hill. Kur. *drang*, a slope, etc.

Steep, soak, to : *Wath-i naghan shír-a bor-en*, steep your bread in the milk (yourself-of the-bread the-milk-in steep). *Boragh*, *boritha*. Sin. *boranu*. **116.**

Steer, to : *Sukhán chandenagh*, *sukhán chandentha*, to steer. Lit. to move or shake the rudder. *Sukhani*, a steersman. Per. *sukkán*, a rudder. Sin. *chhandanu*, to shake, etc.

Steer, young ox, a : *Haw-e khair-án shawashkagh-a astán*, are these steers for sale? (These steers selling-of are?) **118.**

Stem, stalk, a : *Haw-e hingo-ání báragh-e dár astán*, these flowers have delicate stems (these flowers-of slender stems are). Hin. *dál*, a branch. **41.**

Step, a : *Yá qadam dem-a be-y-á*, take one step forward (one step forward come). Arb. **116.**

Stern, of a boat, etc. : *Bozhí pichal-a nind*, sit in the stern (the-boat-of the-stern-in sit). *Pichal*, the hind part. Hin. *pichhlá*, hind, hindmost. 17, 116.

Stern, severe : *Ān trund-e mizáj mar en*, he is a stern man (he a-stern disposition-of man is). Per. *tund*. *Mizáj* comes from the Arb. 41.

Stew, a : *Haw-án jawá'en bor ath-ant*, that was an excellent stew (that good stew was). *Bor*, stew, porridge. The Baluch like the Scotsman speaks of his porridge in the plural. 44.

Steward, a : *Nín án phílán kár-mukhtár en*, he is now someone's steward (now he a-certain-one-of the-steward is). *Kár* is Per. but *mukhtár* comes from the Arb.

Stick, a : *Lath dast niánwán ravagh-etha*, he was going along with a stick in his hand (a stick hand in he-going-was). *Lath*, a stick, rod. Sin., Hin. 107.

2. *Sotá chí dast sher-a khapta*, the stick fell from my hand (the-stick from my-hand down fell). Or from his hand ; the context will show. *Sotá*, a stick, is the Hin. *soṇṭá*, a club, cudgel. 110.

3. *Khas-e-á ma-í chop duzitha*, someone has stolen my walking-stick (someone-by me-of the-walking-stick has-been-stolen). Walking-stick, drum-stick. Per. *chúb*. 8, 90, 155, 156.

Stick, pierce, to : *Ān tholagh go wath-i bal-a phoh*, stick that jackal with your spear (that jackal with yourself-of the-spear pierce). *Phohagh*, *phohitha*, to stick, stab, pierce. 116.

Stick, to : *Yá ksá'en haḍ tha-í bíng pogokh niánwán phasitha*, a small bone has got stuck in your dog's gullet (a-small bone you-of the-dog-of the-throat in has-got-stuck). *Phasagh*, *phasitha*, to stick, become stuck. Hin. *phaṣṇá*, to stick, be caught, etc. 110.

Sticking : *Kátár ān-hí dīl-a tumbitho ishtha-í*, he left the dagger sticking in his heart (the-dagger him-of the-heart-in having-stuck was-left-him-by). *Tumbagh*, *tumbitha*, to stick, pierce. 158a.

Stiff : *E ba'z sak en, ma esh-íar chot khutha na khan-án*, it is very stiff, I cannot bend it (this very stiff is I it bent made not can-make). Per. 168.

2. *Pha wath-án sakht mirá'i khutha-ish*, they put up a stiff fight (among themselves a-severe fight was-made-them-by). Per. 158a.

Stifle, suffocate, to : *B-il de, thau ma-na guttagh-en*, let go, you are stifling me (let-go give thou me choking-art). *Guttagh, guttitha*. Sin. *ghuṭṭanu*. **106, 116.**

Still : *Dá'in nám ham-esh en-í*, and it is still so called (still the-name even-this is-it -off). D. *Dá'in*, up till, still. Hin. *tá'in*, to, up to. **158a.**

2. *Dánikhar-a yak-áptiya phol-ána mán ravagh-ant*, and they are still searching for each other (still each-other searching they-going-are). D. *Dánikhar-a*, still, up till now. There are several different spellings of this word. Note the use of the prefix *mán*.

3. *Nín dí dastúr ham-esh en*, this is still the custom (now also the custom even-this is). *Nín* can be traced from the San. through the Pakh.

4. *Dánkho haw-án gor astant*, those graves are still there (still those graves are). *Dánkho* does not appear to differ in meaning from *dá'in*. It very probably comes from the same source.

Stimulating : *E burz-árokh-e kár en*, this is stimulating work (this stimulating work is). *Árokh* is the noun of agency of *áragh, ártha*, to bring. The derivation therefore comes to be the Per. *burz*, high, and *áwardan*, to bring. **17, 41.**

Sting, a : *Ganokh, haw-e kirm dang n-en*, you idiot, this insect has not got a sting (fool this insect-of a-sting not-is). Hin. *ḍank*.

Sting, to : *Shwá-r dang jatha-í*, did it sting you ? (You sting was-struck-it-by ?) *Dang*, a sting ; *dang janagh, dang jatha*, to sting. Hin. *ḍank*, Sin. *dang*, a sting. **155, 156, 158a.**

Stingy : *Sha-í gwashtí ham-esh en ki thewagh-e baqqal shúm b-añ*, according to you all Hindús are stingy (you-of the-saying even-this is that all grocers stingy are). *Shúm-e mar*, a stingy fellow. Arb. **41, 131.**

Stink, to : *Dar-a khash be-y-ár-í, nawán gand-bo-a khat*, take it outside lest it stink (outside drag bring-it perhaps a-bad-smell it-may-make). *Bo*, a smell ; *gand-bo*, a bad smell, stink ; *náz-bo*, a sweet smell, pleasant smell. Per. **130.**

Stir, move, to, intrans. : *'Sh-edha ma juz*, do not stir from here (from-here not go). *Juzagh, juzitha*. Kur. *chún*. **186.**

2. *Hudhá wasta ma hall*, for God's sake don't stir. *Hallagh, hallitha*. We consider it incorrect to use this verb transitively as some do. It is derived from the Sin. *halanu*, the Hin. *hīlná*. **116.**

Stir, move, to, trans. : *Ma chanden-í*, do not stir it, do not move it, do not shake it. *Chandenagh*, *chandentha*. Sin. *chhandanu*. 116, 158a.

Stirrup, stirrups : *Har dú rikeb ba'z drázh astán*, both stirrups are much too long (each two stirrups very long are). Also *rikef*. *Doraví*, the stirrup-iron ; *dwál*, the stirrup-leather. Arb. *rakiba*, to ride.

Stitch, sew, to : *Esh-í kinára kha-í-á dokhta*, who stitched the hem ? (It-of the-hem whom-by has-been-stitched ?) Sewn. *Doshagh*, *dokhta*, *dokhtha*. Per. *dúkhtan*. 84, 155, 156.

Stitch in the side, a : *Kadaha kadaha ma-na sumbagh kh-á-í*, now and again I get a stitch in my side (sometimes sometimes me-to a-stitch comes). A boring, piercing. We have heard *sumbagh gir-í*. *Sumbagh*, *sumbitha*. The Per. *sumbídán*. 141.

Stock, capital : *Án-hí ašl dí gár bitha*, he lost his stock as well (him-of the-stock also lost became). Principal. Arb. 110.

Stock, of a gun, the : *Gudá má go kunda jatha-í*, then I struck at him with the stock of my gun (then me-by with the-butt of-my-gun was-struck-him). Less frequently *kundah*, *kundágh*, etc. Per. 155, 156, 158a.

Stockade, a : *Gudá sangar chakhá hamla mán-rikhta-ish*, then they attacked the stockade (then the-stockade on an-attack was-made-them-by). *Sangar*, a stockade, barricade : usually of stone on the top or side of a hill. The word although well-known in Pakh. really comes from the San. through the Hin. 158a.

Stocking, stockings : *Kham-e kham-e mozhagh phád^h-a khan-ant*, just a few of us wear stockings (a-few a-few stockings their-feet-on make). Per. *múzah*, a boot, stocking. 131.

Stolen : *Nín jathaghe mál ba-kho en*, where is the stolen property now ? (Now the-struck property where is ?) From *janagh*, *jatha*, to strike. *Ráh-zan bí*, he must be a highwayman (a-road-striker he-must be). Per. *zadan*, to strike. 122.

2. *Phullithaghe mál go án-hía bí*, he must have the stolen property (the-stolen property with him must-be). From *phullagh*, *phullitha*, to rob, plunder, steal. Sin. 122.

Stomach, the : *Thír mán-ákhta ma-na mañ láf-a*, the bullet caught me in the stomach (the-bullet came me-to in the-stomach). Note the use of the prefix *mán*. Less frequently we hear *láp* used. An alternative is the Sin. *ojrí*. 206.

Stone, a : *Shíwar bí, mañ khoh-a na tháphur-en*, look out lest you stumble on a stone (alert be on a-stone not you-may-stumble). *Khoh*, a stone, *koh*, a mountain. Per. *koh*, a mountain, hill. 131.

2. *Thau gind, haw-e maz'en sing-a zurth khan-án*, just look, I can raise this big stone (thou look this-very big stone lifted I-can-make). *Sing*, a stone, is the Per. *sang*, which is very rarely heard. 168.

Stone, to : *Guddá ma-na khoh janagh khapta*, then he set to stoning me (then me stones to-strike he-fell). Per. 174.

Stone to death, to : *Amír sháhib-á án-híar sing-sár khanaintha*, the Amír had him stoned to death (the Amír-by him stoned was-caused-to-be-made). The suffix *sár* signifies "abounding in", "full of", etc. Per. 150, 155, 156.

Hughes in his *Dictionary of Islam* writes, "in Muslim law, the punishment of lapidation is only inflicted for adultery." Only a few weeks ago a man was stoned to death in Afghánistán not for adultery but for heresy.

Stood : *Gharív hand-a khapta*, the poor fellow fell where he stood (the-poor-fellow the-place-on fell). There is an ellipsis. 110.

Stoop, to : *Áñ kawátith na bítha*, he could not stoop (he stooped not became). An intrans. potential compound. *Kawáthagh, kawátitha*, to stoop, bend down. There is more than one spelling however. 170.

2. *Sipah-ánra hukm khañ ki dolo b-eth*, order the men to stoop (the-sepoys-to an order make that stooping become). Also *dholo*. With *hukm, khanagh* appears to be preferred to *deagh*. 116.

Stop, to : *Khas-e manah-á na oshtátha*, he would not stop for anyone (anyone-of the dissuasion on not-he-stopped). *Oshtagh, oshtátha*, to stand, stay. The imperative is *b-osht*, stop, stay, halt. The causal form is *oshtalainagh, oshtalaintha*, to cause to stay, stop, set up. Per. *ístádan*, to stand, stop. 110.

2. *Zahm-ar zahm dár-í*, sword will stop sword, sword will resist sword. A common saying.

3. *Cho parhagh thapitha-í ma-na gwashta-í be-y-á, nind, haw-e kursí-a*, when he stopped reading he asked me to come and sit down (when reading was-finished-him-by me-to it-was-said-him-by come sit-down this chair-on). *Thapagh, thapitha*, to stop, bring to a close, finish. 116, 155, 156, 158a.

4. *Thau nind ham-edha, ma ba-rav-ân áf-e phur khan-ân be-y-ár-ân*, you stop here, I shall go and bring some water (thou sit just-here I shall-go some-water filled shall-make shall-bring). *Nindagh, nishta*, to sit, stay. The man of the East when asked "to wait" will almost invariably sit down. Per. 103, 116.

Stop one, to : *Kha-ía tha-ra dáshta*, who stopped you ? (Whom-by thee was-stopped ?) Held up. *Dáragh, dáshta*. Per. 84, 155, 156.

2. *Thau ân-híar phar chi man' khutha*, why did you stop him ? (Thee-by him for what forbidden was-made ?) Prevented, etc. Arb. 65, 155, 156.

Stopped : *Ba-rau, gind ki haur oshtátha*, go and see if the rain has stopped (go see that the rain has-stood). Not be it carefully noted *kh-oshtátha*. 110.

2. *Áokh-ravokh-ání dag phar chi band bítha*, why has traffic been stopped ? (Comers-goers-of the-road for why closed has-become ?) *Band bíagh*, to be closed, stopped, as of a road, etc. From the Per. 110, 117.

Store, hoard, a : *Má ashkhutha ki haw-e drashk bun-a yá ganj en*, I have heard that there is a hoard underneath this tree (me-by it-has been-heard that this tree under a hoard is). Treasure, hidden treasure. *Ganj* is not confined to money. Per. Hin. 58, 155, 156.

Store-room, a : Use *koṭav*, a room : *dán koṭav*, a store-room for grain, etc. Sin. Hin.

Storey : *Duhmí mizil chakhá nind-í*, he lives on the second storey (the-second storey on he-lives). A corr. of the Per. *manzil*. 52, 131.

Storied : *Dú-mizil-e loḡh en*, it is a two-storied house (a-two-storied house it-is). The Per. *manzil*. 41.

Stork, a : *Laghlagh álaro khas-e-á dítha*, has anyone seen a stork's nest ? (A-stork-of the-nest anyone-by has-been-seen ?) Also *buz-murgh*, goat-bird. Per. *laqlaq, laklak*. From the sound made by the bird. 8, 90, 155, 156.

Storm, a : *Túfán á'okh en*, there is a storm coming on (a-storm coming is). *Á'okh*, threatening, impending, etc. The noun of agency of *ágh, ákhta, átká*, to come. *Túfán* is from the Arb. 117.

Storm, to take by : *Shahr má jatho gipta*, we stormed and took the city (the-city us-by having-struck was-taken). *Janagh*, *jathā*, to strike, and *giragh*, *gipta*, to take. Both verbs come from the Per. 58, 121, 155, 156, 181.

Story, a : *Gudá wazír má-r e qışsav khapta gushagh-a*, on which the minister began to relate the following story (then the-minister us-to this story fell to-tell). *Qışsav*, a story. Also *qışso*. Arb. *qışsa*, tale. 174.

2. *Gudá chhorav-á wath-í hál dáthagh-ant*, then the boy told me his story (then the-boy-by himself-of the-particulars were-given). He told me all about himself. *Hál*, condition, state, circumstance. It is here treated as a pl. Arb. 155, 156.

Story, to tell a : *Gudá áñ-hía har-e qışsav khutha*, then he told this story (then him-by this story was-made). *Qışsav khanagh*, to tell a story. The word is pronounced by the Baloch as *kissav*. 77, 78, 155, 156.

Stout : We may use *lándav* or *zand*. The latter is generally confined to horses and cattle.

Stoutly : *Má-í sipah mardí-a miragh-ant*, our men are fighting stoutly (us-of the-sepoys manfully fighting-are). *Mard-ígha* may be heard. Per. 106.

Straight : *Angrez-ání zahm sidhá eñ*, the English sword is straight (the-English-of the-sword straight is). *Sidhá*, straight. Hin. *sidhá* and Sin. *sidho*, straight. 17.

Straight, to shoot : *Shá-í túfak sidhá na jath*, your gun does not shoot straight (you-of the-gun straight not strikes). As a rule. Here *sidhá* is an adverb. 130.

Straighten, to : *Hair, ma sidhá khan-án-í*, no matter, I shall straighten it (never-mind I straight shall-make-it). 103, 158a.

Straightforward : *Áñ mar khas-e-ar jawáb na dá sidháígha*, that man will not give a straightforward reply to anyone (that man anyone-to a-reply not will-give straightforwardly). From *sidhá*, straight. Hin. *sidhá*, straight, direct. Sin. *sidho*, straight. 8, 90, 103, 201.

Straightforwardly : *Nín ma-na hál de sidhá-ígha*, now tell me the whole case straightforwardly (now me-to the-particulars give straightforwardly). *Sidhá*, straight; *sidhá-ígha*, in a straightforward manner. Sin. *sidho*, Hin. *sidhá*, straight. 116, 201.

Straightway, immediately : *Nín*, now ; *ashtáfi-a*, *zíthe*, quickly ; *yá bar-a*, at once. *Nín* is the Pakh. *nan*, which is derived from the San. *nú*, now. Per. *shitábí*, *zúd*, and *bar*.

Strain, filter, to : *Áf waragh-igh ne-y-ath*, *má-r šáf khanagh bítha*, the water was unfit to drink, we had to strain it (the-water drinkable not-was us-to clean to-make it-became). *Šáf* comes from the Arb. through the Per. **118, 203.**

2. *Ma án-híar barzi nánwán chán-ant*, we strain it through a fine cloth (we it a -thin-cloth in strain). *Chánagh*, *chánitha*. Sin. *chhananu*, Hin. *chhánná*. **131.**

Strange, wonderful : *Chi 'ajab-e qışsar*, what a strange tale ! Arb. **41.**

Stranger, a : *Án go begán-e-a thaukh khanagh-eth*, he was talking to a stranger (he with a-stranger conversation making-was). Or *go begán-e mard-a*, with a strange man. *Begán*, strange ; foreign. Per. *bígánah*, a stranger. **8, 107.**

2. *Ma ajnabí án*, I am a stranger (I a-stranger am). *Be-watan*. Both terms come from the Arb., but the prefix *be* is Per.

Strangle, choke, to : *Ma tha-ra gutt-án*, I will strangle you (I thee will-strangle). *Guttagh*, *guttitha*, to strangle. Also *gattagh*. Sin. *ghutanu*, Hin. *ghoṭṭná*, *ghoṭná*. **103.**

Strap, a : *Tasma*, a strap, piece of leather ; *dwál*, a stirrup-leather ; *khash*, the strap that meets the girth. All from the Per.

Stratagem : *Gudá án-hía thí hila khutha*, then he tried another stratagem (then him-by another stratagem was-made). Device, plot, trick. The Hin. *ḍaul* is often used in the same sense. From the Arb. through the Per. **77, 78, 155, 156.**

Straw : *Chí-e káh be-y-ár ma-í mádhin-ár de*, bring some straw for my mare (some straw bring me-of the-mare-to give). *Káh*, straw, hay. We may hear it used in the pl. Per. **116.**

2. *Edha bho chí n-eñ*, there is no straw here (here straw any not-is). *Bho*, straw, bhoosa. Sin. *buhu*, Pakh. *bús*, Hin. *bhús*, broken or chopped straw.

3. *Brinj reñv hachí kár-a n-eñ*, rice-straw is of no use (rice-straw any use-of not-is). *Reñv*, grass, straw, fodder, stubble.

Streak : *Án rosh-tik-a hághá b-íth*, he used to wake up at the first streak of daylight (he day-streak-at awake used to-become). Hin. *ṭika*, a small round mark, etc. Lah. *ṭik*, a jewel set in a ring. **17.**

Stream, a : *Mardum di mál-maweshí dí azh haw-e siyáh-áf waragh-ant*, both men and animals drink from this stream (men also animals also from this—very stream drinking—are). *Siyáh-áf*, *siyáh-jo*, a perennial stream, but lit. black water. Most Baloches would repeat the word *áf* before *waragh-ant*. Per. *siyáh*, black, and *áb*, water. 106.

2. *Thewagh-e rosh shikár khan-ána khan-ána án khaur-a bítho shutha*, he followed the stream all day, shooting as he went (all day game making making he the—hill—torrent—by having—been went). *Khaur*, a hill torrent. Not a peaceful stream flowing through a plain. Pakh. *khwar*, a ravine, water-course. 17, 41, 110, 120, 121, 181.

Street, a : *Kíchah-a kíchah-a be-shumár pindokh-án astathant*, there were innumerable beggars in every street (street—in street—in countless beggars were). *Kíchah*, a street, market. Note how “every” is expressed by repeating the substantive. Per. *kucha*, a narrow street, lane. 17.

2. *Haw-e ‘alam vehí-a wafs-ant*, these people sleep in the streets (these people the—street—in sleep). *Behí*, *víhí*, a street, lane. Pan. 131.

Strength : *Bale, ma-í chana hassan ‘alí mañ zor-a yá rang ant*, yes, I consider Hassan and ‘Alí to be equal in strength (yes me—of the—opinion—in Hassan ‘Alí in strength one kind are). *Zor*, strength, force. Per. *zor*, *zúr*, strength, vigour, etc.

2. *Ma-na quwwat n-eñ*, I have not got the strength (me—to the—strength not—is). From the Arb. through the Per. 202.

Strength, numbers : *Thau azh kha-ía málim khutha ki án-hání banda chikhtar án*, from whom did you learn their strength ? (Thee—by from whom ascertained it—was—made that them—of men how—many are ?) *Banda*, a man, human being. From the Per. 65, 155, 156.

Strengthen, to : *Ma bhit-ar sogav khan-án*, I shall strengthen the wall (I the wall firm shall make). Sin. *sogho*. 103.

Strengthened, to be, as suspicion : *Dosten shakk khará bítha*, Dosten’s suspicions were strengthened (Dosten—of the—suspicion genuine became). On receiving this additional proof, say. Hin. *khará*, true, real, genuine. 110.

Stretch, to, intrans. : *Nawán kind-í*, it may stretch. But lit. it may spread. *Kindagh*, *kindatha*. Sin. *khindanu*. 131.

Stretch out, to : *Wath-í dast drázh khañ*, stretch out your hand (thyself-of the-hand long make). *Wath-í* may be dispensed with. This is the Per. *diráz*, *daráz*, long. **116.**

Strict : *Sarkár-e ambrá'í ða'z kharára eñ*, government service is very strict (government-of the-service very strict is). *Kharára*, strict, hard. Hin. *khará*, strict, right, fair, etc. This word is not given by Dames.

Stride, to : *Āñ dag-a gám khash-ána ravagh-etha*, he was striding along the road (he the-road-on his steps drawing-out going-was). *Maz'eñ gám*, a stride. Per. *gám* and *kashidan*. **17, 107, 120.**

Strife : *Haw-e miragh kha-ía bungezh khutha*, who began this strife ? (This fighting whom-by the-beginning was-made ?) *Jadal*, *galgal*, etc. **84, 155, 156.**

Strike, to : *Ma-í chhorav-ar ma jan*, do not strike my boy (me-of the-boy not strike). *Janagh*, *jatha*, to strike. *Āñ-hiar phar chi janagh-ethen*, why were you striking him ? Per. *zadan*, to strike. **116.**

2. *Thír án-hí dīl-ār mán-akh̄ta*, the bullet struck him in the heart (the-bullet him-of the-heart-to came). Entered his heart. *Mán-agh̄*, *mán-akh̄ta*, to reach, lodge in, etc. **110, 206.**

Strike a tent, to : *Shá-í derav-a ber-an*, shall I strike your tent ? (You-of the-tent I-may-roll-up ?) *Beragh*, *beritha*. Sin. *verhanu*, to wrap up. **131.**

String, a : *Nīñ band khash*, now pull the string (now the string pull). A fastener, anything that fastens. **116.**

2. *Qatár*, a string of camels ; *tár*, the string of a guitar, etc. ; *nifagh*, *nefagh*, the string of one's pyjamas ; *jigh*, the string of a bow ; *bandikh̄*, a string, thread.

String a bow, to : *Khamán-a jigh-khutha khañ-eñ*, can you string a bow ? (A-bow strung you-can-make ?) We may dispense with *khamán-a*. *Jigh-biagh*, to be strung, and *jigh-khanagh*, to string. Per. *zih*, Sin. *jihu*, a bowstring. **168.**

Strip, uncover, to : *Ma-í dem-a wath-í jar-āñ ma khash*, do not strip in front of me (me-of in-front-of thyself-of the-clothes not take-off). Lit. draw. Per. *kashidan*. **116.**

2. *Má án-hí phushtí er-khutha*, I stripped off his sheet (me-by him-of the-sheet down-was-made). So that I could see his face. Per. *zír* and *kardan*. **58, 155, 156.**

Striped : *Jánwar ki má ditha áñ mazár wájh-a khambar ath*, the animal I saw was striped like a tiger (the-animal that me-by was-seen it a-tiger like striped was). Spotted. 83.

Strive, contend, to : *Sai rosh mir-ána raptagh-ant*, they strove for three days (three days fighting they-went-on). *Miragh, miritha*, to fight. 172.

Strive, make an effort, to : *Má ba'z 'aghmá khuthagh-ant*, we strove hard (us-by sundry efforts were-made). *Khuth-ant* would be more euphonic. Also *'azhmá*. Arb. *'azm*. 58, 155, 156.

Stroke, to : *Harám-záda ma-í gal mushagh khapta*, the rascal began to stroke my cheek (the-villain me-of the-cheek to-stroke began). Fell to stroking my cheek. *Mushagh, mushta*. Per. *mushtan*, to rub. 174.

Stroll, a : *Juz-ún, sail khan-ún*, let us go for a stroll (let-us-go a-stroll let-us-make). *Sail*, a stroll, ramble, walk, is the Arb. *sair*. 131.

Strong, of wine, etc. : *E sharáv ba'z tikh en*, this wine is very strong (this wine very strong is). The Per. *tíz*.

Strong, sturdy : *Thau ma-na sakh-e warná-e phedh-ágh-en*, to me you appear a strong likely young fellow (thou me-to a-strong young-man appearing-art). *Sak, sakh*, strong, hard, stiff. Per. *sakht*, hard, strong. 106.

Stronger, to grow, as suspicion : *Gudá ma-í shakk kharo bítha*, then my suspicions grew stronger, this strengthened my suspicions (then me-of the-suspicion genuine became). This is the Hin. *khara*, real, true, genuine, etc., and not the Hin. *khara*, standing. 110.

Strong wind, a : *Gwáth go zor-a khashagh-eth*, there was a strong wind blowing (the-wind with force drawing-was). When speaking of the "blowing" of the wind use *khashagh*. The idiom is at least as logical as our own. Per. 107.

Struck : *Áñ-hía ma-na go musht-a jatha*, he struck me with his fist (him-by me with his-fist was-struck). Per. *zadan*. 77, 78, 155, 156.

Struck, astonished, etc. : *Áñ-hí sahra biagh chakhá má ba'z ta'ajjub khutha*, I was greatly struck at his being there (him-of apparent being on me-by much astonishment was made). *Ta'ajjub* comes from the Arb. 58, 155, 156.

Struggle, a : *Miragh wakht-a ma-í phádth khilkatha*, during the struggle my foot slipped (the-fight-of the-time-at me-

of the-foot slipped). *Shiddat*, which comes from the Arb., is frequently used in the sense of "struggle". **17, 110.**

Strung, as a bow : *Khamán jigh-bíthagh en*, the bow is strung (the-bow strung is). For *bíthagh-e en*, which cannot be used. *Khamán charítha* is an alternative phrase.

Stubble : *Nar hachí kár-a n-en*, the stubble is of no use (the-stubble any use-of not-is). Sin. *nári*.

Stubborn : *Thau ná-mannokh-e chhorav en*, you are a stubborn boy (thou a-stubborn boy art). Disobedient. *Mannagh, mannitha*. Hin. *mánná*. **117.**

2. *Án chí-e sar-girokh en*, he is somewhat stubborn (he somewhat stubborn is). Lit. head-taking, from *sar*, head, and *giragh*, to take. **117.**

Stubbornness : *Haw-e rang-a zidd má kadaha na dítha*, I have never seen such stubbornness (this kind of obstinacy me-by ever not has-been-seen). Arb.

Stuck, to get : *Ma-í mádhin-ar gap-á hundí khutha*, my mare got stuck in the bog (me-of the-mare the-bog-by held was-made). Compare this with *ma-na thaf-á gipta*, I got fever. The idiom is the same. The object has become the agent. *Hundí khanagh*, to hold on to. Pakh. *khundí*, kept, etc. **155, 156.**

2. *Gind, án-hí mádhin gap-a phasitha*, look, his horse has got stuck in the quicksand (look him-of the-mare the-quick-sand-in has-got-stuck). *Phasagh, phasitha, phastha*, to stick : in mud, etc. A verb less frequently heard is, *gapagh, gapitha*. Sin. *phasanu*, Hin. *phaṣṇá*, to stick, become entangled. Sin. *gapanu*, to stick, as in mud. **110.**

Studded with, to be : *Án-hí zahm go jauhar-án jharithiy-e*, his sword is studded with gems (him-of the sword with gems studded-is). *Jharagh, jharitha*, to be studded. Sin. *jaranu*, Hin. *jarṇá*, to stud with gems. **122.**

2. *Gul basthagh-e sanj*, studded harness. Per. *gul*, a flower, and *bastan*, to bind, tie, etc. **122.**

Study, to : *Án-hí bachh fársí 'ilm parh-í*, his son is studying Persian (him-of the-son Persian literature reads). We choose the contingent future : study is not of a day. *Parhagh, parhitha*, to read ; study. Sin. *parhanu*, Hin. *parhná*, to read, study. **131.**

Stumble, to : *Ma-í mádhin thápurtho gardán bítha*, my mare stumbled and fell (me-of the-mare having-stumbled falling became). *Thápuragh, thápurtha*, to stumble. Also *dháburagh*,

dháburtha, *dháburtha*. Sin. *thábo*, a stumble. To this base is added the verb *baragh*, *burtha*, to carry away, bear off. **110, 121, 181.**

2. *Má dhátá wártha*, I stumbled (me-by a-stumble was-eaten). Idiom. Also *dhábá waragh*, and *dhábaragh*, *dháburtha*. Sin. *thábo*, a stumble, and *thábirjannu*, to stumble. **58, 155, 156.**

Stump of a tree, the : *Ān mund chakhá nishtiy-ath*, he was sitting on the stump of a tree (he the-stump-of-a-tree on seated-was). *Bund*, a log. Sin. *bundi*. *Mund* comes from the Arb. **122.**

Stun, to : *Má án-hár go lath-a thostha*, I stunned him with my stick (me-by him with my-stick was-stunned). *Thosagh*, *thostha*, to put out, etc. Hin. **58, 155, 156.**

Stunned, to be : *Ān thusthiy-e*, he is stunned. In a stunned condition. *Thusagh*, *thustha*. Hin. **122.**

2. *Ma be-hosh bíthagh-án*, I was stunned (I senseless became). Per. **110.**

Stunted : *Haw-án phutak-e mar azh kho ákhta*, where has that stunted individual hailed from ? (That stunted man from where has come ?) Dwarfed. Hin. **41, 110.**

Stupid : *Haw-án ná-surfat-e ganokh-ar kal na bí*, that stupid fool won't know (that not-understanding fool-to information not will-be). From the Arb. **41, 202.**

Sturdy, strong : *Yak sak-e mard be-y-ár*, bring a sturdy man (a strong man bring). Less frequently *sakh-e*. Here *yak* is preferred to *yá*. Try it. The Baloch, bless his soul, has a nice sense of euphony. From the Per. *sakht*. **41, 116.**

Stutter, to : *Ān mar habkath*, did that man use to stutter ? Literal. *Habkagh*, *habkitha*. Sin. *habká'inu*. **114.**

Stutterer, a : *Hau, án hakkar ath*, yes, he was a stutterer (yes he a-stutterer was). Sin. *hakarū*.

Subdue, to : *Má sai sál phadha katagh-ant-ish*, we subdued them after three years (us-by three years after were-subdued them). *Katagh*, *katitha*, to overcome, conquer. The *t* is very often pronounced hard. Sin. *khatanu*. **58, 155, 156, 158a.**

Subdued, to be : *Ān chí rang-a helák bítha*, how was he subdued ? (He what way-in subdued became ?) Tamed. Generally with reference to animals. Sin. *heráku*. **110.**

Subject, subjects : *Ān ki azh sarkár-a mīl-í go wath-i ráj bahar khat*, what he gets from government he distributes among

his subjects (that which from government is got among himself-of the-subjects shares he-makes). *Ráj*, a subject. From the San. through the Hin. **130.**

Subject to, to be : *Amír šāḥib tábí' ne-y-athant*, they were not subject to the Amír (the-Amír-of subject not-they-were). Arb.

Submissive : *Kharde rosh phadha ân baghá bíthagh-ân*, they became submissive after a few days (a-few days after they submissive became). *Baghá*, a coward, runaway. We connect the word with the Hin. **110.**

Subordinate : *Har dú ma-í ḥukm sher-a athant*, both were subordinate to me (each two me-of the orders under were). The Per. *zír-i ḥukm*.

Subscribe, to : *Thau wath chí chandá dátha*, have you subscribed anything yourself ? (Thee-by thyself any contribution has been-given ?) Per. **65, 155, 156.**

Subscription : *Haw-e chandá khai khanagh-e*, who is getting up this subscription ? (This subscription who making-is ?) Per. **106.**

Subsistence : *Ān-hí rozí bandbozh khai khanagh-e*, who is arranging for his subsistence ? (Him-of the-subsistence-of the-arrangement who making-is ?) Daily food, etc. Per. **106.**

Substitute, a : *Tha-ra 'iwazí deagh bí*, you will have to provide a substitute (thee-to a substitute to-give will-be). Of persons or things. Arb. **203.**

Subtlety : *Ma-í chana thagí en*, I consider it subtlety (me-of the-opinion-in subtlety it-is). Hin.

Subtracted, to be : *Dah ki do rau gudá chikar sar-kh-á-í*, if two be subtracted from ten how many will remain ? (Ten if two go then how-many over-will-come ?) For *azh dah*, etc. *Rau* and *sar-kh-á-í* are contingent futures. **131, 141.**

Succeed, become heir, to : *Ān-hí phadha kha-ía phágh bastha*, who succeeded him ? (Him-of after whom-by the-turban was-fastened ?) Idiom. Per. **84, 155, 156.**

Succeed, to : *Shá-í diwo roshan bí*, may you succeed (you-of the lamp alight be). Good luck to you ! Idiom. *Bí* is thus often used in an imperative sense : *dír bí*, be off !

2. *Shá-í murád phílav bítha*, did you succeed ? (You-of the-object fulfilled became ?) **110.**

Succeeded on the throne, to be : *Bádsháh ki murthá phágh áñ-hí nákhó-á basthá*, when the king died he was succeeded by his uncle (the-king when he-died the-turban him-of the-uncle-by was-fastened). The special head-dress corresponding to our "crown".

Successful : *Hau, khard-e rosh-áñ ma-í bakht ath*, yes, for a few days I was successful (yes a-few days me-of good-fortune was). My luck continued for a few days. *Bakht* comes from the Per. 41.

Succession : *Áñ-hí phágh bandagh rosh-a*, on the day of his succession to the throne (him-of the-turban fastening-of the-day-on). There was an insurrection, *galgal bíthá*. Per. 17.

Succour, help, to : *Áñir-a khas-e-á áñ-hí madad khuthá*, at last someone succoured him (last-at someone-by him-of the-help was-made). *Madad, madat*. Arb. 8, 90, 155, 156.

Such : *E rang-a kár khas-e-á na díthá*, no one has seen such work (this kind-of work anyone-by not has-been-seen). *Rang*, sort, kind. Hin. *rang*, sort, kind. Also in Per. 8, 90, 155, 156.

2. *Phanch sál tá'ín ham-e rang-e haur ne-y-ákhta*, we have had no such rain for five years (five years up-to this-very kind-of rain not-has-come). Both forms, *rang-a* and *rang-e*, are in everyday use. Note how the sense of "had" has been retained in the Balochí. 110, 141.

3. *Ar ki chosh-e mar bí, gudá be-y-ár-í*, if such a person exist, then bring him (if that such a-man be then bring-him). The word is less frequently used of things. *Pakh. hase*, such, Per. *chún*, like, in the manner of. 139.

4. *Hachho ki balochistán-a b-áñ*, such as are seen in Balochistan (such as Balochistan-in are). Per. 17, 131.

Suckle, to : *Áñ wath-í bachh-ar mishenagh-ethá*, she was suckling her child (she herself-of the-child suckling-was). *Mishenagh, mishenthá*. Per. *majídan, makídan*. 107.

Suckling, a : *Haw-áñ gwar mishokh-ar khai gannagh-e*, who cares for that suckling? (That breast-sucker who counting-is?) Nobody. Per. 106.

Suck the breast, to : *Dá'ín gwar mishagh-e*, he is still sucking the breast, he is still at the breast (still the-breast he-sucking-is). *Mishagh, mikhta*. *Gwar* is the Per. *bar*. Per. *makídan, majídan*, to suck. 106.

Suddenly : *Sarbura yá khargaz jhatí dátho thewaghe gozhá*

burtho bál gipta, suddenly a vulture swooped down and carried off all the meat (suddenly a-vulture-by a-swoop having-given all the-meat having-carried-away wing was-taken). *Sarbura*, suddenly, but *sarbara*, outer, on the outside.

Sue, to : *Án shá-í chakhá dáhn khanokh en*, he is going to sue you (he you on a-complaint about-to-make is). *Dáhn* comes from the Sin. 117.

Suffer, to : *Thau ba'z dard waragh-en*, do you suffer much pain? (Thou much pain eating-art?) *Dard waragh*, *dard wártha*, to suffer pain. 106.

2. *Ar ki má-í thewagh-e dighár rej-ání bíth-en e rang-e dukh na sahet-en*, were all our land irrigated we should not suffer as we do now (if that us-of all the-land irrigated had-been this kind-of trouble not we-should-have-suffered). *Sahagh*, *sahetha*, *sahitha*, to suffer. Sin. *sahanu*, Hin. *sahná*, to suffer, endure. 139.

Suffer a loss, to : *Rást en, án-hí ba'z ziyán bítha*, it is quite true, he has suffered a great loss (true it-is him of much loss has-become). *Ma-í ba'z ziyán bítha*, I have suffered an enormous loss. Per. *ziyán*, a loss. 110.

Suffered : *E sánga rej-ání dighár ziyán hech na bítha*, consequently the irrigated land has not suffered (this reason-for the-irrigated land-of loss any not has-become). We may suppose *dighár* to be in the genitive case. 110.

Suffering from : *Án-hánra chi ná-duráhí en*, what are they suffering from? (Them-to what illness is?) The abstract noun.

2. *Án ki azh gurphagh-a ná-duráh biagh-e khard khanagh-ant*, anyone found suffering from smallpox is segregated (he who from smallpox unwell becoming-is apart they-making-are). *Duráh*, well, *ná-duráh*, unwell, ill, suffering. Sin. 106.

3. *Ma-na saresh en*, I am suffering from a cold in the head (me-to a-cold-in-the-head is). And similarly with other sicknesses : *ma-na thaf en*, I am suffering from fever. The person is put in the dative case. 204.

Sufficient : *Bale, wázhá, gwas ákhta*, yes, sir, we have received sufficient (yes, sir, enough came). Speaking of rain. *Gwas*, enough, sufficient. *Gwas*, enough! Stop! Not improbably connected with the Per. *bas*, enough. 110.

2. *E ba'z bí*, this will be sufficient (this plenty will-be). Much, etc. Arb. 103.

Sufficient for to-day, etc. : *Maroshí dukh maroshí sánga gwas en*, sufficient for to-day is the evil thereof (to-day-of the-trouble to-day-of for sufficient is). It is not *maroshe*.

Sugar : *Shakar*, refined sugar ; *gur*, coarse sugar, molasses, treacle. The first is found in Per. and Hin. *Gur* is the Hin. *gur*.

Sugar-cane : *Tha-í lerav-gal ma-í kawándí waragh-ant*, your camels are eating my sugar-cane (thee-of the-camels me-of the-sugar-cane eating-are). *Kawánd* and *kawándí*. Sin. *kamandu*, *kamándu*. 106.

Suicide, to commit : *Naw-án wath-ár khush-íth*, he may commit suicide (perhaps himself he-may-kill). *Wath-ár khushta-í*, he committed suicide. Per. 131.

2. *Án-hía wath-í sáh khashaintha*, he committed suicide (him-by himself-of the-breath was-caused-to-be-drawn). *Khashainagh*, *khashaintha*. Per. 77, 78, 150, 155, 156.

3. *Nawán but-ár jath*, he may commit suicide (perhaps himself he-may-kill). Lit. may-strike. *But*, self, comes from the Sin. *butu*, the body. 130.

Muhammadans very rarely take their own life. To do so is strictly forbidden by the Traditions. The Qorán, strange to say, makes no mention of suicide. In almost every case a man or woman who has committed *felo de se* is given the usual burial.

Suit, become to : *Haw-e nokh-e phágh ma-na mán-ágh-e*, does this new turban suit me ? (This new turban me-to comes ?) *Mán-ágh* is nearly always preceded by the dative. In a way it corresponds to the Urdú and Hindí *lagná*. 106, 206.

Suitable, fitting : *Dá'igh n-en ki ma tha-í logh-a rav-án*, it is not fitting that I should go to your house (becoming not-it is that I thee-of the-house-to should-go). *Jawán* may take the place of *dá'igh*. 131.

Sulphur : *Thau ikhtar gandraf chi kár-a be-y-ár-en*, to what use are you going to put all this sulphur ? (Thou this much sulphur what use-into wilt-bring ?) Also *gokurd*. Sin. *ganraphu*. 103.

Sum of money, a : *Haidar-ár zar ba'z dátha-í*, he gave Haidar a large sum of money (Haidar-to money much was-given-him-by). The pl. *zar-án* is often heard. Per. 158a, 201.

Summer : *Unhála níánwán mastung áf-á án-hán ba'z dukhí khutha*, in the summer they were much affected by the water at Mastung (the-summer in Mastung-of the-water-by them very

wretched was-made). *Unhálá, unhála*, the hot weather, summer. Sin. *unháro*, summer. **155, 156.**

2. *Áhar-a rav-ant kohistán-a*, in the summer they proceed to the hills (the-summer-in they-go the-hills-to). *Áhár*, summer, but *áhar-a*, in the summer. Sin. **17, 131.**

Summon, to : *Bádsháh-á wazír-ar gwar wa loṭaintha*, the king summoned the minister before himself (the-king-by the-minister before himself was-summoned). *Loṭainagh, loṭaintha*, to send for, summon. **150, 155, 156.**

2. *Wath-í bachh-ár wazír-á gwán'-janaintha*, the minister summoned his son (himself-of the-son-to the-minister-by a-shout-was-caused-to-be-struck). The minister did not shout but got someone else to shout for him : pass the word along to Brown to come here. **150, 155, 156.**

Summons, call : *Thau gwánkh ne-y-ashkhutha*, did you not hear the summons ? (Thee-by the-call not-was-heard ?) Per. *báng*. **65, 155, 156.**

Sun, the : *Dhur savav-a rosh likthiy-ath*, the sun was hidden by the dust (the-dust of the-cause-through the-sun hidden-was). In a hidden or concealed state. *Ro, rosh*, the sun, day. Per. **122.**

Sun, sunshine : *Bale, chitká thí bar-e dar-khapta*, yes, the sun has come out again (yes the-sunshine another time out-has-fallen). *Chitká*, sunshine, glare. Hin. *chatak*, brightness. **110.**

Sun, to sit in the : *Má azh án-hía phursitha ki phar chi gunitáf-a nindagh-en*, I asked him why he was sitting in the sun (me-by from him it-was-asked that for why the-sunshine-in you-sitting-are). What was asked is put in the *oratio recta*. Similar phrases to this are : *giritáf-a nindagh, guritáf-a nindagh, petáf-a nindagh*. All are compounds : *go, goñ, gon* ; *gura, gwara*. Per. *táb*, heat ; *táftan*, to heat.

Sunday : *Áditwár-a mā phar chi kár na khan-án*, why should I not work on Sunday ? (Sunday-on I for what work not should-do ?) Or *ádit*. Hin., Pan. **17, 131.**

Sunrise : *Rosh-ásán-a daraintho shuthagh-ant-ish*, they set out at sunrise (sunrise-at having-set-out went-they). *Rosh*, the sun ; *rosh-ásán*, sunrise. *Ásagh, ástha*, to rise. We might have said *rosh-ásán-a velá*, at the time of sunrise. **158a.**

Sunset : *Rosh-er-shaf-a má-í tof-ání daf bukhtagh-ant*, at

sunset our guns opened fire (sunset-at us-of the-guns-of the-mouths opened). Idiom. Per. **17, 110.**

Sunstroke : *Taviv chana ân azh chitká ná-duráh en*, the doctor thinks he is suffering from sunstroke (the-doctor-of the-opinion-in he from sunstroke unwell is). *Chitká, chitka*, heat of the sun, glare. Hin. *chatká*, a parching sun ; *chitká*, a funeral pile.

Supper : *Rav-ûñ, chí-e shám phashain-ûñ*, let us go and cook some supper (let-us-go some supper let-us-cook). *Shám*, the evening meal. Per. *shám*, evening. **131.**

2. *Âñ shám-whard taiyâr khanagh shutha*, she has gone to prepare supper (she the-evening meal ready to-make has-gone). We may say *khanagh-a*. Per. **110, 119.**

Suppliant, supplicant : *Guddâ ân dâñhîn bítho ákhta ma-i gwar-a*, then he came as a suppliant to me (then he a-suppliant having-become came me-of to). Sin. *dâñhana*, a complaint, etc. **110, 121, 181.**

Supplicate, to : *Mâ ân-hí dem-a ba'z minnat khutha ki wath-í logh-a thartho ba-rau*, I supplicated him to return home (me-by him-of before much entreaty was-made that thyself-of the-house-to having-turned go). *Minnat* comes from the Arb. through the Per. **116, 155, 156.**

Supplies : *Odha chi chi thoshagh mil-í*, what supplies are to be had there ? (There what what supply is-got ?) *Thoshagh*, supplies, such as grain, fodder, etc., for troops. Per. *tosha*, provisions, necessities. **131.**

2. *Ma saudá sânga shuthagh-ethân*, I had gone for supplies (I supplies for gone-was). Goods, wares, food for the household. Per. **112.**

Supply, to : *Sír sânga khai whard dá*, who supplies the food for the wedding ? (The-wedding for who the-food gives ?) That is who provides it as a rule. *Deagh, dátha*, to give. Per. *dâdan*, to give. **131.**

Support, military : *Haw-ân rosh-a dí hachí kúmak ne-y-ákhta*, no support arrived that day either (that day-on also any help not-came). *Kúmak*, aid, support, help, etc. Per. **17, 110.**

Support, to : *Ma thurs, ma tha-í phusht-a khan-ân*, do not be afraid, I will support you (not fear I thee-of the-backing will-make). From *phusht*, the back. Per. *pusht*. **103.**

2. *Albat, má ân-hí ambrá'i khutha*, I certainly supported

him (certainly me-by him-of the-support was-made). Also *ambráhi*. The Per. *ham-ráhi*. **58, 155, 156.**

Supporter, a : *Har sai ma-í phusht-deokh athant*, all three were my supporters (all three me-of the-supporters were). Lit. back-givers. *Deokh* is the noun of agency got from *deagh*, *dátha*, to give. Per. *pusht*, the back. **117.**

Suppose, to : *Gumán khañ ki azmán khaf-í*, you can suppose anything (supposition make that the-sky should-fall). Idiom. Per.

2. *Tha-ra chi khayál ath*, what did you suppose ? (Thee-to what thought was ?) It is very often pronounced *khiyál*. From the Arb. through the Per.

Sure : *Āñ jawání-a ṣahíh ne-y-ath*, he was not quite sure (he quite sure not-was). *Ṣahíh*, sure, certain, etc., comes from the Arb.

2. *Āñ ravagh-a n-eñ*, he is sure not to go (he-going-of not-is). Idiom. He is not a man likely to go. **118.**

Surety : *Ma āñ-hi sānga zāmin b-āñ*, I shall stand surety for him (I him-of for surety shall-be). Arb. **103.**

Surgeon, a : *Kotta ṭarív bí*, there will be a surgeon in Quetta (Quetta-in a-surgeon will-be). Doctor, Muhammadan doctor. Arb. **103.**

Surrender, to : *Duzhman-á thorá loṭtha*, the enemy has surrendered (the-enemy-by quarter has-been-asked-for). *Thorá* comes from the Sin. *Loṭagh*, *loṭtha*, is the Hin. *lotná*. **155, 156.**

Surround, to : *Ba-ro-eth, āñ-hání derav-a chíar-e dem-a ber-eth*, be off, and surround their camp on all sides (go them-of the-camp the-four sides-on surround). *Beragh*, *beritha*, to surround. Sin. *verhanu*, Hin. *berhná*, to surround. **41, 116.**

Survive, to : *Charo yá mard sar-ákhta*, only one man survived (only one man over-came). *Sar-agh*, *sar-ákhta*, to remain over, etc. Per. **110.**

Suspect, to : *Tha-ra kha-í chakhá gawán eñ*, whom do you suspect ? (Thee-to whom on suspicion is ?) *Gawán*, *guwán*, suspicion, distrust. Per. *gumán*, Peh. *gumán*, suspicion.

2. *Haqq-e hál ham-esh eñ ki ma-na shá-í chakhá kesí eñ*, as a matter of fact I suspect you (the-real case this is that me-to you on suspicion is). *Kesí* comes from the Arb.

Suspend, to : *Thau thán hand-a tangitha-í*, where have you

suspended it? (Thee-by what place-in has-been-suspended-it?) *Tangagh, tangitha*. Sin. *tanganu*. **65, 155, 156, 158a.**

Suspended, to be : *Ān azh wath-í chat-a larkagh-etha*, he was suspended from his own roof (he from himself-of the-roof hanging was). *Larkagh, larktha*. Sin. *latakanu*. **107.**

Suspicion : *Ma-na chí-e kesí ne-y-ath*, I had not the least suspicion (me-to the-least suspicion not-was). Arb. **202.**

Suspicious : *Gudá ma-í díl-ára shakk khapta*, then I became suspicious (then me-of the-heart-to suspicion fell). *Shakk*, doubt, uncertainty, suspicion. It is not, be it noted, *ma-na shakk khapta*. Arb. *shakka*, to doubt, be doubtful. **110.**

Sustenance : *Āf án-hání riziq en*, they obtain sustenance from water (water them-of the-sustenance is). Pronounced *rizik* by most Baloches. Arb. *rizq*.

Swallow, a : *Abábil ahár nishán en*, the swallow is a sign of summer (the-swallow summer-of a-sign is). Arb.

Swallow, to : *Chukh darmán-a er-burtha na khan-í*, the child cannot swallow the medicine (the-child the-medicine down-conveyed not may-make). *Er-baragh, er-burtha*, to swallow. Per. *zír*, under, below, and *burdan*, to carry, bear. **168.**

Swamp, a : *Hand-e-a hand-e-a gap astán*, there are swamps in certain places (places-in places-in swamps are). Sin. *gapini*. Lah. *gap, gapin*. **8, 17.**

Sway of, to come under the : *Ān dí amír sháhib hukm sher-a bítha*, he also came under the sway of the Amír (he-also the-Amír-of the-orders under became). Per. *zír-i-hukm*. **110.**

Swear, to : *Ma-na hudhá saghar en ma thí bar-a odha na rav-án*, I swear by God I shall not go there again (me-to God-of the-head is I another occasion-on there not shall-go). A very common expression. **103.**

2. *Ma-na saughan en thí bár-a thom na war-án*, I swear I shall not eat garlic again (me-to an-oath is another time garlic not I-shall-eat). *Saughan*, an oath. The subject is put in the dative case. *Ma-na tha-í sar en*, I swear by your head. Or by anything else. The subject will always be in the dative. **103.**

3. *Thau saughan zír-en ki thí-bar-e sharáv na war-en*, will you swear not to touch drink again? (Thou an-oath take-will that another occasion-on liquor not thou-drink-wilt?) *Saughan ziragh, saughan zurtha*, to swear. Per. *saugand*, an oath, swearing. **103.**

4. *Bale, ma qurán zír-ân*, yes, I am prepared to swear (yes I the-Qoran will take-up). *Qurán zíragh*, *qurán zurtha*, to swear on the Qorán, by lifting it up or touching it with the hand. It is seldom that a Baluch distinguishes between *q* and *k*. 103.

5. *Azh qurán zíragh-a na thursagh-en*, are you not afraid to swear on the Qoran? (From the-Qoran-of the-lifting-up not thou-fearing-art?) 106, 118.

Sweat, to : *Ma-na hedh man-agh-etha*, I was sweating (me-to sweat coming-was). *Hedh*, sweat. *San. svid*, to perspire, sweat. 107.

Sweep, to : *Thau ma-í kotav-ár bohári dátha*, have you swept my room? (Thee-by me-of the-room-to the broom has-been-given?) *Sin. buháru*, etc., sweeping; *buháranu*, to sweep. *Lah. búhára, búhári*, a besom made from the date-palm. 65, 155, 156, 201.

Sweeper, a : *Kházg-barokh-ar gwán-jan*, call the sweeper (the-sweeper-to shout). A shout strike. From *kházg*, dirt, filth, and *buragh*, *burtha*, to take away. *Per. kház* and *burdan*. 116, 117.

To meet a sweeper first when setting out on a journey is considered a good omen.

Sweepings : *Âñ-hía bohári burtha sokhta*, he has taken away the sweepings and burnt them (him-by the-sweepings have-been-taken-away have-been-burnt). *Sin. 77, 78, 155, 156*.

Sweet : *Guláb en, kutúrí bo en-í*, it is a rose, it has a sweet smell (a-rose it-is a-sweet smell is-it-of). *Kutúrí*, sweet, musk-like, is the *Hin. kustúrí*, musk, the animal perfume got from Kashmír, and a few other places. 158a.

2. *Jhat-e haw-ân sharr-e janikh-ar gind*, just look at that sweet girl (a-moment that pretty girl look-at). *Per. shirín*. 41, 116.

3. *Âñ-hí náz-bo en*, has it got a sweet smell? (It-of a-sweet-smell is?) *Per.*

Sweet, sweets : *Chhorav-á gwashta, chí-e whashí ma-na de, gudd ma kh-á-ân*, the boy replied that he would come if given some sweets (the-boy-by it-was-said some sweets me-to give then I-shall-come). *Whashí*, anything sweet, sweets, sweetmeats. From the *Per. khwush*. 116, 141, 201.

Sweet, to sound : *Âñ-hí áwáz ma-na washí-a mán-kh-ákht-ath*, her voice used to sound sweet to me (her-of the-voice me-to sweetly used-to-come). *Washí-a*, with sweetness, sweetly. In

mán-kh-ákht-ath, used to come, we have the contingent perfect tense. This is only one of several significations. **114.**

Swell, to : *Jhat-e phadhá áñ-hí phád̤h síagh khapta*, a moment after his foot began to swell (a-moment after him-of the-foot to-swell began). *Siagh, sítha*. From the Per. *ámá-sídan*. **174.**

2. *Zakhm zom giragh-e*, the wound is swelling (the-wound swelling taking is). Sin. *soji*, a swelling. Per. *giriftan*, to take. **106.**

3. *Tha-í láf ápharagh khafagh-e*, your belly is beginning to swell. But fig. you are getting too big for your shoes, you are suffering from swelled head. *Apharagh, áphartha*. Sin. *áphirjanu*. **106, 174.**

Swift, fast : *Tikká-e máhri chakhá charithiy-ath*, he was mounted on a swift camel (a-swift riding-camel on he-mounted-was). *Tikká*, swift. Sin. *tikho*, swift, fast. Hin. *tikhá*, hot, keen, etc. **122.**

Swift, swiftest : *Ma-í chana haidar mádhin shághar en*, I consider that Haidar's mare is swiftest (me-of the-opinion-in Haidar-of the-mare swift is). *Shághar*, swift, fast, comes from the San. *shíghra*, quick, etc.

Swiftly : *Áñ tikká-ígha shutha*, he went off swiftly (he swiftly went). Sin. *tikho*. **110.**

Swim, to : *Má-r daryá ánega taragh bítha*, we had to swim across the river (us-to the-river that-direction to-swim it-became). *Taragh, taratha, tháharagh, tháhartha*, to swim. Sin. *taranu*, Hin. *tairná*, to swim. **203.**

Swimmer, a : *Áñ jawá'en tár-janokh en*, he is an excellent swimmer (he a-good swimmer is). Sin. *taranu*, to swim; *táru*, a swimmer. Per. *zadan*, to strike. **44, 117.**

Swindler, a : *Haw-án qátul-ár wám ma de*, do not lend money to that swindler (that swindler-to a-loan not give). From the Arb. *qattál*, which in Urdú becomes *qátíl*. **116.**

Swine : *Híkh palíd en, áñ gand wáarth*, the swine is an unclean animal, it eats filth (the-pig unclean is it filth eats). Per. *khúg*. **131.**

Swing, a : *Gwánzagh láf-a do ksá'en chukh athant*, there were two small babies in the swing (the-cradle in two small babies were). The Baloch cradle is generally in the shape of a swing suspended from the roof of the hut. Pakh. *zángo*. **44.**

Swing, to : *Jhat-e gwánzagh-a jhut*, swing the cradle for a bit (a-moment the-cradle swing). Rock the cradle for a moment. *Jhutagh, jhuttha*. 116.

2. *Āñ girán eñ, mā āñ-híar loditha na khan-āñ*, it is heavy, I cannot swing it (it heavy is I it swung not can-make). To shake, move backwards and forwards. *Lodagh, loditha*. Sin. *lodanu*. 168.

Swollen, to be : *Má esh-íar dítha, āñ-hí chambav ba'z síthiy-e*, I have seen it, his paw is considerably swollen (me-by it has-been-seen him-of the-paw greatly swollen-is). *Síagh, sítha*. 122.

Swoop, to : *Sarburá bānz-e-a jhatí dátho burtha haw-āñ churí*, all of a sudden a hawk swooped down and carried off the chicken (suddenly a-hawk-by a-swoop having-given was-carried-off that-very chicken). *Jhatí, jhat, jhatagh*, a swoop, pounce ; *jhatí deagh*, to swoop. Hin. *jhapatta*, a spring, rush ; *jhat*, speedily ; quickly. 8, 155, 156.

2. *Shíwar bí, āñ thí-bar-e jhatokh eñ*, look out, it is about to swoop again (alert be it again about-to-swoop is). *Jhatagh, jhattha*. We are dealing with the noun of agency. 117.

Sword, a : *E zahm sardár-egh eñ*, this is the chief's sword (this sword the-chief-of is). *Zahm*, a sword. 17.

2. *Nawán kirich āñ-híegh na bí*, probably the sword is not his (perhaps the-sword him-of not may-be). *Kirich*, a sword. Hin. *kirich*, a straight sword. 78.

Sword-belt, a : *Wath-í zahm-band tankh khan*, tighten your sword-belt (yourself-of the-sword-belt tight make). *Band*, anything that fastens or binds. Per. 116.

Sword-blade : *Zahm-jind chot bítha*, the sword-blade was bent (the-sword-blade bent had-become). Lit. sword-body. *Jind* comes from the Sin. 110.

Sword-cut, a : *Āñ-hí saghar-ar zahm sakhía mán-ákhta*, he received a severe sword-cut on the head (him-of the-head-to a-sword severely came). Here we cannot nasalize the *n* in *mán* because it precedes a vowel. 110, 206.

Sword-fish, a : *Daryá'í asp hushk-e dod eñ*, it is the skeleton of a sword-fish (a-river horse-of the-dry bones it is). Per. 41.

Sword-knot, a : *Nokh-e zahm-phúlí pakar eñ*, a new sword-knot is required (a-new sword-knot necessary is). But *phúlí* may stand alone if the sense be clear. 41.

Swordsman, a : *Sardar jawá'ēñ zahm-janokh ēñ*, the chief is a good swordsman (the-chief a-good sword-striker is). Less frequently we hear *zahn-jan*. *Janokh* is the noun of agency got from *janagh*, to strike. **44, 117.**

Sworn, I have : *Ma-na saughan ēñ ki . . .* I have sworn that . . . (me-to an-oath is that . . .). I swear that . . . *Saughan*, *saugand*. Per.

Syce, a : *Ma-í galphán-āra gwash bor-e mād^hhīn chakhá zen khañ*, *edha be-y-ār-í*, order my syce to saddle the brown mare, and bring her here (me-of the-syce-to say the-brown mare on the-saddle make here bring-her). *Galphán*, a syce, groom. **44, 116.**

Symbol : *E chí chí nashq ēñ*, of what is this the symbol? (This what thing-of the-symbol is?) Mark, sign, token. From the Arb.

Sympathetic : *Āñ ham-dard-e mar ne-y-ath*, he was not a sympathetic person (he a-sympathetic man not-was). A Per. compound. **41.**

Sympathize, to : *Má shá-í gham sharík astún*, we sympathize with you (we you-of the-sorrow-of partakers are). Both *gham* and *sharík* come from the Arb. through the Per.

Sympathy : *Pha wath-āñ mīhr hachí n-ēñ*, they have no sympathy at all for one another (among themselves sympathy any not-is). *Mīhr*, feeling pity, sympathy, etc. Per.

T

Table, a : *Qadah mez chakhá bí*, the cup must be on the table (the-cup the-table on will-be). The Per. words *míz* (*mez*) and *takhtah* (*takhta*) are those generally heard. Tables, however, are unknown in Baloch houses. **103.**

Table-cloth, a : *Dastar-khwán dí sakhía melar en*, the tablecloth also is very dirty (the-table-cloth also very dirty is). A Per. compound : *dastár*, a cloth, and *khwán*, a tray. *Sorah*, the Per. *sufrah*, is heard. In Balochistán table-cloths are spread upon the floor.

Tablet, for writing on, a : *Ma-í kambar-takhta gár bítha*, my tablet has got lost (me-of the-tablet lost has-become). From the Per. *kamar*, waist, and *takhtah* (*takhta*), a board, etc. **110.**

Tadpole, a : *Gind-eth, haw-e cháth níánwán khoṛ-e dohí astán*, just look, there are millions of tadpoles in this well (look this well in millions tadpoles are). *Dohí*, a tadpole. Sin. *dedirí*, a tadpole. Hin. *dádur*, a frog. **41.**

Tail : *Ān-hání dumb dí burithagh-ant-ish*, they have cut off their tails also (them-of the-tails also have-been-cut-off-them-by). The suffix *ish* is the pronominal of the third person pl. in the agentive case. Per. *dumb*, tail. **95, 155, 156, 158a.**

Tailless : *E lundá-e bing tha-igh en*, is this tailless dog yours ? (This tailless dog thee-of is ?) *Lundá*, tailless, docked. The word may, however, stand for "maimed". Hin. *lundá*, tailless ; bob-tailed. **41, 65.**

Tailor, a : *Darzi-á ma-í jar-án árthagh-ant*, has the tailor brought my clothing ? (The-tailor-by me-of the-clothes have-been-brought ?) *Darzi*, a tailor. From the Per. **155, 156.**

Take, suppose, to : *Má hachho zántha ki e tholagh en*, I took it to be a jackal (me-by thus it-was-thought that this a-jackal is). Kur. *zánín*, to know, etc. **155, 156.**

Take, to : *Nem má wártha nem má ráj-ánra dátha*, half I took for myself and half I gave to my subjects (half me-by was-eaten half me-by the-subjects-to was-given). *Waragh, wártha*, to eat. The same idiom is found in Urdú, Hindí, etc. **155, 156, 201.**

2. *Bale, esh-íár zír gír, go má ba'z en*, yes, take it, I have plenty (yes it take with me plenty is). *Zíragħ giragħ, zurtha gipta*, to take, take away. *Zíragħ áragħ, zurtha ártha*, to bring, fetch. 116.

3. *Áñ chí-e sarkári túfak nariyán darmán thír zurtho shutha*, he has taken with him some government rifles, horses, and ammunition (he some government rifles horses powder shot having-lifted has-gone). *Zíragħ ravagħ*, to make off with. 8, 91, 110, 121, 181.

4. *Má áñ-híar naukar khutha*, I took him on as a servant (me-by him a-servant was-made). *Naukar khanagħ* is the idiom. 58, 155, 156.

5. *Má qalát-a wath-í dast-a ártha*, we took possession of the fort (us-by the-fort ourself-of the-hand-into was-brought). *Áragħ, ártha*. Per. *áwardan*. 58, 155, 156.

6. *Má haw-áñ kághadh áñ-híar ártho dátha*, I took that letter to him (me-by that letter him-to having-brought was-given). But if the sense be "away" use *burtho dátha*. 58, 155, 156, 201.

Take away, to : *'Sh-edha bar-ish*, take them away from here (from-here take-away-them). *Baragħ, burtha*, to take away. *Bárt-ish*, he may taken them away, would be the third person singular contingent future followed by the pronominal *ish*, them. Per. *burdan*, to carry, bear. 116, 158a.

2. *Malang shá-í túfak bárth*, may Malang take your gun away? (Malang you-of the-gun may-take away?) Less frequently *bárt* and *bár*. The contingent future. 131.

Take forcibly, to : *Bale, wázhá, esh-íár zinagħ-etha*, yes, sir, he was taking it away forcibly (yes sir it he-by-force-taking-away-was). *Zinagħ, zitha*, always means, to take by force, to snatch. In the past participle we hear three different forms used : *zitha, zitha, zinthá*. 107.

Take hold of, to : *Dío mañ dast-a gír*, take hold of the lamp in your hand (the-lamp in the-hand seize). *Giragħ, gipta*, to lay hold of, grip, seize. In the imperative the vowel is generally lengthened : *gír*, seize. Per. *giriftan*, to take hold of, etc. 116.

2. *Esh-íar ħundí-khañ, dighár-a ma khaf-ith*, take hold of it lest it fall on the ground (it holding-make the-ground-on not it-may-fall). *Ĥundí-khanagħ*, to take hold of, hold on to. The negative to use before the contingent future is *ma*, lest. *Ĥundí* comes from the Pakħ. 116, 131.

Take medicine, to : *Ān darmán-a phar chi na khanagh-e*, why does he not take medicine ? (He medicine for why not making-is ?) The Baluch idiom is "to make medicine". The reason is that he *does* make it himself, from all manner of ingredients. **106.**

Take off, as clothes, to : *Nín wath-í jar-ân er-khañ*, now take off your clothes (now thyself-of the clothes down make). *Jar-ân er-khanagh*, *jar-ân er-khutha*, to take off one's clothes. Per. **116.**

Take place, to : *Ān wakht-a ki galgal bitha e hálwar dí bitha*, this took place during the mutiny (that time-at that the-mutiny became this affair also became). *Biagh*, *bitha*, to be, become; happen, take place. Per. *búdan*, to be, become. **110.**

Take to one, to : *Haw-ân rang-e mardum-ânar ma-í díl na lag-í*, I do not take to folk of that sort (that kind-of people-to me-of the-heart not attaches). At no time. *Lagagh*, *lagitha*. The Hin. *lagná*. **131.**

Tale, a : *Qis̄sav khutha na khan-eñ ki rosh shaf bí*, cannot you tell us a tale to pass the time ? (A story made not you-can-make that the-day night may-become?) *Qis̄sav*, *qis̄so*, a story, tale, yarn. *Khanagh*, to make, is not used without reason. Arb. *qassa*, to tell, communicate. **168.**

Tale-bearer, a : *Ān-híar khas-e chughal-á gwashta*, some tale-bearer told him (him-to some tale-bearer-by it-was-told). *Chughal*, a tale-bearer. Per. **8, 90, 155, 156.**

Talent, accomplishment : *Ān-hí chi hunar eñ*, he possesses no talent at all (him -of what talent is ?) Meaning, none at all. Per. *hunar*, skill, excellence in any art.

Talk, conversation : *Gálwar thí chí na khan-ân go thau*, I shall have no more talk with you (talk other some not I-shall-make with thee). I won't talk to you any more. *Gálwar*, conversation. Pan. *gálh*, word, talk. **103.**

Talk, to : *Ān wakht-a go khas-e-a hálwar khanagh-etha*, he was talking to someone at the time (that time-at with someone speech he-making-was). *Hálwar*, appears to be got from *hál*, affair, account, etc. **17, 107.**

Talking : *Zí kha-ía go shwá-r thaukh-tawár ath*, with whom were you talking yesterday ? (Yesterday whom with you-to conversation was ?) A peculiar way of putting it. The reply might be : *Má-r go dosten-a gálwar ath*, I was talking to Dosten. Both forms are idiomatic.

Tall : *Ān drāzh-qadd-e mard ath*, was he a tall man ? (He long-stature-of a-man was ?) A Persian-Arabic compound. 41.

Tamarind : *Chichagh mañ chi kār-a kh-ā-í*, what is tamarind used for ? Of what use is tamarind ? (Tamarind in what use comes ?) Also *chíchar*. *Mañ* is not necessary to the sense. 131.

Tamarisk tree, the : *Edha esh-ānra khand-gaz gush-ant*, here they are called tamarisks (here these-to tamarisks they-say). *Khand-gaz*, the tamarisk. From the Hin. *khānd*, coarse sugar, and the Per. *gaz*, a tamarisk. There are at least two other species, viz. *lai-gaz* and *gíth-az*. 131.

Tame : *Helák-e niwar eñ*, it is a tame mongoose (a-tame mongoose it-is). *Helák*, tame, is derived from the Sin. *heráku*. The Arb. *aşıl*, gentle, free from vice, is in use. 41.

Tame, to : *Haw-án chhorav-á helá khutha-í*, that boy tamed it (that boy-by tame was-made-it). *Helá khanagh*, *helá khutha*. The Sin. verb. is *herañu*, to tame. 155, 156, 158a.

Tangled : *Rez phar chi righurthiy-e*, why is the rope tangled ? (The-rope for why tangled is ?) *Righuragh*, *righurtha*, to tangle ; generally of thread, rope, etc. 122.

2. *Masthagh-e kār eñ*, it is a tangled business (a-tangled business it-is). Lit. and fig. Sin. *mathañu*, to churn ; *munjhañu*, to be tangled. 41.

Tank, a : *Oṭigh nazíkh eñ*, *hachí dir n-eñ*, the tank is quite close, it is not at all far away (the-tank near is any distance it-not-is). *Oṭigh*, *oṭi*, a tank.

Tanner, a : *Go ān mochi-a zāl-e ath*, *kanjari*, that tanner had a wife who was a prostitute (with that tanner a-woman was a-prostitute). *Mochí*, a worker in leather. Sin. and Hin. 8.

Tap, knock, to : *Thau galo-a dastagh jatha*, did you tap at the door ? (Thee-by the-door-on a-tap was-struck ?) From the Per. *dast*, hand, and *zadan*, to strike. 17, 65, 155, 156.

Tape : *Suhr-e thaní-a go basthiy-ath*, it was fastened with red tape (red tape with it-fastened-was). Hin. *taní*, the string or fastening of a garment. 41, 122.

Tar, coal : *Katau azh kuelá paidá b-íth*, coal-tar is got from coal (coal-tar from coal produced becomes). The word is probably got from the Arb. *qitrán*, liquid pitch ; tar, etc. 131.

Target, a : *Hudhá-í wásta nishán-ára túfak jan*, for God's sake fire at the target (God-of for-the-sake the-target-to

your-gun strike). We have heard *nishán-a*, the locative case, used. Per. *nishán*, sign, mark, etc. **116.**

Tarry, to : *Dag-a derí ma khañ*, do not tarry on the way (the-road-on delay not make). *Khan* or *khañ*, do, make. Per. **17, 116.**

Tassel, a : *Inna, áñ-hí turra ne-y-ath*, no, it had no tassel (no it-of a-tassel not-was). Speaking of a cap. *Turra*, an ornamental tassel, comes to us from the Arb. through the Per.

Taste : *Áñ-hí chashagh hachí n-eñ*, it has no taste at all (it-of taste any not-is). *Chashagh*, taste. Sin. *chas*, taste. **197.**

Taste, to : *Ma chak-án-í*, may I taste it ? (I may-taste-it ?) This might equally well stand for "I shall taste it". *Chakagh*, *chakitha*, to taste. Sin. *chakhañu*, Hin. *chakhná*, to taste. **131.**

Taught, to be : *Má wath-í bachh dem-dátha madrasa parhainagh-a*, I sent my boy to school to be taught (me by myself-of the-boy was-sent the-school-to to-be-taught). The infinitive of purpose. *Parhainagh*, *parhaintha*, to cause to read. Sin. *parháñu*, Hin. *parhána*, to cause to read, teach. **58, 119, 155, 156.**

Speaking of literates : In Northern India not less than seventy-five per cent have obtained their education in the army.

Tax, a : *Balochistán-a ráj hachí dan na de-ant*, in Balochistán the subjects pay no taxes (Balochistán-in the-subjects any tax not give). To the chiefs, that is. Also and frequently *dan*. Sin. *danu*, a fixed sum paid as a tax. **131.**

2. *Maḥsúl-girokh khai eñ*, who collects the taxes ? (The tax-taker who is ?) From the Arb. root *ḥaṣala*, to be produced, and the Per. verb *giriftan*, to take, seize. **117.**

"Grazing tax (*tirni*) has been levied everywhere since 1890, except in the Bolán, the Nasirábád tahsil, and Nushki. In the latter district only nomads from Afghan territory are liable. Rates vary from one anna for a sheep or goat to R. 1-8-0 for a female camel. Plough and milch cattle are exempt. The tax is collected by annual enumeration or by annual contract without actual counting."—*Imperial Gazetteer of India-Balochistan*.

Tax, to : *Sardár azh thau hachí dan na girt*, does not your chief tax you ? (Thy-chief from thee any tax not takes ?) In both sentences we have used the contingent future, because we are speaking of something that *takes place as a rule*. **131.**

Tea : *Má wath-í hand-a chí-e chá wártha*, I had some tea at my own place (me-by myself-of the-place-at some tea was-

drank). I had tea before I left home, thank you all the same.
Per. **17, 58, 155, 156.**

Teach, to : *Ma wath ân-hía sekhál-ân*, I shall teach him myself (I myself him shall-teach). *Sekhálagh*, *sekháltha*, to teach. Sin. *sekháranu*, Hin. *sikháná*. **103.**

Teacher, a : *Shá-í halq-a khas-e ustád n-en*, is there no teacher in your village? (You-of the-village-in any teacher not-is?) *Ustád*, *ustádh*, *vastád*. Per. **8, 17, 90.**

2. Teaching is generally left to the *mullá*, or priest. He is supposed to teach the youngsters how to read the *qurán*. His remuneration is for most part paid in kind.

Many unkind things are said regarding the rapacity and meanness of the *mullá*. One day one of these gentry fell into a pool and was in danger of being drowned. A sympathetic bystander asked him to give him his hand so that he might help him out. He is said to have been too mean to do so, and was left to drown. The same story, however, is told of a Scotch minister.

It is considered a bad omen to meet a *mullá* first when setting out on a journey.

Teaching, advice : *E chi rang-e našíhat en*, what kind of teaching is this? (This what kind-of exhortation is?) The rascally *mullá* had been teaching his boy to steal. "Teaching" in the ordinary sense of the word is *sekhálagh*, the infinitive used substantively. Arb. *naṣaḥa*, to advise.

Teal : *Ham-odha hanjar díth-e*, have you seen teal there? (There teal have-been-seen-you-by?) Do not use the pl. Sin. *hanjhara*. **155, 156, 158a.**

Teapot, a : *Nín ma-na nokh-e chá-dán bhá-giragh bí*, I shall have to buy a new teapot now (now me-to a-new teapot to-buy will-be). But lit., a tea-caddy. Indians have given the word this sense. Per. **103, 203.**

Tear, a : *Haw-e anzí shá-í wásta ant*, these tears are for you (these tears you-of for are). *Anzí*, *anas*, a tear. Hin. *ánsú*.

Tear, to : *Esh-íar thán rang-a dín-en*, how are you going to tear it? (It what way in you-will-tear?) *Dinagh*, *dírtha*, to tear. We sometimes hear the more regular infinitive *diragh* used. Per. *darídan*, to tear, rend. **88, 103.**

2. *Bíng-á ân-hí saghar phatatha*, the dog tore off its head (the-dog-by it-of the-head was-torn-off). *Phatagh*, *phatatha*, *phatitha*, to break off, tear off. Sin. *paṭanu*, to tear up, etc. **155, 156.**

Tears, to shed : *Shá-i azh ravagh-a ma anas na natháhar-án*, I shall not shed tears at your going (you of from the-going I tears not shall-shed). This is the Sin. *háranu*, *hanjún háranu*, to shed tears. **103, 118.**

Tease, annoy, to : *Chhorav-ár dukhí ma khañ*, do not tease the boy (the-boy annoyed not make). Sin. and Hin. *dukhí*, afflicted, distressed. **116.**

Teat, a : *Án-hí har do chúch-án síthiy-ethant*, both her teats were swollen (her-of each two nipples swollen-were). *Chúch*, *chujh*, *gwar-sar*, *gwar-dav*, when speaking of human beings. Hin. *chúchí*. **122.**

2. *Gokh chíár-e má'igh b-ant*, the cow has four teats (the-cow-of four teats are). *Má'igh*, *máhigh*, when speaking of animals. The same word may signify "udder". **131.**

Teeth : *Án-hí chikhtar dathán ant*, how many teeth has he got ? (Him of how-many teeth are ?) Per. *dandán*, Sin. *ḍandū*, Hin. *dánt*.

Telegraph wire : *Azh qalát-a man-agh-ethán ki má dítha ba'z hand-án hál-deokh tár buritha*, I noticed on my way from Kelát that the telegraph wire had been cut in a number of places (from Kelát I-coming-was when me-by it-was-seen many places the-news giving wire is cut). *Hál-deokh tár* is the phrase generally heard. *Deokh* is, of course, the noun of agency got from *deagh*, *dátha*, to give. From the Arb. and Per. **107, 117, 155, 156.**

Telescope, a : *Dír-gind niyám-a azh rosh-gír dítha na khan-eñ*, cannot you see the eclipse through the telescope ? (The-telescope in from the-eclipse-of-the-sun seen not you-can-make ?) A Per. compound ; *dír*, far, and *dídan*, to see. Also *dúr-bín*. **168.**

Tell, to : *Inna, má thí khas-e-ára haw-e hál na dátha*, no, I have not told this to anyone else (no me-by other anyone-to even-this news not has-been given). *Khas-e-ár e hál ma de*, do not tell this to anyone. Per. **8, 90, 155, 156, 201.**

2. *Haw-e kághadh níánwán má án-hídra hukm dátha ki tha-ra sakhí sarwar-a ravagh-í bí*, I have told him in this letter that he must proceed to Sakhí Sarwar (this-very letter in me-by him-to an-order has-been-given that thee-to Sakhí Sarwar-to to-go will-be). *Khas-e-ár hukm deagh*, to order anyone, tell anyone to do anything. Per. and Arb. **58, 155, 156, 201, 203.**

3. *Ān-hiá gwashta, ma tha-ra bāngah-á das-ān*, he promised to tell me in the morning (him-by it-was-said I thee-to the-morning-in shall-tell). *Dasagh, ḍasatha, ḍasitha*, to point out; tell. Sin. *ḍasanu*, to point out. Hin. *disná*, to show. **17, 103.**

4. *E thaukh-a khas-í dem-a ma khañ*, do not tell this to anyone (this conversation anyone-of before not make). Do not speak of this in the presence of anyone. **116.**

5. *Kal n-eñ ki ān zindaqh eñ ki murtho shutha*, who can tell whether he be alive or dead (information not-is that he alive is or having-died is-gone). Sin. *kala*.

Tell a lie, to : *Haw-e-r'g-a darogh-e kha-í-á bastha*, whoever has told such a lie ? (This-kind-of falsehood whom-by has-been-fastened ?) *Darogh ma band*, do not lie ; *darogh-bandokh*, liar. Per. **8, 84, 155, 156.**

Tell-tale, a : *Chákur chughal eñ*, Chákur is a tell-tale (Chákur a-tell-tale is). *Chughal* comes from the Per.

Temper : *Ma-í sardár jawá'eñ tabí'at n-eñ*, our chief has not got a good temper (us-of the-chief-of a-good temper not-is). *Ṭabí'at*, temper, disposition. Arb. **44.**

Temper, to lose one's : *Thau zahr phar chi giragh-eñ*, why are you losing your temper ? (Thou anger for why taking-art ?) *Zahr*, anger ; *zahr giragh, zahr gipta*, to lose one's temper, become angry. Arb. *qahr*, violent anger, violent grief. **106.**

2. *Gudá ma-na zahr mán-ákhta*, then I lost my temper (then me-to anger came). *Tha-ra zahr mán-ágh-e*, you are losing your temper. **206.**

Temperate, abstemious : *Kull 'álam phárez na b-ant*, all men are not temperate (all men temperate not are). *Phárez-e mar eñ*, he is a temperate man. Of less frequent occurrence are *pareztagh-e* and *mazáv-e*. Per. *parhez*. **131.**

Tempest, a : *Dohmí rosh-a yá mazá'eñ wáchar bítha*, on the second day a mighty tempest arose (the-second day-on a great storm became). Sin. *wácha*, a hurricane, gale, etc. **17, 110.**

A great cyclone occurred in Las Bela in June of 1902. It destroyed a large number of animals. Such visitations, however, are few and far between.

Temple, a : *Hudha-logh koh chakhá eñ*, the temple is on a hill (God's-house a-hill on is). This is the general term for any place of worship. The Persian-Semitic word *haikal* is also heard

used. Per. *khudá*, God. *Logh* comes from the San. through the Hin. and Pan.

2. *Masít n-en, duwára en*, it is not a mosque but a heathen temple (a-mosque it-not-is an-idol-temple it-is). From the Sin. *duwáro*, and the Hin. *dewal*, an idol temple. *Marhi*, a small Hindú temple.

Temple of the head : *Án-hí rást-e bachhí-ar thír mán-ákhta*, the bullet caught him in the right temple (him-of the-right temple-to the-bullet came). **41, 206.**

Temples, the : *Ma-í har do laundrí-án trund-e dor en*, I have a severe pain in both my temples (myself-of each two temples-in a-severe pain is). After *har do* the pl. appears to be preferred. Sin. *laundirí*. **41.**

Tempt, to : *Zál-á gwashta, már-á ma-na ighwá khutha*, the woman said "the serpent tempted me" (the-woman-by it-was-said "the-serpent-by me tempted was-made"). *Ighwá khanagh*, to lead astray, seduce. Arb. **155, 156.**

Temptation : *Haw-án ázmáyish bítho shutha*, that temptation is past and gone (that temptation having-been is-gone). Also *ázmútá* and *ázmúdah*. Per. **110, 121, 181.**

Tempter, a : *Mar ázmainokh zál en*, a man's tempter is woman (a-man-of the-tempter woman is). *Radh-khanokh* may be used as an alternative. Per. **117.**

Ten : *Dah por bozhí gwashta*, the boat made ten trips (ten trips the-boat passed). Per. **110.**

Tender : *Haw-án wakht-a ma náruk-e 'umr-a bachh athán*, I was a child of tender age at the time (that time-at I tender age-of a-child was). Of men and things. Per. **17, 41.**

Tendon, tendons : *Án-hí kuch-án chí-e chí-e síthaghi ant*, the tendons are a trifle swollen (him-of the-tendons somewhat somewhat swollen are). Speaking of a horse. In the case of men use *ragh*. Pakh. *kúchai*. **8, 91.**

Tendrils, a : *Zawistán-a haw-e tár-án hushk b-ant*, in the winter these tendrils wither (winter-in these tendrils dry become). *Tár*, a tendril. Sin. *tára*, Hin. *tár*, a wire, thread, etc. *Tánd*, the Hin. *tánt*, is in use. **17, 131.**

Tenon and mortise : *Chúr o sumb bukhta*, the tenon and mortise have given away (the-tenon and mortise have-opened). In Sin. the corresponding terms are *chúr* and *salu*. *Sumb* comes

from the Per. verb *sumbīdan*. *Chūr* is the Hin. *chúl*, a tenon. **110.**

Tens : *Sai dah sí ant*, three tens are thirty. Or, *sai dhaka dah*, etc.

Tent, a : *Tha-í derav chetaḡh-íḡh eñ*, your tent requires repairing (thee-of the-tent repairing-of is). *Derav*, *tambú*, a tent made of cotton cloth ; *kirri*, *kirrí*, a tent made of mats ; and *pachwal*, a tent made of goats' hair. The first two come from the Hin. *Kirrí* is a Pakh. word. **17, 118.**

Tenth : *Maroshí dahmí rosh eñ*, to-day is the tenth day (to-day the-tenth day is). Per. **52.**

Terms : *Āñ-hí sarbastha pha báb má hachí na ashkhutha*, I have heard nothing regarding his terms (him-of the-terms in regard-to me-by anything not has-been-heard). A Per. compound : *sar*, head, and *bandan*, to bind. **53, 155, 156.**

Terrace : *Haw-án sai nawálagh haidar-egh ant*, those three terraces belong to Haidar (those three terraces Haidar-of are). *Nawálagh*, a small level piece of ground near a torrent. Per. *nawálah*, a morsel : the morsel of land saved from the torrent. **17.**

Terrible : *Thursainokh-e nadhar ath*, it was a terrible sight (a-fearful sight it-was). Of men and things. Per. *tarsánidan*, to frighten. **41, 117.**

2. *Dag ba'z aukhá eñ*, the road is really terrible (the-road extremely difficult is). Of things. Mayer makes it *aukáh*, *ukáh*. Sin. *okho*, difficult ; Hin. *okhá*, bad, inferior.

Terrify, to : *Thau ma-na thursaintha na khan-eñ* you cannot terrify me (thou me terrified not can-make). A potential compound. Per. *tarsánidan*, to frighten. **168.**

Territory : *Sím-a án phalaw-a amír sháhib deh eñ*, on the other side of the boundary lies the Amír's territory (the-boundary-of that direction-in the-Amír-of the-territory is). The Sin. *dehu*, a country. **17.**

2. *Mañ sarkarí 'iláqa na kh-á-í*, he will not come into British territory (in Government territory not he-will-come). Province, district. Arb. *'alaq*, to be tied to, etc. **103, 141.**

Tertian ague : *Sai takhí tap ma bí*, I hope it is not tertian ague (tertian ague not let-it-be). *Ma*, not, before the contingent future. *Sai* and *tap* are, of course, from the Per. The etymology

of *takhí* is doubtful. Balochistán, on the whole, is a healthy country. **103.**

Test, to : *Charo tha-í ázmúta wás̄ta ath*, it was merely to test you (only thee-of the-testing for it-was). *Ázmúta*, test, examination. Per. *ázmúdan*, to test.

2. *Má wath ázmaintha-í*, I have tested it myself (me-by self has-been-tested-it). *Ázmainagh*, *ázmaintha*, to test. Per. *ázmúdan*. **58, 155, 156, 158a.**

Testicle, testicles : *Jhaṭ-e gind, áñ-hí gund-áñ ne-y-ant*, just look, he has no testicles (a-moment look him-of testicles not-are). Kur. *gun*.

The making of eunuchs is now a "dead-letter" in Balochistán.

Testimony, evidence : *Shahádat*. Arb. *shahida*, to give evidence.

Testing : *Esh-í ázmainagh-a azh málim bí*, you can ascertain from testing it (it-of the-testing from known it-will-become). But we may use the accusative *esh-ía*. The verb although used substantively need not cease to govern. Per. *ázmúdan*. **103, 118.**

Tether, a : *Phinjurí kuhna eñ, ḥalás eñ*, the tether is old and worn out (the-tether old is worn-out is). A tether or shackle for the hind feet. That for the fore feet is called *dáwan*. Hin. *pichhári*, heel-ropes.

Tethered : *Bale, shá-í mádhin basthiy-ath*, yes, your mare was tethered (yes you of the-mare tethered-was). And *basthiy-e*, is tethered. *Bandagh*, *bastha*, to fasten, tether. Per. **122.**

Than : *Sharáv azh áf-a bathir n-eñ*, is not wine better than water ? (Wine than water better not-is ?) Of course, it is. *Azh, ash, chi*, are all of them signs of the ablative case, and are derived from the Per. *az*.

Thank, thanks : *Shá-í mihrvání eñ*, thank you (you-of the-kindness it is). Still shorter is *shukr*, thanks. The first comes from the Per. and the second from the Arb.

A Baloch, any Indian for that matter, will never fail to thank you for a favour or kindness shown him.

That : *Áñ mar azh kho ákhta*, where has that man come from ? (That man from where has-come ?) Per. **110.**

2. *Áñ gurkh ki tha-í buz burthagh-etha áñhiár má túfak jatha*, I shot the wolf that carried off your goat (that wolf that thee-of the-goat carried-off-had him me-by was-shot). The

relative and correlative. *Túfak janagh*, to shoot, is a regular transitive verb, not a nominal compound. Per. **83, 155, 156.**

3. *Haw-án mard en ki go dast-a ma-na jathá-i*, it is that man who struck me with his hand (that-very man he-is that with his-hand me was-struck-him-by). Do not omit the pronominal *i*: it is the subject in the agentive case, and equal to "whom by", "by whom". **83, 155, 156, 158a.**

That, in order that: *Ma-na talab de ki ma baqqal-ár de-án*, give me my pay that I may square up with the grocer (me-to my-pay give that I the grocer-to may-give-it). The Per. *kih*. **131, 201.**

Thaw, to: *Gind-eth*, *barr áf biagh-ant*, look, it is thawing (look the-snow water becoming-is). *Barr* is usually, but not always, considered a pl. noun. *Af biagh*, *áf bitha*, to thaw. Per. **106.**

Theft: *E dúzí tha-i šaláh siwá na bitha*, this theft has not taken place without your connivance (this theft thee-of the-advice without not has-occurred). *Duz*, a thief, *duz-gal*, thieves, *dúzí*, theft. Per. *duzdí*, theft. **110.**

Them: *Inna, ma tha-ra na deán-ish*, no, I shall not give them to you (no I thee-to not shall-give-them). The pronominal of the third person in the accusative. **103, 158a.**

2. *Rosh-e-a esh-ánra gind-án*, I shall be even with them some day (some-day them I-shall-see). Idiom. The accusative case pl. of the proximate demonstrative. Per. **8, 17, 103.**

Then: *Gudá chi bitha*, what happened then? (Then what happened?) *Gudá*, then, after that, next; and. The favourite connective of the Baluch story-teller. **110.**

2. *Ma hadhe khush b-án*, then I shall be happy (then happy I-shall-be). And not until. *Hadhe*, *hadhen*, then. Sin. **103.**

3. *Na gir-en tán tha-i rizá'i en*, if you won't take it then don't (not thou-wilt-take then thee-of the-pleasure it-is). The Hin. *tán*, then, at that juncture, etc. **103.**

4. *Man án rosh-án ma paidá na bithagh-án*, I was not even born then (in those days I born not was). *Bitha*, etc., has very often the force of "was". **110.**

Thence: *'Sh-edha bar-eth-i*, take him thence (from-here take-away-him). *'Sh*, *ash*, is the Per. *az*. *Edha* comes from the Sin. **116, 158a.**

There: *Ham-odha rav-ún, án drashk bun-a*, let us go there,

under that tree (even—there let—us—go that tree under). The emphatic form of the adverb *odha*, there. Pan. *otthe*, there. Sin. *ode*.

2. *Āñ hand-a hikh ba'z ant*, pigs are plentiful there (that place—in pigs plentiful are). *Āñ hand*, *haw-āñ hand*, that place, there. Sin. *hāndhu*, a place. 17.

3. *Sardār-ā chāri shashtātha pha-m-odha*, the leader sent a spy there (the—leader—by a—spy was—sent there). The word is emphatic, and made up of *pha* + *ham* + *odha*, to + even + there. Pronounce it as one word. 155, 156.

4. *B-osht, thau khai eñ ki ravagh-eñ*, halt, who goes there? (Halt thou who art that going—art?) *Thau ki ravagh-eñ khai eñ*. 106, 116.

5. *Chikhtar astāñ*, how many are there? (How—many are?) No more is required. The “there” in our idiom is nonsensical.

Thereafter : *'Sh-edh'-dem-a makurān shuthagh-ant*, there—after they went on to Mekran (after—that Mekran—to they—went). For *ash* + *edha* + *dem-a*, from + here + on, etc. 110.

2. *Āñ-hi phadha* . . . thereafter . . . (that—of after . . .). Per., Pakh. *pas*.

Therefore : *Pha-haw-āñ-khāñ shā-í galphan na shutha*, there—fore your syce did not go (for—that—very—reason you—of the—syce not—went). *Haw-āñ*, the emphatic form of the remote demonstrative, is Per., while *pha* and *khāñ* come from the Pakh. *Pha haw-e sānga*, for this very reason. 110.

These : *Haw-e mar baloch b-ant*, these will be Baloches (these men Baloches will—be). Or may be, must be. The proximate demonstrative in its emphatic form. Per.

They : *Esh-āñ hachho gushagh-ant*, they say so (they thus saying—are). The proximate demonstrative in the nominative case pl. Ordinarily the pronoun would be left to be understood. Per. 106.

Thick, coarse : *E ba'z isthur eñ, ma-na pasand n-eñ*, this is too thick, I do not like it (this very coarse is me—to approved not it is). The reference is to some cloth. Dames makes the word *istūr*. Kur. *hastūr*, Pan. *asthúl*. 204.

2. *Āñ thular-e danda ma-na de*, give me that thick stick (that thick stick me—to give). *Thular* is the term used when speaking of a stick, bar of iron, etc. Sin. *thulho*, Pan. *thulhá*. 116, 201.

3. *Ch-esh-ía ma-i gura chí bazz n-en*, I have none thicker than this (than—this me—of with any thick not—is). Of cloth, etc. Thick, coarse. If the reference be to a forest, read “dense”.

Thief, a : *Gudá duz thartho ákhta wath-i loqh-a*, the thief then returned home (then the—thief having—returned came himself—of the—house to). *Duz*, a thief, *duz-gal*, thieves. This word is sometimes used in the sense of “deceiver”. Per. *duzd*, a thief. **17, 110, 121, 181.**

Thieve, to : *Duz ham-esh en ki duz-í*, a thief is a person who thieves (a—thief even—he is who thieves). *Duzagh*, *duzitha*. The Per. *duzidan*. **131.**

Thigh, the : *Yá thír azh ma-i zán pár gwasto shutha*, one bullet passed through my thigh (one bullet from me—of the—thigh through having—passed went). *Zán*, *rán*, the thigh : of man or beast. Per. *rán*. **110, 121, 181.**

2. *Ma-i ling-a dánagh-e ákhta*, I have got a boil on my thigh (me—of the—thigh on a—boil has—come). *Ling*, the thigh, is found in the Pan. **8, 17, 110.**

Thin, fine : *E ba'z hirth bí*, this will be too fine (this very fine will—be). *Ch-esh-ía hirth-e meh n-en*, have you not got a finer nail than this ? But *hirth-e whashki*, small game. It is the Per. *khurd*, Kur. *húrd*, *húr*. **103.**

Thin, thinner : *Ma har ro har ro lághar bí-ána raptagh-án*, I continued getting thinner every day (I every day every day thin becoming went). *Lághar*, lean, thin. The repetition of *har ro*, every day, before the participle *bí-ána*, becoming, gives to the adjective the force of a comparative degree. Per. *lághir*. **110, 120.**

Thin, to grow : *Azh jind-a khafagh-en*, you are growing thin (from the—body thou—falling—art). You are losing flesh. Of man or beast. Idiom. There is a similar Per. expression, *az tana uftáda*. **106.**

Thin as paper, etc. : *Hachho thanakh jorain-í choki kághadh-a gind-en*, make it as thin as paper (thus thin make it—it as that paper you—see). *Thanakh*, fine, thin. Per. *tunuk*, *tunak*, thin, slender. **116, 158a.**

Thing, a : *Hair, yá kár-e khat*, very well, let him do one thing (well one work let—him—do). He may do, he should do. And then the one thing, the advice, is mentioned. Per. **8, 130, 131.**

2. *Ma-na chí nokh-e chí phendár-en*, what new thing will

you show me ? (Me-to what new thing you-will-show ?) *Chí*, a thing. *Chí-e chí-e*, somewhat. This is the Per. *chíz*, a thing. **41, 103, 201.**

Think, to : *Āñ zánagh-e ma-í wájha thí khas n-eñ*, he thinks there is no one like him (he imagining is me-of like any other not-is). *Zánagh*, *zántha*, to know. Here, however, it must be translated by "to think", "fancy", "imagine". San. *jna*, to know. But in Kur. we have *zánín*, to know, and *záná'í*, knowledge. **106.**

2. *Āñ ma-na darogh-vand gannagh-e*, he thinks that I am a liar (he me false counting-is). He considers I am lying. *Gannagh*, *gannitha*. Hin. *ginná*. **106.**

Think about, to : *Thau chí bábat-a chintá khanagh-eñ*, what are you thinking about ? (Thou what concerning thought making-art ?) *Chintá*, thought, reflection ; *chintá khanagh*, to reflect, consider, think. Hin. *chintá*, thought, reflection, etc. **106.**

Think of, to : *Ma-na khayál ne-y-ath*, I did not think of it (me-to thought not-was). I did not remember.

Think over, to : *Ma gann-āñ, bāngah-á tha-ra phasav de-āñ*, I will think over it, and give you a reply in the morning (I will-consider the-morning-in thee-to a-reply I-will-give). The future tense of *gannagh*, *gannitha*, to think over, consider, etc. Sin. *ganñu*, to think. Hin. *ginná*, to count, consider. **17, 103.**

Think to one's self, to : *Duz-á mañ díl-a zántha bí e zoráwar-e mard eñ, nawāñ ma-na khush-í*, the thief must have thought to himself that the man being powerful might kill him (the-thief-by in the-heart-in thought it-must have-been this a-powerful man is perchance me he-may-kill). *Mañ díl-a zánagh*, to know in one's mind, think to one's self. Kur. *zánín*, to know. **41, 131, 155, 156.**

Third, a : *Inna, ma āñ-hí sai-ak gir-āñ*, no, I shall take a third of it (no I it of a-third shall-take). *Sai*, three, *sai-ak*, *yak sai-ak*, a third, one-third ; *do sai-ak*, two-thirds. Per. **53, 103.**

Thirdly, in the third place : *Saimígha āñ wath ne-y-ákhṭa*, and in the third place he did not come himself (thirdly he himself not-came). *Sai*, three, *saimí*, third, *saimígha*, thirdly. Per. **110.**

Third time, a : *Sai-mí bar-a wath-í topú lotṭha-í*, he demanded his hat a third time (a-third time himself-of the-hat was-

demanded-him-by). *Sai*, three, *sai-mí*, third. Per. 17, 52, 155, 156, 158a.

Thirst : *Ma thuní-a miragh-án*, I am dying of thirst (I thirst-from dying-am). The reading is *azh thuní-a*, from thirst. Sin. *tih*, thirst. 106.

Thirsty : *Bale, chhorav dí thuní en*, yes, the boy also is thirsty (yes the-boy also thirsty is). *Thuní*, and incorrectly, *thuní*, thirsty.

Thirteen : *Señzdah mar, go sardár-a, khushta-ish*, they killed thirteen men including the leader (thirteen men with the-leader were-killed-them-by). The sing. is preferred. Per. 155, 156, 158a.

Thirty : *Sí o yak mar thí ant, sí o duhmí man án*, there are thirty-one men besides me (thirty and one men others are the-thirty and second I am). *Man*, I, before the vowel. Per.

This : *Inna, ham-esh tha-igh en*, no, this is yours (no even-this you-of is). *Ham-esh*, this, even this. The emphatic form of the proximate demonstrative pronoun. Per. 71.

Thistle, a : *Haw-e kándérí phar chi na phatagh-ant*, why do they not uproot these thistles ? (These thistles for why not they-uprooting-are ?) The farmers, that is. Sin. *kándérí*. 106.

Thither : *Haw-ángo rav-ún*, let us go thither (thither let-us-go). It is made up of *haw* + *án* + *go* = even + that + direction, and comes from the Per. *ham* + *án* + *bá*, *ba*, *g* taking the place of *b*, which it often does. 131.

Thong, a : *Ma zír-í, tázhánagh-e n-en, mar en*, do not lift it, it is not a thong but a snake (not lift-it a-thong not-it-is a-snake it-is). *Tázhánagh*, a thong, strip of leather ; the local whip. Per. *táziyánah*, *táziyána*, a whip, lash. 8, 116, 158a.

Thorn, a : *Lerav haw-e kuttigh wáarth-ant*, do camels eat these thorns ? (Camels these thorns eat ?) As a general rule. *Kuttigh*, *kuntagh*, a thorn. Sin. *kāndo*, Hin. *kántá*. 131.

Thorough : *Án phutur-e balochí gush-í*, he speaks thorough Balochí (he pure Balochí speaks). That is, not mixed. Probably restricted to this sense. Sin. *pawitru*, Hin. from the San. *pavitra*, pure, etc. 41, 131.

2. *Án-hí ambráh phakká bad-ma'ásh en*, his servant is a thorough rascal (him-of the-servant a-perfect rascal is). Lit. cooked, done to a turn. Hin. *pakká*.

Thoroughly : *Thau gind, ma án-híára ba'z lajji khan-án*, you see, I shall make him thoroughly ashamed of himself (thou see I him very ashamed shall make). *Ba'z*, much, many, very, thoroughly. Arb. *ba'z*, some, sundry, etc. **103.**

2. *Wath-í har kár-a pha-rashefi khat*, he does all his work thoroughly (himself-of every work thoroughly he-does). *Rashef*, complete, etc., *pha-rashefi*, in a complete manner, thoroughly. From the Arb. root *rashif* through the Per. *rashíf*, sipping, sucking, seeing it through to the dregs. **130, 131.**

Those : *Haw-án 'álam khai ant*, who are those men ? (Those people who are ?) *Haw-án baloch ant*, those are Baloches. Per.

Thou : *Thav en ganokh*, thou art a fool. *Thau*, thou, becomes *thav* before the vowel. Similarly in the case of the first and third persons we have *man án*, I am, for *ma an*, and *ánh en*, *ánh en*, he is, for *án en*. Per. **65.**

Though, although : *Agar ki án ma-na hukm khan-íth ma na rav-án*, though he order me I shall not go (if that he me-to an-order should-make I not shall-go). *Hukm khan-íth* or *hukm dáth*. *Agar* and *ki* are from the Per. **201.**

Thought, I : *Ma poh bíthagh-án án gurkh en*, I thought it was a wolf (I understanding became that a-wolf is). Or *ki án*, etc. *Án* because the animal was at a distance. *Poh*, understanding ; *poh bíagh*, to understand. *Pakh. poh*, intelligent, wise, etc. **110.**

2. *Má dihán khutha ki azh án-hía ma-í dighár-a báh-ání áf kh-á-íth, mashe ikhtar dír ne-y-á-íth*, I thought it would give me canal water for my land; but it does not reach it (me-by thought was-made that from it me-of the-land-to canals-of water may-come but so far not-it-may-come). After *ki* we have the *oratio recta*. The necessity for using the contingent future in both clauses is obvious ; thoughts as a rule contain doubts. Sin. *dhyánu*, Hin. *dhyán*, thought, consideration, contemplation. **141.**

Thought, thoughts : *Tha-ra e rang-e dihán na khanaghi bí*, you must give up such thoughts (thee-to this kind-of thought not to-make will-be). *Tha-ra khanagh-i bí*, you must make, and *tha-ra na khanagh-i bí*, you must not make. *Dihán*, thought, idea. Sin. *dhyánu*, Hin. *dhyán*, consideration, contemplation, etc. **203.**

2. *Mela ravagh ma-í niyat ne-y-ath*, I had no thought of going to the fair (the-fair-to to-go me of the-intention not-

was). The nice distinction between *iráda* and *niyat* does not appear to be observed by the Baloch. **118.**

Thoughtless : *Chi be-dihán-e mar en*, what a thoughtless person you are ! (What without-consideration man thou-art !) In such sentences *chi*, *cho*, are exclamatory, not interrogative. The same is the case in Urdú, Hindí, etc. *Hin. be*, without, and *dhyán*, consideration, imagination, etc. **41.**

Thousand, a : *Má shutho yá mádhin gipta pha hadhár rūpiyá*, I went and bought a mare for a thousand rupees (me-by having-gone a mare was-bought for a-thousand rupees). Lit. taken. Per. *hazár*. **121, 155, 156, 181.**

Thrash, thresh, beat, to : *Ān chhorav-ār jan-āna rapta*, he went on beating the boy (he the-boy beating went on). Do not use *shutha*, went, in this sense. *Janagh, jatha*, to beat, thrash. Per. *zadan*. **172.**

Thrash corn, to : *Har ráhak wath-í wath-í gáh band-í*, every farmer thrashes his own corn (every farmer himself-of himself-of a-platform-for-thrashing makes). Idiom. *Hin. gha'í*, the smooth piece of ground on which the bullocks travel while treading out corn. The same piece is used year after year. Per. *bandan*, Lah. *gáhan*, to tread out corn ; *gáh*, treading out corn. **131.**

2. *Bale, wázhá, e 'álam wath-í wath-í gandím gah-ant*, yes, sir, these people thrash their own corn (yes sir these people themselves-of themselves-of the-wheat thrash). *Gahagh, gahitha*, to thrash, is the *Hin.* verb *gáhná*. The implements generally used on the thrashing-floor are : *Dandáli*, a rake ; *thrangul*, a fork ; *munín* (?), the centre stake. **131.**

Thrashing-floor, a : *Haidar-egh do hambár athant*, Haidar had two thrashing-floors (Haidar-of two thrashing-floors were). The Per. *ambár*, heap, stack, etc.

Thread : *Haw-án dúkán niánwán tha-ra har rang-e bandíkh-án mil-ant*, you can get all sorts of thread in that shop (that shop in thee-to every kind-of thread will-be-received). *Milagh* governs the dative. *Bandíkh*, thread, cotton thread. **206.**

Threaten, to : *Gudá má-r khapta dalko deagh-a*, he next began to threaten us (then us-to he-fell threats to-give). *Khas-e-ār dalko deagh*, to threaten anyone. *Sin. darko*, a threat. **174, 201.**

2. *Ma-na durkho deagh-en*, you threaten me ? (Me-to threats

thou-giving-art ?) Less frequently *darkho*. Sin. *darko*, a threat. **106.**

Threatening, impending : *Pha haw-ân khân ki yá maz'en táfán áokh ath*, because a great storm was threatening (for that reason that a great storm coming was). Was coming on. The noun of agency of *ágñ*, *ákhta*, to come. **44, 117.**

Threatening, of weather : *Raghám-e rosh ath*, the weather was threatening (heavy-clouds-of a-day it-was). *Raghám*, heavy dust-charged clouds threatening rain. Arb. *ghammá*, dark, cloudy ; *raghám*, sand and dust. **41.**

Three : *Sai gwas bí*, three will suffice (three enough will-be). No Baluch would use the pl. here. Per. **103.**

Three, all : *Har sai-n-ánar zadhagh khuthagh-ant-ish*, they wounded all three (all (each) three wounded were-made-them-by). Note the use of the euphonic *n*. **155, 156, 158a.**

Three and a half : *Án-híara sádván sai de*, give him three and a half (him to a-half-more-than three give). From the Hin. through the Pan. **116.**

Three-fifths : *Azh phanch hışsa sai*, three-fifths (from five parts three). And similarly for other fractions.

Three or four : *Án sai chíár rosh phadhá thar-í*, he will return after three or four days (three four days after he-will-return). The numbers follow consecutively. "Or" disappears. **103.**

Threes : *Sai sai nuh ant*, three threes are nine. Or, *sai dhaka sai*, etc.

Threshold : *Dar-daf-a kharo b-íth*, let him stand at the threshold (the-threshold-at standing let him-be). Lit. door-mouth-at. *Wár-daf* and *chá'út* are synonyms. **131.**

Throat, the : *Ma-í pogokh níánwán chí-e phasitha*, something has stuck in my throat (me-of the-throat in something has-stuck). *Pogokh*, throat : of man or beast. Distinguish between *chi*, what ? and *chí*, a thing. **110.**

2. *Gipta-í duz-a man guth-a*, he caught the thief by the throat (was-caught-him-by the-thief by the-throat). *Guth*, the throat, neck. *Galá* and *gárdín* are other words in use. Sin. *nir-ghatu*, etc., the throat, windpipe. **155, 156, 158a.**

Throne, a : *Bádsháh takht chakhá nishtagh-eth*, the king was seated on the throne (the-king the-throne on seated-was). *Takht*, a throne, chair of state. Per. **112.**

Throng, crowd, a : *Melá maz'en jalgav bítha*, there was a great crowd at the fair (the-fair-at a-great crowd became). Hin. *jalau*, Pan. *jalau*, a retinue, etc. **110.**

Throng, crowd, to : *Gudá khas-e-á gwán-jatha ki mel-a ma khañ*, then someone asked them not to throng (then someone-by it-was-shouted that crowding not make). *Mel-a khanagh*, to crowd : make a fair of it. Hin. *mel*, assemblage, mixing together, etc. **116.**

Through : *Mashe thaukh ham-esh en án-hí níánwán sheshan guz-í*, but the question is will the needle go through it (but the word even-this is it-of through the-needle will-go). *Níánwán*, in, through. Per. *miyán*, the middle.

2. *Durbín niyám-a azh gind-eth*, look through the telescope (the-telescope-of the-middle from look). Or *láf-a azh*. Per. *miyán*. **116.**

Through, on account of : *Tha-í khud-khanokhi en ki en hál bítha*, it is through your selfishness that this has happened (thee-of the-selfishness it-is that this matter has-occurred). Introduce the result, what takes place, by using *ki*. **110, 117.**

2. *Ma-í kham-bakhti-a azh*, through bad luck (me-of the-bad-luck through (from)). Per. *az*.

3. *Azh ma-í thurs-a tha-í gura ákhta*, through fear of me he has come to you (through me-of the-fear thee-of to he-has-come). *Thurs, thars*. Per. *tars*. **110.**

Throughout : *Hau, yá rang-e jawán en*, yes, it is good throughout (yes one manner-of good it-is). Per. *yak*, one. *Rang*, manner, sort, etc., may be Per. or Hin.

Throw, to : *Haw-án rosh-a chhorav-e-á wath-ár cháth láf-a phirenthá*, that same day a boy threw himself into a well (that-very-day-on a-boy-by himself a-well in was-thrown). *Phirenaagh*, *phirenthá*, to throw, cast. Sin. *pherá'ínu*, Hin. *phiráná*, to cause to move circularly, etc. **17, 155, 156.**

2. *Khas-e-á daryá láf-a palattitha-í*, someone has thrown it into the river (someone-by the-river in has-been-thrown-it). *Palattagh*, *pallattitha*, to throw, throw in. Sin. *paltanu*, to change. Hin. *palatná*, to turn over. **155, 156, 158a.**

3. *Khoh-án ma jan*, do not throw stones (stones not strike). *Janagh, jatha*. The Per. *zadan*. **116.**

Throw away, to : *Ma-í chana kár-a n-en, esh-iar chaghal de*, in my opinion it is useless, throw it away (me-of the-opinion-

in use-of not-it-is it-to a-throw give). *Chaghal deagh*, to throw away a thing, to give a throw or heave to anything. From the root of the Hin. verb *uchhalná*, to leap, spring, bound. It may be from the Pakh. *áchawul*, to throw. **17, 116.**

2. *Duz saghar buritho phirenthā-i*, he cut off the robber's head and threw it away (the-robber-of the-head having-cut-off was-thrown-away-him-by). **121, 155, 156, 158a, 181.**

3. *Ma sat-i*, do not throw it away (not throw-away-it). *Satagh*, *satitha*. Not frequent. Lah. *saṭan*, to throw, cast. **116, 158a.**

Throw down, to : *Shaf-e-a khas-e-á ma-i tambú phirenthā*, one night someone threw down my tent (one-night someone-by me-of the-tent was-thrown-down). *Phirenagh*, *phirenthā*, to throw, throw down. Sin. **8, 90, 155, 156.**

Throw over one, to : *Nín án-híára shál-a chakhá de*, now throw a blanket over him (now him-to a-blanket on give). We must use *án-híára*, the dative, because it is the indirect object after *de*. It is not governed by *chakhá*. **116, 201.**

Throw round, to : *Má án-hí gwar-a rez-e-a phirenthā*, I threw a rope round his neck (me-by him-of the-neck-on a-rope was-thrown). *Gwar-a*, on the neck, or, round the neck. *Phirenagh*, *phirenthā*, to throw, cast. Also *phirainagh*, *phirainthā*. Sin. **58, 155, 156.**

Thrust, to : *Mañ túng-a wath-i shán-murdán-a phehithā-i*, he thrust his forefinger into the hole (into the-hole himself-of the-forefinger was-thrust him-by). *Phehagh*, *phehithā*, to thrust. May be used of weapons, string, etc. Sin. *pehanu*, *pihanu*, to enter. **155, 156, 158a.**

Thumb, the : *Án-hí deb-a nakhun ne-y-ath*, he had no nail on his thumb (him-of the-thumb-on a-nail not-was). *Deb-a*, "thumb-on" or "thumb of". Also *díp*. **17.**

Thump, beat, to : *Gudá jar-án lath-a go chof-i*, after which he thumps the clothes with a stick (then the-clothes a-stick with he-thumps). Speaking of the washerman. *Chofagh*, *chofithā*, to thump. The Per. word is *kúftan*. **131.**

Thunder : *Thau garand kharká ashkhuthā na khan-en*, cannot you hear the sound of thunder ? (Thou thunder of the-sound heard not canst-make ?) Hin. *garaj*, Sin. *gora*. **168.**

Thunder, to : *Doshí raghám garandagh-ethā*, it was thundering last night (last-evening the-clouds thundering-were).

Garandagh, *garandtha*, to thunder. *Raghám*, a mass of dark, threatening clouds, need not be followed by a verb in the plural. Hin. *garajná*, to thunder. Sin. *gurañu*, *gajañu*. 107.

Thunderbolt, a : *Napat khapta bí*, a thunderbolt must have fallen (a-thunderbolt fallen will-be). *Napat*, *napt*, lightning, a thunderbolt, is the Per. *naft*, combustible matter.

Thursday : *E pásná zuma-shaf-a bítha*, this raid took place on Thursday (this raid Thursday-during took-place). *Zuma-shaf* is the Baluch equivalent of the Urdú *jum'a-rát*, Friday eve, i.e. Thursday. The usual word for Thursday is *khamis*. 17, 110.

Thus : *Hachho shuthagh-ant-ish*, they went off thus (thus went-they). A Per. compound : *ham + chún*, *chun*. 110, 158a.

Tick, the insect : *E kittag bíng-ánra ba'z dukhí khan-ant*, these ticks greatly torment dogs (these ticks dogs greatly tormented make). Hin. *kilní*, Per. *kanah*, Pakh. *kúnai*, *kana*, *konr*. 131.

Tick, to : *Jhat-e gind ki sá'at tik-tik khat*, just see if the clock is ticking (a-moment look if the-clock tick-tick makes). Eng. 116, 131.

Tidings : *Hau, ma-na dí hál bítha*, I also have heard the tidings (yes me-to also the-news has-become). The dative of the person followed by *hál* followed by *bíagh*. *Hál* is from the Arb.

Tie, fasten, to : *Áñ-hí guth-a yá khoh band-eth*, tie a stone to its neck (it-of the-neck-to a stone tie). *Bandagh*, *bastha*, to tie, bind, fasten. Per. *bastan*, to tie. 116.

Tie up, to : *Wath-í mádhin-ar edha band-eth*, tie up your mare here (yourself-of the-mare here tie-up). Fasten. *Bandagh*, *bastha*. Per. 116.

Tiger, a : *Mazár murtho khapta*, the tiger fell dead (the-tiger having-died fell). *Mazár*, a tiger. Pakh. *zmarai*, a tiger. 110, 121, 181.

Tight : *E shalwar ba'z tankh en*, these trousers are too tight (these trousers very tight are). Per. *tang*.

Tigress, a : *Kehar n-en, shíhan en*, it is not a tiger, but a tigress (a-tiger not-it-is a-tigress it-is). *Kehar*, a tiger, a lion. Hin. *singh*, a lion, *singhní*, a lioness. The terms are beautifully confused.

Tile, a : *Chat wásṭa hadhár sil gwas bí*, a thousand tiles will

suffice for the roof (the-roof-of for a-thousand tiles enough will-be). Pan. *sil*, Sin. *sir*, a brick, tile. **103.**

Till, cultivate, to : *Ma-í nám dosten en, ma wath-í khishár khishagh-án*, my name is Dosten, I till my own land (me-of the-name Dosten is I myself-of the-land tilling am). *Khishagh*, *khishhta*, to till, cultivate. Per. *kishtan*, to till, sow. **106.**

Till, until : *Zar-án phesh-a ma-na túfak na dá*, he will not give me the gun till he gets the money (the-money before me to the-gun not he will-give). *Zar* is often thus used in the pl. for reasons one cannot quite see. Until he gets the "pieces". **103, 201.**

Time, a long : *Azh ba'z mudd-a shutha*, he has been gone a long time (from a-long (much) time he-went). Of a lengthy period only. From the Arb. **110.**

Time, at the : *Inna, haw-án wakht-a thí khas sání ne-y-ath*, no, there was no one else present at the time (no that-time-at other any present not-was). Pakh. *wakht*, time. Arb. *waqt*, time. **17.**

Time, leisure : *Savav ham-esh en ki ma-na wárkhí n-en*, the reason is I have no time (the-reason is that me-to leisure not-is). *Mahl*, *mahal* may be used in the same sense. Sin. *wándika'i*. *Mahl* comes from the Arb. **202.**

Time, what a long : *Azh chikhtar rosh phadha thau ákhtagh-en*, what a long time you have been in coming (from how-many days after thou hast-come). After *chikhtar rosh* the sing. is preferred. From the Per. *chi* and the Arb. *qadr*. **110.**

Time is it, what : *Nín chikhtar bajá asten*, what time is it ? (Now how-many sounded is ?) *Bajá*, sound, stroke, as of a clock or gong. In Balochí the word undergoes no change : *sai bajá asten*, it is three o'clock. Hin. *bajná*, to sound, strike.

Time of, in the : *Tha-í phith velá bághwán ath*, he was gardener in the time of your father (thee-of the-father-of the-time-in gardener he-was). *Velá*, *welá*, time. Sin. *velo*, *vero*, Hin. *belá*, *velá*, Pan. *belá*, *velá*, time.

Times : *Ma sai dhaka shuthagh-án*, I went three times (I three times went). *Dhak*, time, turn, occasion. A corr. of the Arabic-Persian *daf'a*.

2. *Bale*, *sai pahro-a hachho bítha*, yes, it has so happened three times (yes three times thus it has-happened). *Pahra*,

pahro, time, turn; watch, guard. Hin. *pahrá*, turn of a watch or guard; *pahar*, *pahr*, the eighth part of a day. 110.

Time to time, from : *Wakht-a wakht-a ma tha-ra hál de-án*, I shall inform you from time to time (time-at time-at I thee-to information shall-give). 17, 103.

Timid : *Albatta thursokh-e mard en*, he is certainly a timid person (certainly a-timid man he-is). From *thursagh*, *thursitha*, to fear. Per. *tarsídan*. *Lahn* and *lahín* are other words. 41, 117.

Timorous : *Khargoshk sakhía thursokh-e jánwar b-íth*, the hare is a very timorous animal (the-hare a very timid animal is). At all times. 41, 117.

Tin : *Balochistán-a qala'í paidá na b-íth*, tin is not got in Balochistán (Balochistán-in tin produced not becomes). *Qala'í*, *qal'í*, tin. It is frequently and incorrectly pronounced *kalá'í*. From the Arb. 17, 131.

Tinder : *Phurz thar ath*, the tinder was damp (the-tinder damp was). *Phurz* is the fluffy cotton got from certain reeds. Sin. *purdu*.

Tinkle, to : *Khandí do dhaka wajitha*, the bell tinkled twice (the-bell two times tinkled). *Wajagh*, *wajitha*, to tinkle, sound. Sin. *vajanu*, Hin. *bajná*, to sound. 110.

Tiny : *Haw-án kisának-e bachh kha-ígh en*, whose is that tiny child ? (That tiny child whom-of is ?) Per., etc. 41, 84.

Tip, end, the : *Maroshí tha-í phon̄z sar suhr en*, to-day the tip of your nose is red (to-day thee-of the-nose-of the-tip red is). Per.

Tip-cat : *Chukh-chorí dagí lev khan-ant*, the children play tip-cat (the-children tip-cat play make). The Pakh. *dakai* or *daga*. We may hear *kándolí* used. 131.

Tire, of a wheel : *Nál geshtar ásin-a azh jur-ant*, tires are generally made of iron (tires generally iron from are-made). *Nál*, a tire, is probably the Arb. *na'l*, a horseshoe. Pan. *hál*, Hin. *hál*. 131.

Tire, fatigue, to : *Chukh-chorí manainagh-en*, you are tiring the children (the-children thou-fatiguing-art). *Manainagh*, *manenagh*, *manaintha*, *manentha*, is the trans. form. Per. *mándan*. 106.

Tired, to become : *Chukh-chorí matagh-ant*, the children are

getting tired (the-children becoming-tired-are). *Matagh-en*, are you getting tired? Are you tired? *Matagh*, *mattha*. Also *mánagh*, *mántha*. The first is from the Sin., and the second from the Per. *mándan*. 106.

2. *Shá-í mádhin mathaghí sahrá bíagh-e*, your mare appears to be tired (you-of the mare tired apparent becoming-is). There are a number of different pronunciations in different parts of the country. 106.

Tithe, tithes : *Ashur deagh-en*, do you pay tithes? (Tithes thou-giving-art?) This is the Arb. *'ushr*. 106.

Title : *Kitáv chi nám en*, what is the title of your book? (The-book-of what name is?) Per.

To : *Án-hía ma-na shwá-í nemgha shashtátha*, he has sent me to you (him-by me you-of to has-been-sent). *Nemgha*, to, towards, in the direction of, governs the genitive. 77, 78, 155, 156.

2. *Ma-í negha me-y-ár-í*, do not bring him to me (me-of to not-bring-him). *Negha* is merely a shortened form of *nemgha*. The pronominal *í* may equally well mean "her" or "it". 116, 158a.

3. *Bángah-á shahr sara rav-án*, I shall go to the city in the morning (the-morning-in the-city to I-shall-go). *Sara*, to, towards, on, etc. Pakh.

4. *Baqgal shutha go qázi-a*, the merchant went to the judge (the-merchant went to the-native-judge). *Go*, *goñ*, *gon*, with, together with, to. We derive these from the Per. *bá*, with, etc. The letter *b* has been changed to *g*, as in many other instances. 110.

5. *Án-hía wath-í bachh ártha tavív-a gwar*, he brought his son to the doctor (him-by himself-of the-son was-brought the-doctor to). *Gwar*, near, with, to. This appears to be the Per. *bar*, on, etc. 77, 78, 155, 156.

6. *Sakhí sarwar-a shutha*, he went to Sakhí Sarwar (Sakhí Sarwar-to he-went). Merely inflect the name of the place. 110.

7. *Azh yak tá gíst*, from one to twenty. The particle *tá* is most probably a corr. of the Hin. *tak*, which is in turn a contraction of *ta + lag*.

8. *Má shá-í ambráh-ar hachí na gwashta*, I said nothing to your servant (me-by you-of the-servant-to anything not was-said). The dative case. 58, 155, 156.

9. *Thau pindagh-a lajj na khan-eñ*, are you not ashamed to beg ? (Thou to-beg shame not makest ?) The infinitive is not always inflected, however. 131.

10. *Tha-í deb-dr cho bítha*, what has happened to your thumb ? (Thee-of the-thumb-to what has-happened ?) The dative case. *Deb-ar* does not sound so well. Try it. 110.

11. *Rosh-e khas-e halq gura shutha*, one day he went to some village or other (one-day some village to he-went). *Gura, gwara, gwar*, are derived from the Per. *bar*. 110.

12. *Phadátho mañ shahr-a ákhta*, he fled to the city (having-fled in the city he-came). Hin. *meñ*. 110.

13. *Gharív chakhá mihrwánaqhi khat*, he shows kindness to the poor (the-poor on kindness he-makes). That is his habit. *Chakhá* is the Pakh. *tsakhah*, which Bellew derives from the Per. *chakh*.

To, for the purpose of : *Do mar shuthagh-ant shikár sánga*, two men went out to hunt (two men went hunting for-the purpose-of). *Sánga*, to, for, for the purpose of. It thus represents the Urdú *wásfe*. Sin., Lah. 110.

Tobacco : *Tamáku tha-ra pasand n-eñ*, don't you like tobacco ? (Tobacco thee-to approved not-is ?) *Ma tambáku war-án*, I smoke tobacco. Lit. drink. Less frequently, *tambák*. Found in Per. and Hin. 204.

In India one may see tobacco being smoked in almost any mosque. In some Muhammadan countries, however, this practice is strictly forbidden. We may give as an instance Afghanistan.

To-day : *Maroshí azh derav-a ákhtagh-án*, I have come from Dera Ghází Khán to-day (to-day from Dera-Ghází-Khán I-come-am). *Maroshí*, to-day. From *mañ*, in, *ín*, this, and *rosh*, day. Dames appears to connect it with the Per. *imroz*, to-day. 110.

Toe, a : *Dír bí, ma-í phádth-murdán mallagh-eñ*, get away, you are standing on my toes (far be me-of the-toes thou-crushing-art). *Dep, depí*, the big toe ; *gadí*, the middle toe ; *zari*, the fourth toe ; *chuch, chuchí*, the little toe. The pl. is *murdánaqh, phádth-murdánaqh*. 106.

Together : *Nín yak-e dast-a khash*, now pull together (now one hand-with pull). Idiom. 116.

2. *Phajia shuthagh-ant*, did they go together ? (Together they went ?) The pronoun may be left to be understood. 110.

3. *Gushante yá hand-a athant*, I am told they were together (they say one place-in they-were). Sin. *handhu*, a place. 17.

4. *Ávárí-a nindagh-ethant*, were they living together? (Together (mixed) they-living were?) *Má ávárí-a gush-án*, let us sing together. An adverb. Per. 107.

Together, to come : *Thán hand-a yá-sara bíthagh-án*, where did they come together? (What place-in to-gether they-became?) *Yá-sár-a biagh*, to come together, meet. From *yá*, one, and the Pakh. *sara*, with, together, etc. 17, 88, 110.

Toil : *Báz mihnat-a go phílav khutha-í*, he completed it with great toil (much toil with complete it-was-made-him-by). Through the Per. from the Arb. root *maḥana*, to put to the test. 155, 156, 158a.

Toil and trouble : *Wail, wákhyá, dukh, mardum-án bhágyá bi-ána ákhtagh-ant*, man attains to wealth through much toil and trouble (toil trouble worry men rich becoming come-have). The sentence is elliptical and idiomatic. Arb. *wail*, disaster, *wáqí'a-t*, events, happenings. *Dukh* comes from the San. through the Hin. 110, 120.

Token, a : *Shá-í mard-á ma-na haw-e nashq dátha*, your husband gave me this token (you of the -husband by me-to this-token was-given). To show you that I am speaking the truth. *Nashq*, a token, sign, such as a ring, etc. Arb. *naqsha*. 155, 156, 201.

Toll, custom : *Dastúrí dí gir-ant*, they take toll in addition to this (toll also they-take). *Dastúrí*, toll, commission, perquisites, etc. Per. 131.

Tomb, a : *Gor chap-e phalaw-a ba-rau*, go to the left of the tomb (the-tomb of the-left direction-in go). *Gor, goristán*, a tomb. Per. *gor, gúr*, a grave. 17, 116.

2. *Án-hí ziyárat dá'ín hamodha asten*, his tomb is there to this day (him-of the-tomb still there is). *Ziyárat*, a tomb, shrine, comes from the Arb. through the Per.

To-morrow : *Ma nawáshí bángah-á rav-án*, I shall go to-morrow morning (I to-morrow the-morning-in shall-go). *Nawáshí*, to-morrow. *Nawáshí begah-á*, to-morrow evening. *Thí bángah-á*, on the day after to-morrow ; *thí shav-e*, to-morrow night. 26, 103.

Tonga, a : *Ma tum-tum níánwán nishto rav-án*, I shall go in a

tonga (I a-tonga in having-sat shall go). From the Hin. **103, 121, 181.**

Tongs : *Daz-pandh-a go gir-eth-i*, seize it with the tongs (the-tongs with seize-it). *Daz-pandh* for *dast-panáh*, hand-protection. *Zambúr* is in use. Per. **116, 158a.**

Tongue, the : *Zawán-a phendár-eth*, show me your tongue. Most Baloches would say *wath-i zawán-a*. We disagree. One can hardly show someone else's tongue. Per. *zabán*. **116.**

To-night : *Ma i-shaf-a thar-án*, I shall return to-night (I this-night shall-return). Also but less frequently *i-shap*, *e-shaf*, *e-shav*. Per. **103.**

2. *Án maroshí shaf-a rauth*, he may go to-night (he to-day of the-night-at may-go). Per. **130.**

Too : *Má ziyáda be-sekh ún*, we are too weak (we too weak are). To face the enemy, say. *Sakhía* may as a rule take the place of *ziyáda*. Per. *ziyád*, increase ; too.

2. *E dí ma-na hál-e de ki . . .* let me know too . . . (this also me-to information give that . . .). *Dí* is traceable to the Kur. **116.**

Took : *Shafánk-á ma-i buz dí wath-i buz dí burthagh-ant wath-i hálq-a*, the shepherd took my goat as well as his own to his village (the-shepherd-by me-of the-goat also himself-of the-goat also were-taken himself-of the-village-to). There being two goats we use the pl. *Baragh*, *burtha*, to take away. Per. *burdan*. **155, 156.**

Tool, tools : *Drakán chí, án-hí gwara yak-e auzár n-en*, a carpenter did you say ! Why, he hasn't got a single tool (a-carpenter what ! Him-of with a-single tool not-is). An Arb. pl. **8.**

Tooth, a double : *Mard-ar chikhtar hásh b-ant*, how many double teeth has a man got ? (A-man-to how many double-teeth are ?) We must here use *b-ant* or *b-án*, not *ant*. **131, 202.**

Tooth, teeth : *Muság jan dathán-a*, brush your teeth (the-tooth-brush strike your-teeth). The Baloch uses the sing. *Dathán*, a tooth. Per. *dandán*, Sin. *ḍāndu*, Hin. *dánt*, a tooth. **116.**

Toothache : *Ma-na dathán-dor en*, I am suffering from tooth-ache (me-to toothache is). *Dathán*, a tooth, and *dor*, pain. Per. *dandán*. Sin. *ḍāndu*, a tooth. Sin. *ḍokhiro*, pain. **202.**

Tooth-brush, a : *Musáq-a na jan-eñ*, don't you use a tooth-brush ? (A-tooth-brush not thou-strike ?) *Musáq, musáq*, a tooth-brush. Not the article that we know, but a small twig cut from a tree or bush. One end is pounded on a stone until it becomes soft and takes on the shape of a small brush. Arb. *miswák*, a tooth-stick. **131.**

Top, a spinning : *Thau látú phirenthā na khan-eñ*, do you not know how to spin a top ? (Thou a top spun not can-make ?) Sin. *látún*, Hin. *lattú*. **168.**

Top, on the : *Ma drang-ání chakhá astathán*, I was on the top of the cliffs (I the cliffs-of on was). *Áñ-hán loḡh-ání chakhá astathant*, they were on the tops of the houses. Here no separate word is required to represent "top".

2. *Gind haw-án khoh sar-a*, look, on the top of that hill (look that hill-of the-top-on). Per. *sar*, head. **17.**

Topsy-turvy : *Ondo-bondo ma khan-eth-ísh*, do not place them topsy-turvy (topsy-turvy not make-them). Somewhat similar phrases are : *dhakan-dhaká* and *thaghar-ber*. *Bondo* possesses no meaning apart from *ondo*. Sin. *úndho*. Hin. *auridhá*, upside down. **116, 158a.**

Top to bottom : *Azh bál-a painá dá'ín pholtha-í*, he searched from top to bottom (from the-top the-bottom to it-was-searched him by). Per. *bál*, top ; Hin. *pendá*, bottom. **155, 156, 158a.**

Torch, a : *Nín mash'ál-a ro-khañ*, now light the torch (now the torch light). Often but incorrectly pronounced *mashál*, *mishál*. Arb. **116.**

Torment, to : *Esh-ánra 'azáb ma de*, do not torment them (them-to torment not give). Arb. **116, 201.**

Torn : *E dirthagh-e pahráwan tha-igh eñ*, is this torn coat yours ? (This torn coat thee-of is ?) *Dinagh*, *dirtha*, to tear. Per. *darídan*. **122.**

Torrent, a : *Kithán khaur níánwán*, in the bed of what torrent ? (Which torrent in ?) *Khaur*, a large hill torrent. Pakh. *khwar*, a ravine, watercourse, bed of a river, dry or otherwise.

Tortoise, a : *Gushante kumí 'umra ṣadh sál b-íth*, they tell me tortoises live a hundred years (they-say a-tortoise-of the-age a-hundred years is). Is, or becomes ; the contingent future. *Kumí* is Sin. **131.**

Toss up, to : *Gudá má-r thír deagh bítha*, then we had to toss up for it (then us-to an arrow to give became). And to see in whose direction the head of the arrow pointed. *Thír deagh*, to toss up, but *thír janagh*, to shoot an arrow. Per. *tír*, an arrow, and *dádan*, to give. 203.

2. *Khas-e jhap-íth-í*, let someone toss it up (someone let toss-up-it). The contingent future, third person sing. *Jhapagh*, *jhapitha*, to toss, throw up, is the Sin. verb *jhapanu*. 131, 158a.

Total : *Jumla tha-ra málim en*, do you know the total ? (The -total thee-to known is ?) *Kull hisáb ma-na málim n-en*, I do not know the total. *Jumla* comes from the Arb. through the Per.

Totally : *Sháhpúr halq asul-a phrushta*, the village of Sháhpúr has been totally ruined (Sháhpúr village entirely has-been-ruined). The houses have all fallen down as the result of an earthquake. *Asul-a*, from the beginning, from the root ; totally, entirely. Pronounced as simple *asula*. Arb. *asl*, root, origin. 110.

Totter, to : *Ma-í chana logh ludokh en*, in my opinion the house is tottering (me-of the-opinion-in the-house tottering is). *Ludagh*, *luditha*, to move, shake, totter. Also with hard *d*. The trans. form is *lodagh*. Sin. *ludanu*. 117.

Touch, to : *Ma-í saqhar-a dast lá'ítha-í*, he touched my head with his hand (me-of the-head-with his-hand was-applied-him-by). *Lá'inagh*, *lá'ítha*, to apply, touch. Sin. *lá'ínu*, to apply. Hin. *láná*, to bring. 155, 156, 158a.

2. *Ái ki ma-í rish-a dast lá-í, khush-án-i*, I shall kill the person who touches my beard (he who me-of the-beard-to his-hand will-bring I-shall-kill-him). 103, 158a.

3. *Thír tha-ra mán-ákhta*, did the arrow touch you ? (The-arrow thee-to came ?) *Thír ma-na na lagitha*, the arrow did not touch me. Both of these verbs take the dative. The first is from the Per. and the second from the Hin. 206.

Touched : *Azh darmán ás mán-ákhta udartho shutha*, the moment the fire touched the powder it blew up (with the-powder the-fire in-contact-came having-flown it-went). *Mán-ágh*, *mán-ákhta*, to touch, be applied. In some respects this verb corresponds to the Urdú and Hindí *lagná*. 110, 121, 181.

Tour, to go on : *Kadhe deh daur-a khan-í*, when will he go on tour ? (When the country-of a-tour he-will-make ?) *Daur*, a tour ; generally official. Arb. *dára*, to move in a circle. 103.

Tow : *Hushk-e phalíthagh tha-í gwara n-en*, have you not got

dry tow ? (Dry-tow thee-of with not-is ?) The tow used for priming. Per. *palitah*, *falitah*. 41.

Tow, to : *Dír n-eñ*, *bozhí khash-ún*, it is not far, let us tow the boat (far not-it is the-boat let-us-drag). *Khashagh*, *khashta*. *Chikagh*, *chikitha*, can be used in the same sense. Per. *kashidan*, Sin. *chhikanu*. 131.

Toward, towards : *Esh-íar má-í phalaw-a man-áragh-etha*, he was bringing it towards us (it us-of the direction-in he-bringing-was). *Phalo*, *phalar*, direction ; *phalw-a*, *phalaw-a*, in the direction. Sin. *palau*, Pakh. *palau*, edge, border. Hin. *pallá*, border, etc. 17, 107.

2. *Áñ shahr nemgha ravagh-etha*, he was going towards the city (he the-city-of towards going-was). Also *negha*. Probably both forms are related to the Pakh. *negh*, straight, etc. 107.

3. *Áñ go wath-í ráj-án ba'z zulm khuth*, he used to act with great severity towards his subjects (he with himself-of the-subjects great oppression used-to practise). Per. *bá*. 114.

Towel, a : *Thau do rúmál pha rúpiyá lotagh-eñ*, do you expect two towels for a rupee ? (Thou two towels for a-rupee wantest ?) *Rúmál* is a Per. compound : *ru*, face, and *máldan*, to rub. 106.

Tower, a : *Áñ-hí chíár burj ant*, it has four towers (it-of four towers are). *Burj*, pl. *burúj*, *abráj*, is an Arb. word.

Town, a : *Thau shahr-a nind-eñ*, do you live in the town ? (Thou the-town-in livest ?) *Shahr*, a city, town. Per. 131.

Trace, to : *Polís áñ-hí rand-a shutha*, the police are tracing him (the-police him-of the track-on have-gone). We may use the sing. after police. 110.

Trace, traces : *Nín khas n-esteñ rand asten-ish*, there is no one here now, only their traces (now anyone not-is traces are-them-of). *Rand*, trace, track. The particle *ish* affixed to the verb is the pronominal of the third person plural, genitive case : their, them-of. Sin. *randu*, a road, track. 158a.

2. *Áñ-hí hachí nishán n-eñ*, there is no trace of it (it-of any trace not-is). Per.

Track, a : *Azh hinglún-a bítho thewagh-e rand má dítha*, I have seen the track all the way from Hinglún (from Hinglún having-been all the-track me-by has-been-seen). *Rand*, a track, path ; trace. Note this peculiar use of *bítho* ; it takes the place of the Urdú and Hindí *ho-ke*. Sin. *randu*, a path. 58, 121, 155, 156, 181.

Track, to : *Polis ān-hi rand-a zurtha na khat*, cannot the police track him ? (The-police him-of the-track taken up not can-make ?) Use the sing. *Ziragh*, *zurtha*, to take up. 168.

Tracker, a : *Thau phar chi yak pere-wádú duz-ání rand-a na shashtátha*, why did you not send a tracker after the thieves ? (Thee-by for why a tracker the-thieves of the-trail-on not was-sent ?) We have the choice of two common terms : *pere-wádú* and *rand-zírokh*. Sin. *pero*, a trace. Lah. *peródkhi*. 65, 155, 156.

Tract, expanse : *Koh-ání ān phalaw-a thí maz'en deh en*, there is another large tract on the far side of the hills (the-hills-of that direction-in another large tract is). Sin *dehu*, a country.

Trade, to : *Thí shahr-a ba-ro-eth*, *saudágari khan-eth*, go and trade in some other city (other city-to go trade make). *Saudágari khanagh*, to trade, do business. *Saudágari* is a Per. compound. 116.

Trade, trading : *Chíár ganokh shruthagh-ant saudágiri sanga*, four fools went forth to trade (four fools went trading-of for-the-purpose). Per. *saudá*, trade, traffic, and *giristan*, to take. 110.

2. *Balochistán-a tijárat kham en*, there is little trade in Balochistán (Balochistán-in trade scanty is). From the Arb. through the Per. Do not pronounce the word *tajárat*.

Trader, tradesman, a : *Ān baqqal en, hindú en*, he is a trader, a Hindú (he a-tradesman is a-Hindu he-is). *Baqqal*, a grocer, a tradesman on a small scale. One doing business on a large scale is termed *saudágar*. Arb. *baqál*.

Tradition : *Riwáyat*. This is the general term. *Hadís*, traditions of the prophet Muhammad. Both words come from the Arb.

Traffic : *Por savav-a áokh-ravokh-ání dag band bítha*, all traffic was held up on account of the flood (the-flood on-account-of comers-goers-of the-road closed became). These are the nouns of agency got from *agh*, to come, and *ravagh*, to go. Per. *ámadan*, to come, *raftan*, to go : *ámad-raft*, *ámad o raft*, coming and going. 117.

Trail, a : *Nín ma yak perewádú ān-hání rand-a shasht-ān*, I shall now take up their trail (now I a tracker them-of the-trail on shall -send). *Rand*, track, path, trail, trace. Sin. *randu*, a path, way, etc. 103.

Train, a railway : *Ma rel-gáđi bítho rav-án*, I shall go by train (I train-by having been shall-go). *Tren, rel, rel-gáđi*, are the terms used. **103, 121, 181.**

Train, to : *Haw-e khuragh thán galphán sám̄bh-í*, what syce is training this filly ? (This filly what particular syce is-looking-after ?) *Sám̄bhagh, sám̄bhitha*, to look after, train, bring up. Of men and animals. Sin. *sám̄bhanu*, Hin. *sambhálná*, to take care of, bring up, etc. **131.**

2. *Juzain-í charain-í hoshenagh-a pha*, take her about and train her (cause-to go-her cause-to move-about-her train-to). Speaking of a mare. *Hoshenagh, hoshenthā*, to train or break in : of horses. Coined from the Per. word *húsh*, sense, etc. **116, 119, 158a.**

Traitor, a : *Thav en namak-harám*, you are a traitor (thou art a-traitor). Per. *namak*, salt. Arb. *harám*, unlawful. Other words are : *be-íman, druhdár, sháhí*.

2. *Án-híá droh khutha*, has he turned traitor ? (Him-by treachery has been-shown ?) Lit. made. Both Dames and Mayer give "false" as the only meaning of *droh*. The term comes from the San. through the Hin. **77, 78, 155, 156.**

Tramp, vagrant, a : *Pindokh-ání chakhá pat ma khañ*, never trust a tramp (tramps-of on trust not make). *Sharrokh* and *raghasa* are other words heard used in this sense. Sin. *pinino, penáru*. **116.**

Trample, to : *Shaf-a khas-e washkí-á ma-í khishár-a rand khutha*, some wild beast trampled my field during the night (the-night-during some wild-beast by me-of the field trampled has-been-made). Hin. *rauñdná*, to trample. **8, 17, 90, 155, 156.**

Transfigured : *Wath-í rang-a thí rang wáđh-a khutha-í*, he became transfigured (himself-of the-appearance other appearance like was-made-him-by). **158a.**

Transgression, fault : *Tha-í gunáh be-shumár ant*, your transgressions are innumerable (thee-of the-transgressions without-count are). *Gunáh*, fault, offence, etc. Per.

Trap, a : *Korkí ham-edha er-khañ*, put down the trap here (the-trap just-here place). Lit. down make. *Korkí*, a trap or snare, is the Sin. *korí*. *Kud* and *pháho* are heard. **116.**

Birds are caught in traps made of reeds. The method adopted is that seen at home : a screen, a stick, a string, and the inevitable boy hid away at the end of it, ready to pull at the opportune moment.

Trappings : *Má kull 'umr-a choshe sanj na dítha*, I have never seen such trappings (me-by whole life-in such trappings not have-been-seen). *Sanj*, harness ; trappings. Those of a camel are usually referred to as *kandí*, *sorband*, and *sartar*. Sin. *sanju*. 17, 155, 156.

Travel, to : *Juz-ána juz-ána ma begáh-ú daryá nemgha rasithagh-án*, travelling on and on I reached the river in the evening (going going I the-evening-in the river at arrived). *Juzagh*, *juzitha*. The participle is repeated to show continued action. 26, 110, 120.

2. *Rel gádí bítho rav-eth*, will you travel by rail ? (The-train-by having-been you-will-go ?) *Dag bítho rav-ún*, let us travel by road. Compare this idiom with that in Urdú and Hindí. 103, 121, 181.

Traveller, a : *Ma gharív-e musáfir-e án, hudhá wásta ma-na bá'ulí de*, I am a poor traveller : for God's sake give me shelter (I a-poor traveller am God-of for-the-sake me-to shelter give). *Musáfir*, a traveller, wayfarer. From the Arb. 116, 201.

Travelling expenses : *Án-hánra dag kharch mīl-í*, do they receive travelling expenses ? (Them-to the-road-of expense is-received ?) 131, 206.

Tray, a : *Thewagh-e mewa thálí-a mán-khañ*, put all the fruit on the tray (all the-fruit the-tray-on put). *Thálí*, a tray, flat dish. Sin. *tháru*, *thálu*, Hin. *thálí*, a tray. 116.

Treacherous : *Hoshyár b-eth, án daghábáz-e mard en*, be careful, he is a treacherous person (careful be he a-treacherous man is). A Per. compound : *daghá*, deceit, and *bákhtan*, to play. 41, 116.

2. *Droh-e haríf ath*, he was a treacherous enemy (a-treacherous enemy he-was). *Droh* may be an adjective or a substantive. As a substantive it signifies "treachery". Hin. 41.

Treachery : *Ma go thau droh na khan-án*, I shall not practise treachery (I with thee treachery not shall make). From the San. through the Hin. 103.

Tread on, to : *Khas-e esh-ánra rand khan-íth*, let someone tread on them (someone them trampled let-make). Hin. *raundná*, to trample. 131.

Tread out, to : *Gandím gahagh-a pha káhir ne-y-ant*, there are no bullocks to tread out the wheat (the-wheat tread-out to

bullocks not-are). *Gahagh*, *gahitha*, is the Hin. *gāhnā*, to thrash, tread out. **119.**

Treasure, riches : *E jihān-a tarka muchh ma khañ*, do not lay up treasure in this world (this world in riches collected not make). *Tarka* comes to us from the Arb. through the Per. : something left behind, a legacy. **116.**

The Indian when he buries his money under the mud floor of his humble home generally places a talisman of some sort beside it.

Treasurer, a : *Haw-āñ wakht-a khazānchī khai ath*, who was treasurer at the time ? (That time -at the-treasurer who was ?) Per. **17.**

Treasury, a : *Phesha phullitha-ī sarkārī khazāna*, first he robbed the government treasury (first was-robbed-him-by the-government treasury). *Khazāna*, a treasury. From the Arb. through the Per. **155, 156, 158a.**

Treat, as a patient, to : *Ba'z-e tavīv-āñ darmān khutha*, *durāh na bītha-ī*, many physicians treated him, but he did not recover (many physicians by medicine was made well not became-he). D. *Darmān khanagh*, to treat, give medicine to, physic. Per. *darmān*, medicine. **110, 155, 156.**

Treatment : *Tha-ī darmān ham-esh en ki khas-e tha-ra jath*, the right treatment for you is a threshing (thee-of the-treatment just-this is that someone thee should-beat). *Darmān*, medicine. Per. **130.**

Treaty, agreement : *Gudā āñ-hiā bānd khutha go pathān-a*, then he made a treaty with the Pathāns (then him-by a-treaty-was-made with the-Pathāns). This would probably mean taking hostages. Per. *band*, a tie, etc. *Pakh. bandanr*, a treaty. **77, 78, 155, 156.**

Treble, threefold : *Yak-e sai en yā yak-e chíár*, is it threefold or fourfold ? Idiom. The treble in music is referred to as *chik*, *kuk*.

Tree, a : *Ham-odha ba'z drashk astant*, there were many trees there (even-there many trees were). *Drashk*, a tree. Per. *darakh*, a tree.

2. *Kithāñ dráchk chakhá, ma dítha na khañ-āñ*, on which tree ? I cannot see it (which tree on ? I seen not can-make). In the South we hear the word pronounced *dráchk*. The derivation is probably the same. **86, 168.**

Tremble, to : *Maroshí gwahar khaf-í, ma larzagħ-ān*, it is cold to-day, I am trembling (to-day cold falls I trembling-am). *Larzagħ, larzitha*, is the Per. *larzidan*. 106, 131.

Trench, a : *Gudá char-a janaintha-í, as ro-khanainthu-í*, so he had a trench dug, and a fire lit in it (then a-trench was-caused-to-be-dug-him-by a-fire was-caused-to-be-lit-him-by). *Char*, a trench; usually that dug for trial by fire. In *janainagh* and *khanainagh* we have examples of causal verbs. Sin. *charí*, a trench. 150, 158a.

2. *Logh dem-a yá khad en*, there is a trench in front of the house (the-house of in front a-trench is). This is the Hin. *khad*, chasm, pit, hollow.

3. *Peshín-a, sipah kháhi janth*, in the afternoon, let the men dig trenches (the afternoon-in the-sepoys trenches should dig). Found in Sin. and Hin. 130.

Trial, a : *Shá-í shar‘ khadhe bí*, when will your trial take place? (You-of the-law-case when will-be ?) This word in Baluchí more frequently signifies “decision”, “judgment”. Arb. 103.

Triangle, a : *Gudá dighár-a sai-koná khashta-í*, then he drew a triangle on the ground (next the-ground-on a-triangle was-drawn-him-by). Per. *sih*, three. Hin. *koná*, a corner, angle. 17.

Tribal : *Nín dí tuman-ání deh-a e sístan en*, this is still the custom in tribal area (now also tribes-of the-country-in this the-custom is). Put the substantive in the genitive plural. 17.

Tribe, a : *Ān-hání hasht tuman astán*, they consist of eight tribes (them-of eight tribes are). *Tuman*, a tribe, clan. The word has special reference to the Baloches and Bráhuís.

2. *Qaum haddíání azh ān-hía bítha*, the Haddíání tribe comes from him (the tribe Haddíání from him became). *Qaum*, tribe, family, sect. Arb. 110.

Tribulation : *Maroshí ma-í halq-a ba‘z dukh en*, there is considerable tribulation in our village to-day (to-day us-of the-village-in much trouble is). Hin. *dukh*, Sin. *dukhu*. 17.

Tributary : *Kull mulk má-í el bítha*, the whole country became tributary to us (the-whole country us-of tributary became). *El*, feudatory, tributary. 110.

Tribute : *E ‘alam chí khiráj deagh-aint*, do these people pay any tribute? (These people any tribute giving-are ?) *Khiráj*,

duty, tax, revenue ; public, as opposed to *dan*, *ḍan*, a private tax. Arb. *kharaja*, to come out. **106.**

Trick, stratagem : *Daul-e khan-ūn*, let us play a trick on them (a trick let-us-make). D. The primary meaning of *ḍaul* is "form", "shape", and it comes from the Hin. **131.**

Trick, to : *Thau ma-ī tagī khanagh-eñ*, are you tricking me ? (Thou me-of the deception making-art ?) Cheating, deceiving. Hin. **106.**

Tricky : *Ān-hī negha ma rau, ān drikk-e mar eñ*, do not go to him, he is a tricky person (him-of to not go he a tricky man is). From the San. *drik*, perception, wisdom, etc. ; one who knows his way about. **41, 116.**

Tried by a court, to be : *Derav-a tumandār-ānī jirgah ān-hī shār' giesh-ī*, he will be tried at Dera *Ghāzī Khān* by a court of Tumandārs (Dera-*Ghāzī-Khān*-at Tumandārs of a-court him-of the judgment will-make). The subject being known we use the active voice. *Gieshaqḥ*, *gieshta*, to try a case. **103.**

Trifling, trivial : *Rosh-e mā yā ksānro-e gunāḥ khutha*, one day I committed a trifling fault (a-certain-day me-by a small fault was-made). *Ksān*, *kisān*, *kisān*, small ; *ksānro*, smallish, trifling ; *ksān-ak*, *kisān-ak*, very small. Probably from the Per. *kīh*, little, small. Pakh. *khasanrai*, a mote, straw, trifle. **41, 58, 155, 156.**

Trigger, a : *Kal ma khash, tūfak phur eñ*, do not pull the trigger, the gun is loaded (the trigger not pull the-gun full is). Hin. *kal*, trigger, hammer of a gun. **116.**

Trip, a : *Dah por bozhī gwashta*, the boat made ten trips (ten trips the-boat passed). *Por*, the trip of a ferry-boat, the party taken over in a ferry-boat. Sin. *poru*. **110.**

Trip, stumble, to : *Bachh tilitho khapta*, the child tripped and fell (the-child having-stumbled fell). *Tilagh*, *tilitha*, to trip or stumble while walking. It has other meanings. From the Sin. **110, 121, 181.**

Triplets : *Zātha-ī, sai chukh ārthagh-ant-ī*, she has given birth to triplets (birth-has-been-given-her-by three children have-been-brought-her-by). The sing. *ārtha-ī* would not be incorrect. **155, 156, 158a.**

Tripod, a : *Tūfak khūdaqḥ chakhā er-khañ*, place the rifle on the tripod (the-rifle the-tripod on place). **116.**

Triumph, to : *Duzhman-á sobh khutha*, the enemy triumphed (the-enemy-by victory was-made). Arb. **155, 156.**

Trodden down : *Ma-í zurth rand khuthiy-e*, my millet is trodden down (me-of the-millet trampled made-is). From the Hin. verb *rauḍnā*. **122.**

Troop, a : *Ghorav-e án-hí rand-a mán-āgh-etha*, a troop of horse was coming after him (a-troop-of-horse him-of after coming-was). *Ghorav*, *ghoro*, a troop of horse, band of horsemen. Sin. *ghoro*, Hin. *ghorā*, a horse. **107.**

Trot, to : *Nín pohagh-e de*, now trot (now a-small-trot give). Note the force of the *e* of unity. *Pohagh* comes from the Hin. *po'í*, *po'iyá*, ambling, shuffling : *ab po'iyon chalo*, now amble, now trot. **116.**

Trouble : *Dukh chí n-eñ*, *be-y-á*, *andar-a*, no trouble at all, come along inside (trouble any not-is come inside). *Dukh*, trouble, bother. Sin. and Hin. **116.**

2. *Áñ wath-í jaghar waragh-e*, he is in great trouble (he himself-of the-liver eating-is). Idiom. Used also with *dil*, the heart. Compare this with our "he is eating his heart out". Per. **106.**

Trouble, to : *Ma tha-ra dukhí khanagh-án*, am I troubling you ? (I thee troubled making-am ?) With my presence or talk. *Dukh*, trouble, annoyance. Found in Sin. and Hin. **106.**

Troubled, to be : *Áñ-hí dil nánwán gantrí ba'z eñ*, he is greatly troubled in mind (him-of the-heart in anxiety much is). *Gantrí*, thought, anxiety. Hin. *gintí*, care, counting, consideration, etc.

Troublesome : *Thau sakhía dukh-khanokh-e chhorav eñ*, you are a very troublesome boy (thou a very trouble-making boy art). A Hindí-Persian compound. **117.**

Trough, a : *Mañ hauz-a áf hachí n-eñ*, there is no water in the trough (in the-trough water any not-is). Generally pronounced *hauz*. Arb. The word for a kneading trough is *sanak*, and it comes from the Hin. verb *sánnā*, to knead.

Trousers : *Haw-e dirthagh-e shalwar tha-ígh eñ*, are these torn trousers yours ? (Even-these torn trousers thee-of are ?) *Shalwar*, *shalwár*, trousers, pair of trousers. The loose type of article worn by all Baloches. Pakh. *shalwár*, trousers. **122.**

Truce, a : *Pha wath-án hair khutha-ish*, they have made a truce (between themselves a-truce has-been made-them-by).

Bale, *hair bítha*, yes, a truce has been called. The Arb. *khair*, well-being, welfare, etc. **158a.**

True : *E hálwar rást en*, is this news true ? (This news true is ?) *Thav en ma-í dozdar*, thou art my true friend. *Rást* is Per.

Truly : *Thau já-e gushagh-en*, you speak truly, what you say is quite true (thou the-place of speakest). *Mashe já-e na gushagh-etha*, but he was not speaking to the point. It is rarely heard in the North. Per. *já*, place. **106.**

2. Bale, *ma rástí-a gushagh-án*, yes, truly (yes, I truly speaking am). The abstract noun in the ablative case used adverbially. *Zán-a*, from knowledge, may be used in a somewhat similar sense. Per. **106.**

Trumpet, a : *Gudá turmá vajaintha-í*, on this he had the trumpet sounded (then the-trumpet was caused to be sounded-him-by). He was the leader. Also *súrná*, *tútú*, *nafil*. Sin., Hin. *turí*, Pakh. *túrai*, a trumpet. **150, 158a.**

Muslims appear to be uncertain as to the number of times the trumpet will be blown on the Last Day. Some say once only, some, twice, while a third and more knowing party assert that it will be blown no less than three times, and that each blast will be a shade louder than the preceding one. The trumpeter "told off" for this onerous duty is the Archangel Isráfil, whose name, strange to say, does not figure in either the Qorán or in the Traditions.

Trunk, chest, a : *Şandúq láf-a chí chí ath*, what was there inside the trunk ? (The-trunk in what thing was ?) Arb.

Trunk of a man, the : *Dhar şandúq nádírnán ath*, was the trunk in the box ? (The-body the-box in was ?) *Dhar*, the trunk of man or beast. Hin. *dhar*.

Trunk of an elephant, the : *Án-hí súnd go wath-í síshin-a phohitha-í*, he pricked its trunk with his needle (it-of the-trunk with himself-of the-needle was-pierced him-by). The tailor and the elephant. Hin. *súnd*. **155, 156, 158a.**

Trunk of a tree, the : *Haw-án bund chakhá waptiy-e*, it is lying on that trunk of a tree (that trunk of a tree on it lying is). Also *bun* and *múnd*. Sin. *bundu*, Pakh. *múnd*. **122.**

Trust, to : *Darogh-bandokh-ání gwashtí chakhá báwar na khañ*, do not trust liars (liars of the-word on trust not make). Per. **116.**

2. Yak-e-á dohmí chakhá báwar na khutha, the one did not trust the other (the-one by the-other on reliance not was-made). *Itibár* is also in use, and is used in the same way. From the Per. **8, 52, 155, 156.**

3. *Ān tha-í chakhá pat na khanagh-e*, he does not trust you (he thee -of on trust not making -is). This is the Hin. *pat*, honour, credit, etc. 106.

4. *Har vela hudhá chakhá áсро khutha-í*, he always trusted in God (all times-at God on trust was-made-him-by). *Áсро*, hope, trust. The Hin. *ásrá*. 158a.

Trustworthy : *Odha ravagh-a thau ma-na yak radh-e mard dátha khan-eñ*, can you give me a trustworthy man to go there ? (There to-go thou me-to a trustworthy man given can make ?) *Radh*, trusty, trustworthy. To be distinguished from *radh*, missing, etc. : *thir radh bitha*, the bullet missed. 41, 168.

2. *Ān motbar-e mard ne-y-ath*, he was not a trustworthy person (he a-trustworthy man not-was). From the Arb. *mu'tabar*, trustworthy, trusty. The root is 'abara. 41.

Truth, the : *Hau, e rást eñ*, yes, this is the truth (yes this true is). *Rást*, true. It is the adjective that is used.

Truthful : *Rást gushokh dí n-eñ*, he is not even truthful (truth speaker also he-not-is). *Gushokh* is the noun of agency got from *gushagh*, *gwashta*, to speak. Both *rást* and *gushagh* are from the Per. 117.

2. *E 'alam rást-go naghan deokh ant*, these people are truthful and hospitable (these people true-speaking bread-giving are). Speaking of the Baloches. For the second assertion we are from long experience quite prepared to vouch. From the Per.

Try, test, to : *Hair, ma ázmain-án-í*, very well, I shall try it (very-well I shall-try-it). *Ázmainagh*, *ázmaintha*. Also *ázmenagh*, *ázmentha*. Per. 158a.

Try, to : *Má ba'z dhaka koshish khutha*, I have tried many times (me-by many occasions-on trial has-been-made). *Koshish*, trial, effort, endeavour. Per. *kúshish*, *koshish*, attempt, etc. 58, 155, 156.

Try a prisoner, to : *Jirgáh án-hí shar' gieshto phanch sál gaiz dátha*, a jirgah tried him and gave him five years' imprisonment (a-jirgah-by him-of justice having-decided five years imprisonment was-given). *Shar' gieshagh*, *shar' gieshta*, to decide a case, try a case. It is a nominal compound, and puts the object in the genitive.

Tube, a : *Nokh-e nal pakar eñ*, a new tube is required (a new tube necessary is). *Nal*, a tube, pipe, anything hollow. It is also the word for "snuff-box". Hin.

Tuesday : *Ma íngár-a thar-án kh-á-án*, I shall return on Tuesday (I Tuesday on shall-return shall-come). Other words are : *mangal*, *sai-shamba*. The first comes from the Sin., the second from the Hin., and the third from the Per. **17, 103.**

Tuft, a : *Nín yá bund-e án-hí chakhá khan-eth*, now put a tuft of grass over it (now a-tuft of-grass it of on make). *Bund* may also mean "a log". The etymology is probably the same. **116.**

Tug, pull, a : *Án-hí pahráwan phalar-ár chik-e-a de*, give his coat a tug (him-of the-coat-of the-skirt-to a tug give). To call his attention. *Chik*, a pull, drag, tug. Sin. *chiku*, a pull, tug. **116, 201.**

Tug, pull, to : *Esh-íár chik-e-a de-án*, may I give it a tug ? (It-to a-tug I-may-give ?) *Chik deagh*, to give a tug or pull. Then we have, of course, the verb *chikagh*, *chikitha*, to pull. Sin. *chiku*, a pull, tug. **8, 131, 201.**

Tuman : *Ma-nathí tuman-egha hálwar-de*, tell me about the other *tumans* (me-to the-other *tumans*-of the-news give). Note how the genitive is formed. **116, 201.**

Tumble, fall, to : *Án wath-í mádhin-a azh bun-a khapta*, he tumbled off his mare (he himself-of the-mare from down fell). *Khafagh*, *khapta*. Kur. *kotin*. **110.**

Tumult, a : *Shor-a khai khanainagh-e*, who is causing the tumult ? (The-uproar who causing-to-be-made-is ?) Also *hull*, *na'ra*, and *fasád*. *Shor* comes from the Per., *na'ra* and *fasád* from the Arb., while *hull* is the Hin. *hullar*. **106, 150.**

Tune, a : *Rág poh-bíagh-en*, do you understand the tune ? (The-tune understood-you-becoming-are ?) *Poh-bíagh*, *poh-bítha*, to understand. *Rág* comes from the San. through the Hin. **106.**

Turban, a : *Phágh wath-í er-khan, gind-í*, take off your turban and look at it (the-turban yourself-of down-make look-at-it). *Phágh*, a turban. Sin. *pag*, *pág*, *págiro*, Hin. *pagrí*, a turban. **116, 158a.**

When you see a man wearing a green turban you may take it that he is a Shaikh. If not, he is one out to pose as a very religious person. Green is the sacred colour of all Muhammadans. They maintain that the angels are clad in green raiment.

Turmeric : *Án huldra wájh-a ath*, it resembled turmeric (it turmeric like was). Hin. *haldí*.

Turn : *Go bar-e-a andar rav-ún*, let us go inside in turn (in turn inside let-us-go). Lit. with turn. Per. **131.**

2. *Maroshi kha-í báro eñ*, whose turn is it to-day ? (To-day whom-of the-turn it-is ?) *Báro*, turn. Sin. *báro*, time, turn.

Turn, to : *Ma-í nemgha wath-í phusht ma khañ*, do not turn your back to me (me-of towards thyself-of the-back not make). And similarly *ma-í nemgha wath-í dem khañ*, turn your face towards me. **116.**

Turned : *Gudá án-hán bero khutha ki logh-a rav-ún*, then they turned to go home (then them-by turning was-made that house-to let us-go). *Bero*, turning, returning. *Ki* has here the force of our word "saying" : remarking at the time, "let us go home." **17, 131.**

2. *Án dí musalmán bítha*, he also turned Muhammadan (he also a-Muhammadan became). **110.**

Turnip, a : *Gúngrú, thám, khishagh-eñ*, do you grow turnips and garlic ? (Turnips garlic you-cultivate ?) Sin. *gogirú*. **106.**

Turn out, dispense with, to : *Án-hí kaunsh-án mundo khañ-eth*, turn him out, get rid of him (him-of the-shoes upside-down make). Such an expression would be used when speaking of one of the members of a family. The saying has taken its rise from an old superstition that should you some morning find your boots or shoes soles uppermost you will very shortly afterwards have to travel. This belief is not confined to Balochistán by any means. **110.**

2. *Án-híá chí gunáh na khutha, thau phar chí khashto ishta*, he did nothing wrong : why did you turn him out ? (Him-by any fault not was-done thee-by for why having-turned-out was-left ?) The object is known from the first clause. Both verbs come from the Per.

Turn out to be : *Án zál má dítha haddíání bítha*, the woman I saw turned out to be a Haddíání (that woman me-by was-seen a-Haddíání became). *Bíagh, bítha*, to be, become ; turn out to be, prove to be. The particle *ki*, the relative, is understood after *zál*. **110.**

Turpentine : *Ganda-faroza chíl-a azh paidá b-íth*, turpentine is got from the pine-tree (turpentine the-pine from produced becomes). The crude article got from the *chír, chíl*, or pine-tree. A corr. of the Per. *ganda-fíroza*. **131.**

Turtle, a : *Chi gush-eñ, kumí phádh na b-ant*, what are you talking about ? Has not a turtle got feet ? (What you-say ? A-turtle-of feet not are ?) Sin. 131.

Turtle-dove, a : *Sháthlo eñ, túfak ma jan-í*, it is a turtle-dove, do not shoot it (a-turtle-dove it-is the-gun not strike-it). *Túfak janagh*, to shoot. 116, 158a.

Tusk, a : *E nar-e hikh nesh ant*, these are the tusks of a boar (these a-male pig-of the-tusks are). Sin. *neshu*. In Per. *nesh* generally signifies "a sting".

Twelfth : *Áñ dwázhdamí rosh-a thartho ákhla*, he returned on the twelfth day (he the-twelfth day-on having-returned came). Per. 17, 52, 110, 121, 131.

Twelve : *Má dwázhdah mard ún*, there are twelve of us (we twelve men are). Per. *dwázhdah, duwázhdah*, twelve.

Twelves : *Sai dwázhdah sí o shash ant*, three twelves are thirty-six. Or, *sai dhaka dwázhdah*, etc.

Twentieth : *Ma gístumí-a chi khan-án*, what am I to do with the twentieth ? (I the-twentieth what may-do ?) "With" disappears. The numeral is here used substantively. Per. 52, 131.

Twenty : *Ma-í gwara gíst n-eñ*, I have not got twenty (me-of with twenty not-are). Do not use the pl. *ne-y-ant*. The sing. is the better idiom. Per.

Twenty-fifth : *Áñ gíst-phanchamí táríkh shutha*, he left on the twenty-fifth (he the-twenty-fifth date went). There is no need of the connective *o*. Per. 52, 110.

Twenty-seventh : *Maroshí máh-e gíst o hapt eñ*, this is the twenty-seventh of the month (to-day the-month-of the-twenty and seven is). And similarly for any other day of the month. Use the cardinal numbers.

Twice : *Edha án do bar-án ákhla*, he came here twice (here he two times came). Per. *bár*, time, occasion. 110.

2. *Do sai bar-a*, twice or thrice. The numbers follow consecutively in Baluchí. "Or" is never translated in this idiom. Per. *bár*, time, occasion.

Twig, a : *Gind ki thál-án hushk ant*, see if the twigs are dry (look if the-twigs dry are). Less frequently *thál*. Hin. *thál*, a leafy branch.

Twilight : *Asur-a rawán bíthagh-ant-ish*, they set out at twilight (twilight-at going became-they). *Asur, sawar, morning twilight*. The Hin. *sawer*, early. **110, 158a.**

Twin, twins : *Ma-í zál-á záttha, jár ártha-í*, my wife has presented me with twins (me-of the-wife-by birth-has-been-given twins-have-been-brought-her-by). There is no need to use the pl. Arb. *jár*, a neighbour, etc. Lah. *járá, járá*, a twin. **155, 156, 158a.**

Twine : *Wari-a go band-eth-í*, fasten it with string (string with fasten-it). *Bandíkh-a go basthiy-e*, it is fastened with thread. Pan. *warhi*. **116, 158a.**

Twist, to : *Ma-í bachh bask-a ma maror*, do not twist my child's arm (me-of the-child-of the-arm not twist). *Maroragh, maroratha*. Sin. *marorānu*, Hin. *marorṇá*. **116.**

Twisted, to be : *Khash-eth-í, tikkí ma bí*, pull it, do not let it get twisted (pull-it twisted not let-it-become). Or, lest it become. More correctly the expression means "coiled". They were dealing with a piece of wire, which when let go became "coiled up". Hin. *tikkí*, a small round cake of bread. **116, 158a.**

Two : *Do athant*, there were two (two were). The Arb. *jár* is sometimes used in the sense of "two".

Two, in : *Esh-iar do nem khañ*, cut it in two (it two halves make). **116.**

Two-anna bit, a : *Haw-án wakht-a ma-í gwara yá sháhi ne-y-ath*, I did not possess a two-anna bit at the time (that time-at me-of with one two-anna-bit not-was). *Sháhi* is the name of a well-known Per. coin.

Two days ago : *Do rosh bítha ki daryá niánwán por ákhta*, two days ago there was a flood in the river (two days have-become that the-river in a-flood came). And similarly with any other number of days. It will be observed that the noun and verb are kept in the sing. But the pl. is heard. **110.**

Twofold : *Do-sar en yá sai-sar*, is it twofold or threefold ? (Twofold it-is or threefold ?) *Do-tál* is heard used in the same sense.

Twos : *Sai do shash ant*, three twos are six. Or, *sai dhaka do*, etc.

Tyrannically : *Āñ chí zordákhí khuth*, he used to act somewhat tyrannically (he some tyranny used-to-practise). *Go zulm-a*, tyrannically. From the Per. and Arb. respectively. 114.

Tyranny : *Zulm háşil ham-esh eñ*, this is the result of tyranny (tyranny-of the-result even-this is). Meaning *bagháwat*, mutiny. Arb.

Tyrant, a : *Gushante har do sakh-e zálím ant*, they tell me both of them are dreadful tyrants (they-saying-are each two great tyrants are). *Zálím*, a tyrant. From the Arb.

U

Udder, the : *Ān-hi ksd'en gwadhán en*, she has a small udder (her-of a-small udder is). Also *gothán* and *má'igh*. Of cows, goats, sheep, camels, mares, etc. Kur. *guán*. 44.

Ugly : *Cho bad-shakhl-e phír-e*, what an ugly old man ! *Cho* is here exclamatory not interrogative. *Bad-shakhl*, ugly, is a Persian-Arabic compound : bad-appearance. 8, 41.

Umpire, an : *Sardár niyámjí b-íth*, let the chief act as umpire (the-chief umpire be). *Niyám* is from the Per. *miyán*. *Jí* appears to be taken from the Hin. *jí*, a form of address. It may, however, be a corr. of the Per. *chí* ; e.g. *túpchí*, a gunner, etc., etc. 131.

Unable, to be : *Shutha, mashe hachí khutha na khutha-í*, he went all right, but was unable to accomplish anything (he-went but anything done not was-done-him-by). A transitive potential compound. 158a, 168.

2. *Maroshí án shutha na bí*, he will be unable to go to-day (to-day he gone not will-be). An intrans. potential compound. 170.

Unacceptable : *Ān-hánra ná-manzúr en*, it is unacceptable to them (them-to unacceptable it-is). *Na* when used as a prefix becomes *ná*. *Manzúr* is from the Arb. 204.

Unalterable : *Bádsháh-ání sukhan yak en*, the word of a king is unalterable (kings-of the-word one is). *Yak*, one, *yak-e*, only one.

Unasked : *Be-phurs-a ma-na hachho gwashta-í*, he told me so unasked (unasked me-to thus it-was-said-him-by). Per. *be*, without, and *pursídan*, to ask. 158a.

Unaware : *Nawán án ná-ṣaḥíḥ b-íth*, he may be unaware (perhaps he unaware may-be). That of which he was unaware would, as a rule, be introduced by *ki*. *Ṣaḥíḥ* is the Arb. *ṣaḥíḥ*, true, authentic. 131.

Unbeliever, an : *Tha-í ḥalq gavr-ání ḥalq en*, your village is a village of unbelievers (thee-of the-village unbelievers-of a-village is). *Gavr*, *gavr*, an unbeliever, an infidel : anyone who is not a Muhammadan. Per. *gaur*, *gabr*.

2. *Bale, thevagh-ân be-îmân kâfir ant*, yes, they are all unbelievers (yes all unbelievers infidels are). The words are almost synonymous. Per. *be*, without. Arb. *îmân*, belief, and *kâfir*, an infidel.

The following among other terms are in use in all Muhammadan countries: (1) *kâfir*, one who hides the truth; (2) *mushrik*, one who asserts that God has equals or companions; (3) *mulhid*, one who has wandered from the truth; (4) *murtadd*, an apostate; (5) *dahtî*, an atheist. All Christians are *mushriks*.

Unborn : *Ân wakht-a do paidâ bîthaagh-ant do na paidâ bîthaagh-ant*, at the time two were born and two unborn (that time-at two born were two not born were). *Paidâ*, born; *paidâ biagh*, to be born. Per. 110.

Unbuckle, to : *Wath-î zahm-band bokhta-î*, he unbuckled his sword-belt (himself-of the-sword-belt was-undone-him-by). *Bozhagh*, *bokhta*, to open, untie, etc. E. Tur. *bosh*, loose, etc. 155, 156, 158a.

Uncircumcised : *Dânkoh ân-hî har do bachh-ân khol-dârokh ant*, his two boys are still uncircumcised (up-till-now him-of each two boys uncircumcised are). Sin. *kholo*, the prepuce. *Dâshtan*, to have, hold. 117.

Uncle : *Miran go wath-î nâkho shutha*, Miran went away with his uncle (Miran with himself-of the-uncle went). A father's brother.

2. *Haidar ân-hî mâmâ en*, Haidar is his maternal uncle (Haidar him-of the-maternal-uncle is). *Mâmâ*, a mother's brother. Hin.

Unclean : *E melar ne-y-ant*, these are not unclean (these unclean not-are). *Melar*, unclean, dirty: of concrete things. *Phalî* is the secular term. *Hîkh rastar en*, the pig is an unclean animal. That is, one that must not be eaten by Muslims. Sin. *mero*, Hin. *mailâ*. Per. *palîd*.

Unclothe, to : *Gudâ mâ ân-hânî jar-ân khashtagh-ant*, then we unclothed them (then us-by them-of the-clothes were-taken-off). For "to unclothe", "to undress", we may use *khashagh*, *khashta*. From the Per. 58, 155, 156.

Uncoloured : *Ma-î chana sâd-e gudh bathir bî*, I think uncoloured cloth will be better (me-of the-opinion-in plain cloth better will-be). But *sâd-e mar*, an honest man, a simple man. Per. *sâda*. 41, 103.

Uncomfortable : *Haw-e hand-a ma sakhía tankh án*, I am very uncomfortable here (this place—in I very uncomfortable am). The lit. meaning of *tankh* is “tight”. It is the Per. *tang*.

Uncommon : *Sweth-e phíl ná-paidá chí en*, a white elephant is an uncommon thing (a—white elephant an—uncommon thing is). Lit. not-produced thing. Per. **41**.

Unconcernedly : *Án wath-í logh-a be-gham-a nishtiy-e*, he is sitting unconcernedly at home (he himself—of the—house—at unconcernedly seated—is). Lit. without—sorrow, free from grief, etc. A Persian-Arabic compound. **122**.

Uncooked : *Hámagh-e álú ma wártha na khan-án*, I cannot eat uncooked potatoes (raw potatoes I eaten not can—make). Also, unripe. Per. *khám*. **41, 168**.

Uncover, to : *Wath-í págh ma er-khañ*, do not uncover your head (yourself—of the—turban not down—make).

“The point to remember is, that when European clothing is worn European manners are followed. As in Europe it would be rude to enter a drawing-room with a hat on, so in India it would be equally rude to take off a turban.”—Syed Fakhruddin Aboobaker El Edroos.

Uncultivated : *Nín mulk mundo wíráñ en*, but now the country is entirely uncultivated (now the—country wholly uncultivated is). *Wíráñ*, waste, desolate, etc. Per.

Under : *Haw-e khají bun-a nind-ún*, let us sit under this date-palm (even—this date-palm under let—us—sit). *Buna*, under, below. Dames makes it *buná*, which appears impossible, seeing that the word comes from *bun*, root, bottom. *Bun-a* thus comes to signify “at the bottom”, “at the foot of”, etc. Sin. *bináh*. Arb. *biná*, foundation. **131**.

2. *Puhal sher-a kharo b-ún*, let us stand under the bridge (the—bridge under standing let—us—be). *Sher*, under, *sher-a*, at the foot of, underneath, etc. Per. *zír*, *zer*, under. **131**.

3. *Janerl gáldismit sháhib lashkar-á táren-án mán-rikhta*, the army under General Goldsmith attacked the Tárens (General Goldsmith—of the—army—by the—Tárens—on an—attack—was—made). Except that *janerl gáldismit sháhib* may be supposed to be in the genitive case there is nothing here to represent our word “under”.

Underground : *Dighár sher-a azh kh-á-í*, it comes from underground (the ground under from it—comes). Oil, water, etc. Per. *zír*, *zer*, under. **141**.

Underneath : *Haw-e sing bun-a en*, it is underneath this stone (this stone-of under it-is). From the Per. *bun*, root, foundation, basis.

Understand, to : *Ma poh bíthagh-án*, I understand (I understanding become-am). *Poh biagh*, *poh bítha*, to understand. *Pakh. poh*, wise, knowing, understanding. 110.

2. *Jawáb dátha-í, ma surphadh bíthagh-án*, he replied that he understood (reply was-given-him-by I understanding have-become). *Surphadh biagh*, to understand, comprehend. Sin. 110.

3. *Án mar angrezí zánagh-e*, that man understands English (that man English understanding-is). Kur. *zánín*. 106.

4. *Án pakkhto gushagh-etha, ma awastá bítha na bíthagh-án*, he was speaking *Pakkhto*, I did not understand him. An intrans. potential compound. *Awastá, awastá*. The word appears to be derived from the Sin. *osánu, ausánu*, the understanding, the Hin. *ausán*. 170.

Understand, to make one : *Ma esh-ánra surphadh khutha na khan-án*, I cannot make them understand (I them understood made not can-make). Sin. *surjhanu, purjhanu*, to understand. 168.

Understanding : *Án-hánra surphadh chí-e n-en*, they have not the least understanding (them-to understanding the-least not-is). *Aghl*, the Arb. *‘aql*, is an alternative. Sin. *surjhanu, purjhanu*, to understand. 202.

Undo, to : *Mehráb khán bozh-íth-ish*, let *Mehráb Khán* undo them (*Mehráb Khán* should-undo-them). *Bozhagh, bokhta*, to undo, untie. *Bozh-íth-ish* is the contingent future followed by the pronominal *ish*, them. 131, 158a.

Undone : *Gudá gulaf hachho bukhto shutha*, then the lock came undone of itself (then the-lock thus having-opened went). *Bushkagh, bukhta*. E. Tur., *bosh*, loose, etc. 110, 121, 181.

Undoubtedly : *Be-shakk má hachho gwashta*, I undoubtedly said so (undoubtedly me-by thus it-was-said). *Be-shakk*, undoubtedly, without a doubt, certainly. A Persian-Arabic compound. 58, 155, 156.

Undressed : *Haw-án ganokh-á ma-na khindar-ígha dítha*, that imbecile saw me undressed (that fool-by me undressed was-seen). *Bale, ma barahnagh athán*, yes, I was undressed. Both

words may mean "naked". The second is the more polite, coming as it does from the Per. *barahnah*, naked. **155, 156.**

Uneasy : *Ma-na kal biagh-e ki 'alam be-qarâr ant*, it appears to me that the people are uneasy (me-to knowledge becoming-is that the-people restless are). Per. *be*, without. Arb. *qarâr*, rest, quietude.

Unexpectedly : *Janerl shâhib nâghma âkhta*, the general turned up unexpectedly (the-general suddenly came). *Nâghma* is the Per. *nâgahân*. **110.**

Unfaithful : *Inna, ma namak-harâm ne-y-ân*, no, I am not unfaithful (no I salt-untrue not am). *Namak-harâm*, ungrateful, unfaithful. Most Baloches pronounce the first word as if written *nimak*. Per. *namak*, salt. Arb. *harâm*, unlawful.

Unfasten, to : *Bharî-a bozh, mâ gînd-ûn-î*, unfasten your bundle and let us have a look at it (your-bundle open we would-see-it). *Bozhagh, bokhta*, to open, untie, unfasten. E. Tur. *bosh*, loose, etc. **158a.**

Unfit : *Ma-î chana ná-lâ'iq ant*, I consider them unfit (me-of the-opinion-in unfit they-are). Of men and things. Per. *na, ná*, not. Arb. *lâqa*, to be fit.

Ungrateful : *Ma-î chana thau namak-harâm biagh-en*, you appear to me to be growing ungrateful (me-of the-opinion-in thou ungrateful becoming-art). *Namak-harâm, nimak-harâm*, ungrateful, untrue to one's salt. Per. *namak*, salt. Arb. *harâm*, unlawful. **106.**

Unhappy : *Nawân shâ-î ravagh ân-hîa ná-whash khan-îth*, your departure may make him unhappy (perhaps you-of the-going him unhappy may-make). Per. *ná* + *khwush*. **118, 131.**

Unhurt : *Chhorav durâhîgha dar-khapta*, the boy came out unhurt (the-boy unhurt out-came). *Durâh*, well, in health. *Durâhîgha* is the adverbial form. Sin. **110.**

Uniform : *Ba-rau, wardî jân-a khan*, go away and put on your uniform (go your-uniform your-person-on make). *Wardî* comes from the Hin. and Urdú. These languages in turn have taken it from the Tur. *urdú*, an army. **17, 116.**

Unintelligible : *Thewagh-e hâl be-fahm-a en*, the whole thing is unintelligible (the-whole matter unintelligible is). The prefix *be* has a tendency to inflect the substantive before which it is placed. We notice the same thing in Pakh. Arb. *fahima*, to understand.

Unintentionally : *Hachho ná-dánista gwashta-m*, I said so unintentionally (thus unintentionally it-was-said-me-by). *Gwashta-m* or *gwashto-m*. Per. *na, ná*, not, and *dánistan*, to know.

Union : *Tútá-e láli sangat pha-wath-añ na bí*, there can be no union between a parrot and a starling (a-parrot-of a-starling-of union among-themselves not will-be). D. Sin. *sangati*, Hin. *sangatí*, society, fellowship, etc. 103.

Unique : *Yagsar-e nadhar bí*, it must be a unique sight (a-unique sight it will-be). *Hau*, '*ajab-e nadhar ath*, yes, it was a wonderful sight. Per.

Unirrigated land : *Chí-e chí-e gwáresh-ání dighár-a paidá biagh-e*, just a little is grown on unirrigated land (some some rains-of land-on produced becoming-is). *Rej-ání dighár-a*, on irrigated land, and *gwáresh-ání dighár-a*, on unirrigated land, on land dependent on the rains : *gwárish*, rain. Per. *bárish*, rain. 17, 106.

Unison : *Áwári-a gushagh-ethant*, they were singing in unison (together they-singing-were). The *unison* one may be permitted to doubt. An adverb derived from the Per. 110.

Unite, to : *Choshe chí áwár na b-ant*, such things do not unite (such things mixed not become). We take this to be the Per. *áwára* : one thing to be lost in another. 131.

Universe, the : *Hudha ulkah kirdígár en*, God is the Creator of the universe (God the-universe-of the-Creator is). A corr. of the Hin. *alakh*, the invisible, the-without-shape-or-form.

Unjust : *Thau sakhía na-ḥaqq-e kár-e khutha*, you have committed a very unjust act (thee-by a-very unjust act has-been-done). From *na, ná*, not, and *ḥaqq*, right, proper. Arb. 8, 65, 155, 156.

2. *Hachho khanagh be-inṣáf bí*, to do so will be unjust (thus to-do unjust will-be). Per. *be*, without. Arb. *inṣáf*, justice. 103.

Unkempt : *Áñ shengin-e mar khai en*, who is that unkempt individual? (That rough-looking man who is?) Arb. *shána*, to disfigure; *sháin*, ugliness, defect, etc. 41.

Unkind : *Thau sakhía be-mihrí en*, you are extremely unkind (thou very unkind art). *Be-mihrí*, unkind, unsympathetic. Per.

Unknown : *Ma án-hía phajía na kh-áragh-án*, he is unknown to me (I him with not bringing-am). I cannot bring him to mind. 106.

Unlawful : *Rawá ná-rawá ma khan-án-í*, lawful or unlawful, I am going to do it (proper not-proper I shall-do-it). *Rawá*, right, proper, lawful, comes from the Per. verb *raftan*, to go. 103, 158a.

Unleavened : *Yahúdí be-pu'd-e naghan-a wárth-ant*, Jews eat unleavened bread (Jews unleavened bread eat). Are accustomed to eat. This word is probably derived from the Sin. verb *puhanu*, to roast in the ashes. 41, 131.

Unload, to : *Hau, ham-edha bár er-khan-ith*, yes, let him unload here (yes just-here the-load down-let-him-make). *Bár er-khanagh*. Per. 131.

Unlock, to : *Šandúq-a churá khañ*, unlock the box (the-box open make). *Churá khanagh*, to unlock, open. Hin. *chhuráná*, to set free, etc. 116.

Unlucky : *Maroshí ma rau, sabt chapí rosh en*, do not go to-day, Saturday is an unlucky day (to-day not go Saturday an-unlucky day is). For human beings use *kambakht* or *be-bakht*. Per. *chap*, left, the left. 116.

Unmanly : *Ma-í chana án dí ná-mardí asten*, to my thinking that also is unmanly (me-of the-opinion-in that also unmanliness is). *Ná-mardí*, unmanliness. Per. *ná, na*, not, and *mard*, a man.

Unmannerly : *Haw-án be-adab-e mar khai en*, who is that unmannerly person ? (That unmannerly man who is ?) Without-manners, rude. A Persian-Arabic compound. 41.

Unmarried : *Áñ bádsháh nishtagh-e janikh ath*, that king had an unmarried daughter (that king-of a-seated daughter was). Seated at home, one may suppose, and not yet worried with the cares of housekeeping. An unmarried daughter rarely leaves her parents. *Nindagh, nishta*, to sit. Per. *nishastan, Pakh. nástal*, to sit. 122.

Unoccupied : *Nín-a wakht-a ma be-kár án*, at present I am unoccupied (now-of the-time-at I without-work am). Per. 17.

2. *Kirrí horgh ath*, the hut was unoccupied (the-hut empty was). San.

Unpack, to : *Sipah wath-í wath-í maddi-bunagh bozhagh-ant*, the sepoys are busy unpacking their baggage (the-sepoys themselves-of themselves-of the-baggage opening-out-are). *Bozhagh, bokhta*. 106.

Unpleasant : *Ma khan-án-í, lekin ná-wash-e kár bí*, I shall do it, although it will be an unpleasant job (I shall-do-it but an unpleasant work it-will-be). *Lekin* is not often heard. Per. *ná + khwush*. 103, 158a.

Unripe : *Hámagh-e bar ma war*, do not eat unripe fruit (unripe fruit not eat). Per. *khám*. 116.

Unsavoury : *Gozhd dí chí-e gandagh ath*, the meat also was somewhat unsavoury (the-meat also somewhat unsavoury was). *Gandagh-e gozhd*, tainted meat. Per. *gandah, gandídah*.

Unsheathe, to : *Wath-í zahm-a khash*, unsheathe your sword (thy-self-of the-sword draw). *Druh-e zahm*, an unsheathed sword, a drawn sword. Per. *kashídan*. 116.

Unstring, to : *Ma er-jígh khan-í*, do not unstring it (not unstring make-it). *Khas-e-á er-jígh khutha-í*, someone has unstringed it. Per. *zír*, down, *zih*, a bowstring, and *kardan*, to make. Sin. *jihu*, a bowstring. 116, 158a.

Unthankful : *Ná-shukrguzar na b-eth*, do not be unthankful (unthankful not be). Per. 116.

Untie, to : *Haw-e garanch-e bozh*, untie this knot (this knot untie). *Bozhagh, bokhta*, to untie, undo ; open. E. Tur. *bosh*, loose, etc. 116.

Until : *Ma-í azh tharagh-a nariyán sudh khan*, look after the horse until I return (me-of from the-returning the-horse-of care make). *Azh* followed by the inflected infinitive. 116, 118.

2. *Dánkho ki án nazíkh ne-y-ákhta an-hán án-híar na dítha*, they did not see him until he was quite close (until that he near not-came them-by him not was-seen). *Dánkho, dánkoh, dání, dá'in*, etc., until. Note the use of *na* before *ákhta*.

Untimely : *Bachh be-welá paidá bítha*, the boy was born untimely (the-boy untimely born became). *Khashtagh-e chukh*, an untimely child. Hin. *be*, without, and *welá*, time. 110.

Unto : *Án-hání gura shutha-í*, and he went unto them (them-of unto went-he). *Gwar, gwara, gura*, come from the Per. *bar*, in, into, etc. The letter *b* has become *g*. There are many similar instances. 110, 158a.

Untoward, something : *Gudá harkat bítha*, then something untoward happened (then action took-place). *Harkat, hārat*, act, action : but nearly always in a bad sense. Dames uses it correctly when speaking of some boys getting into a harem. Per. 110.

Unwashed : *Ná-shudhagh-e jar-án ma cho khan-án*, what am I to do with the unwashed clothes ? (The-unwashed clothes I what may-do ?) *Shudhagh*, *shustha*, to be washed. Per. 131.

Unweaned : *Dánkoh shír-wár en*, he is still unweaned (still unweaned he-is). Lit. milk-drinking. *Uhág*, an unweaned camel ; *gwarak*, an unweaned lamb. Per. *shír*, milk, and *khurdan*, to eat, drink.

Unwilling : *Azh sadh rūpiyá deagh-a án sakhía ná-vash en*, he is very unwilling to give a hundred rupees (from a-hundred rupees giving he very unwilling is). Not pleased, unhappy about it. Per. *ná* + *khwush*. 118.

Unwise : *Ma-i chana munásib ne-y-ath*, I think it was unwise (me-of the-opinion-in proper not-it-was). Just, fit ; apposite, etc. From the Arb. through the Per.

Unworthy : *Lá'iq-e phith ná-la'iq-e bachh en*, he is the unworthy son of a worthy father (a-worthy father-of the-unworthy son he-is). Arb. 41.

Up : *Burz-a gind, sher-a ma gind*, look up, do not look down (up look down not look). *Burz*, high, lofty. Per. *burz*, *barz*, tall. 116.

2. *Lerav kharo biagh-a n-en*, the camel won't get up (the-camel standing becoming-of not-is). The expression shows determination on the part of the camel. It is a purely Urdú idiom. Hin. *kharā*, standing. 118.

Upbraid, to : *Chorav-ár malámat phar chi khan-en*, why are you upbraiding the boy ? (The-boy rebuked for why you-make ?) *Malámat*, rebuke, reproach, etc., comes from the Arb. through the Per. 131.

Upon : " Upon " can generally be translated by *chakhá*, on. *Gudá*, upon this, then.

Upper : *Burzi dem-a gind*, look on the upper side (the-upper side-at look). *Án wath mári-a nishta*, he himself lived in an upper storey. Per. *barz*, *burz*, height. Sin. *mári*, the upper storey of a two-storied house. 116.

Upright, honest : *Chákur thag ne-y-ath, rástbáz-e mard ath*, Chákur was not a cheat but an upright man (Chákur a-cheat not-was an-upright man he-was). *Rástbáz*, honest, upright. Per. *rást*, honest, true, etc. *Báz* comes from the verb *bákhtan*, to play. 41.

Upright, straight : *Gind*, *phezdar sidhá n-en*, look, the pole is not upright (look the-front-pole-of-the-hut upright not-is). Sin. *sidho*, Hin. *sídhá*, straight.

Uproar, an : *Chup-a khañ*, *ikar-e hull-a ma khañ*, keep quiet, do not create such an uproar (silence make so-much noise not make). Hin. *hullar*. We may hear *hullagh* used. 41, 116.

Uproot, to : *Haw-án butar-a ma phat*, do not uproot that plant (that plant not uproot). *Phatagh*, *phatitha*. *Khashagh*, *khashta*, to draw, can at times be used in this sense. Sin. *paṭanu*. Per. *kashidan*. 116.

Ups and downs : *Dag jawán n-en*, *jahl-burz-an ba'z ant*, the road is not good, there are many ups and downs (the-road good not-is downs-ups many are). The order of the words is the reverse of ours.

Upset, to : *Khas-e-á ma-i mat ondo khutha*, someone has upset my water-pot (someone-by me-of the-water-pot upset has-been-made). *Ondo khanagh*, *ondo khutha*, to upset, turn upside down. Hin. *aundhá*, *ondhá*, upside down. 8, 90, 155, 156.

Upside down : *Esh-ia amundo ma khañ*, do not turn it upside down (it upside-down not make). *Amundo*, upside down, inverted. Used with *khanagh* and *biagh*. Sin. *úndho*, Hin. *aundhá*, upside down. 116.

2. *Thán ganokh-á ma-i khatra aphutta khutha*, what fool has turned my bed upside down ? (What particular fool-by me-of the-bedstead upside-down has-been made ?) *Aphutta*, and less frequently, *phutta*, upside down. 88, 155, 156.

3. *Khas-e-á utalentá-i*, someone turned it upside down (someone-by was-turned-upside-down-it). *Utalénagh*, *utalentá*. Sin. *utlá'ipu*, to throw back. 8, 90, 155, 156, 158a.

Upwards of : *Ṣadh-a azh ziyáda athant*, there were upwards of a hundred (a-hundred than more were). *Burz-a gind-eth*, look upwards. Both words come from the Per.

Urge, to : *Má minnat khutho án-hánra gwashta ki shá ba-ro-eth*, I urged them to go (me-by entreaty having-made them-to it-was-said that you go). *Minnat* comes from the Arb. through the Per. 58, 116, 121, 155, 156, 181.

Urgency : *Hau*, *zarúrat wakht-a*, yes, in a case of urgency (yes necessity-of the-time-at). 17.

Urgent : *Makht-a rauth*, *zarúr-e kár en*, let him go at once, the

business is urgent (now let-him-go urgent business it-is). *Zarúr*, urgent, comes from the Arb. 41, 130.

Urge on, to : *Ma wath-í mádhin-ár hakal-ána raptagh-án*, I continued to urge on my mare (I myself-of the-mare urging went-on). *Hakalagh*, *hakalatha*. Sin. 172.

Uriál, an : *Maroshí ma-na guránd-e miletha*, I bagged one *uriál* to-day (to-day me-to one-*uriál* was-received). *Guránd*, the male *uriál*, or *ovis cycloceros*. 8, 206.

Urinate, to : *Áñ mízhagh-a shutha*, he has gone to urinate, he has gone to make water (he urinate-to has-gone). Sin. *mutānu*. Hin. *mútná*. 110, 119.

Urine : *Esh-í relá chashagh en*, it tastes like urine (it-of urine-of the-taste is). Also *zahrár*, poison-water, bitter-water. Hin. *relá*, a rushing stream, etc.

Ursa Major : *Áñ ki odha gindagh-en, án khat en*, and that which you see over there is *Ursa Major* (that which there you-seeing-are that *Ursa Major* is). *Khat*, a bed ; which it is supposed to resemble. The first star in this group is called *guránd*, the ram, the second *bíng*, the dog, and the last *gurkh*, the wolf. *Khat* is Hin.

Us : *Má-ra phajkár-en*, do you recognize us ? The same form may represent the dative pl. : *má-ra azh kho dast khaf-í*, where can we get it ?

2. *Má sai khas ún*, there are three of us (we three individuals are). Per. *kas*. 90.

Use : *Ma-na das, jawán-e chi en-í*, but tell me, what is the use of it ? (Me-to point-out the-good what is-of-it ?) From *jawán*, good. We do not take *jawán-e* to be an abstract noun. It appears to be the adjective with the *e* of unity annexed. Or we may suppose the adjective to be used substantively.

2. *Áñ-hí chap-e dast-ar zor n-en*, he has not got the use of his left hand (him-of the-left hand-to strength not-is). He cannot use his left hand. *Zor* is Per. 232.

Use, to : *Makht-a mĩmār-án kár-a kh-áragh-ant-í*, at present the masons are using it (at-present the-masons use-into are-bringing-it). *Kár-a áragh*, to use, bring into use. Per. 106, 158a.

2. *Inna, má wath-í paisav kharch khutha*, no, I used my own money (no me-by myself-of the-money expended was-made). The word is often pronounced *harch*. Per. 155, 156.

Use, to be of : *Hau, rosh-e-a kár-a kh-á-í*, yes, it will be of use some day (yes some day use-into it-will-come). **8, 17, 141.**

Used to, as you : *Aulí wájh-a phar chí kár na khanagh-en*, why do you not work as you used to ? (Formerly as for why work not you-doing-are ?) *Aulí, olí*, former, and *wájha*, like. **106.**

Used to, he : *E sor-e áf ma-í shír láf-a áwár khuth*, this brackish water he used to mix with my milk (this brackish water me-of the-milk in mixed he-used-to-make). “Used to” comes out in *khuth*, the contingent perfect tense of *khanagh*, to do, make. **114.**

Used to be : *Aulí hal-a azh ba‘z farq en*, things are very different from what they used to be (former conditions from much difference is).

Useful : *Íñ sakhía kár-khanokhí chí asteñ*, this is a very useful article (this a-very work-doing thing is). From *kár*, work, and *khanagh*, to do, perform. *Khanokh*, doer, is the noun of agency, and to this the vowel *í* has been added to form an adjective. **117.**

Useless : *Be-kár bí*, it will be useless. Before a substantive *be-kár-e*. Per. **103.**

Usually : *Malang geshtar darogh na band-í*, Malang does not usually lie (Malang usually falsehood not fastens). The Per. *beshtar*. **131.**

Usurer, an : *Thewagh-e hindú jufá-khor ant*, all Hindús are usurers (all Hindús usurers are). Arb. *jufá*, oppression, etc. Per. *khwurdan*, to eat.

The Muhammadan regards the Hindú as we regard the Jew.

Usury : *Savav ham-esh en ki thau jufá khan-en*, the reason is you practise usury (the-reason even-this is that thou oppression makest). Not now but always. Arb. **131.**

Usury as one can readily guess is forbidden in the Qorán and Traditions. Nevertheless, there are at this moment in Bombay, Calcutta, and elsewhere thousands of “blood-suckers” merrily plying their trade, all of the orthodox faith.

Utmost, to do one’s : *Áñ-hía ba‘z híl-a khutha, be-síth*, he did his utmost, but it was all to no purpose (him-by many efforts were-made without advantage). *Ba‘z híl-a khanagh*, to make sundry efforts, do one’s utmost. *Híl* comes to us from the Arb. through the Per. **77, 78, 155, 156.**

Utter : *Aṣula ganokh bī*, he must be an utter idiot (an-original fool he-must-be). That is, a born idiot, from the Arabic *aṣl*, base, root, origin. **103.**

Utter, to : *Thaukh-e-a na khutha-i*, he uttered never a word (a-word not was-made-him-by). *Thaukh-e-a*, a single word. The *e* of unity precedes the *a* of inflection. **8, 155, 156, 158a.**

Uvula, the : The word generally heard used is *karekh*, which we derive from the Sin. *kákīro*.

V

Vacancy, unfilled office : *Shá-í daftar-a khas-e hand en*, is there any vacancy in your office ? (You-of the-office-in any place is ?) Sin. *handhu*.

Vacant : *Makht-a kirrí horgh en*, at present the hut is vacant (at-the-moment the hut empty is). Less frequently *hurk*. San.

Vacation : *Ta'tíl wakht-a bítha*, it occurred during the vacation (the holidays-of the-time-during it-occurred). Not often heard. Arb. **17, 110.**

Vaccinate, to : *Kha-íá takhta tha-ra*, who vaccinated you ? (Whom-by thee was vaccinated ?) *Takagh, takhta, tukagh, tukhtha*. Sin. *tuká*, Hin. *ṭiká*, vaccination. **84, 155, 156.**

Vaccination : The Hin. word *ṭiká* is understood everywhere. It is derived from *ṭiká*, the sectarial mark on the forehead of a Hindú.

Vaccinator, a : *Sarkári ṭiká-deokh ákhṭa*, the government vaccinator has come (the-government vaccination-giver has-come). The noun of agency. *Khas-e-ar ṭiká deagh*, to vaccinate anyone. **117.**

Vacillate, to : *Nín dí án phedha phodha khanagh-e*, he still vacillates (now also he here there making-is). He still hesitates. From the Pakh. *pah* and Sin. *eḍe oḍe*. **106.**

Vagabond, a : *Haw-án charokh nám ma gir ma-í dem-a*, do not mention that vagabond to me (that vagabond-of the-name not take me-of before). Also *laghor*. Sin. *charañnu*, to move about idly : a wanderer. **116, 117.**

Vagary : *E chi nokh-e wahm en*, what new vagary is this ? (This what new whim is ?) From the Arb. through the Per. **41.**

Vagrant, a : *Haw-e kichah-rullokh shwain*, drive away these vagrants (these street-wanderers drive-away). A Persian-Sindhí compound. The verb *shwainagh, shwaintha, shwaintha*, is used when speaking of the driving away of cattle. **116.**

Vague : *Ān-hí phasav saf n-en*, his reply is vague (him-of the reply clear not-is). *Sidhá n-en*, is not straightforward. *Masakka*, doubtful.

Vain, in : *Hachí síth na bí*, it will be in vain (any benefit not will-be). *Be-fá'ida* is common. *Síth* is the Per. *súd*, profit. **103.**

Valet : *Ma-í phesh-khizmat-ar gwan' jan*, call my valet (me-of the-valet-to a-shout strike). A corr. of the Per. *pesh-khidmat*. *Berá*, a corr. of the Eng. word "bearer", is understood. It has been introduced from India. **116.**

Valiant : Use any of the words representing "brave" : *dilávar*, *baháddhar*, *mahándar*, etc.

Valid : *Ar ki haw-e kághadh kár-a na kh-á-í*, and if this document be not valid ? (If that this document use-into not will-come ?) Persian and Arabic words and phrases will be understood by a very few only. **103.**

Valley, a : The general term is *thal*. *Tokh*, a valley between parallel ranges ; *thadhagh*, an alluvial plain or valley. There are a number of other words. Sin. *thalu*, Hin. *thal*, firm or high ground.

Valorous : *Sak-e*, *sakh-e*, *sakh-e*, *bhar-e*, *baháddhar-e*, etc., etc.

Valour : *Sakhía bahádurí shon-dátha-ish*, they showed the utmost valour (great bravery was-shown-them-by). It is sometimes pronounced *bahádhurí*. Also *sakmardí*. Per. **158a.**

Valuable : *E qimatán-e ilmás en*, it is a valuable diamond (it a-valuable diamond is). From the Per. *qímat*, price, worth, which in turn comes from the Arb. **41.**

Value : *Án-hí bhá chí n-en*, it has no value (it-of value any not-is). *Bhá*, *bahá*, price, value. *Chí* is for *hachí*. Sin. *bahá*, Hin. *bahá*, price, value.

Valued : *Án ma-í 'azíz-e dost en*, he is my valued friend (he me-of the-dear friend is). He is my esteemed friend. From the Arb. *Nín án-hí bhá azh khas-e-a khanain*, now get it valued by someone (now it-of the-value by someone cause-to-be-made). **116, 150.**

Valueless : *Do kowd mál en*, the thing is valueless (two cowries-of the-goods it-is). It is worth two cowries only. *Yá kaun-e be-qimatán-e túfak*, an old, valueless gun ! But *be-bhá*, *be-bahá*, priceless.

Vanguard : *Sardar go phesh-rav-a en*, the leader is with the vanguard (the-leader with the-vanguard is). Per. *pesh-rau*.

Vanish, to : *Gudá hachho gár bítha*, then he vanished from sight (then thus lost he-became). He, or she, or it. *Gár bíagh*,

gár bítha, to be lost; to vanish. To get the second meaning *hachho* cannot be left out. 110.

Vanity : *Ná-hechí ná-hechí*, vanity of vanities (nothing-of nothing). Per.

Vanquish, to : *Jenerl sáhīb-á azh áñ-hía sobh zurtha*, the general vanquished him (the-general-by from him victory was-taken). But, *má áñ-híar lá-jawáb khutha*, I vanquished him (me-by him without reply was made). When speaking of an argument. 155, 156.

Vapid, insipid : *Sharáv chí-e be-lazzat ath*, the wine was somewhat insipid (the-wine a-little without-taste was). *Lazzat* comes from the Arb. through the Per.

Vapour : *Áñ duhoñ na bí, muzh bí*, it cannot be smoke, it must be vapour (that smoke not will-be vapour it-will-be). Per. *migh*, *mih*, mist, fog. 103.

Variable : *Haw-áñ rosh-a du-rukh-e gwáth khashagh-etha*, a variable wind was blowing that day. Now from this direction, now from that. *Rukh* is Per. and may stand for "face", "direction", "quarter", etc.

Variance, at : *Nawán pha-wathán ná-ittifáqí b-íth*, they may be at variance (perhaps among-themselves variance may-be). *Na, ná*, not. Arb. *ittifáq*, accord, agreement. 131.

Variation : *Shaf-a hachí khamí-geshí na bítha*, there was no variation during the night (the-night-during any decrease-increase not took-place). The Per. *kamí-beshí*. 110.

Variegated : *Zál-kár zád-e jar-áñ gwar-a khan-ant*, the women wear variegated clothes (the-women many-coloured clothes their-neck on make). *Khambar* is generally heard used with reference to animals : piebald. 131.

Various : *Rang rang túfak b-ant*, there are various kinds of guns (kinds-of kinds-of guns are). *Rang* may be Hin. or Per. 131.

Vary, to : *Inna, áñ-hí rang mutabaddil na b-íth*, no, its colour does not vary (no it-of the-colour changed not becomes). Speaking of a lizard. Changed, altered. Arb.

Vase, a : *Áñ hingo ki gul-dán láf-a en, áñ-hí chí nám en*, what is the name of that flower in the vase? (That flower that the-vase in is it-of what the-name is?) Lit. flower-holder. Per.

Vassal, a : *Má ki astún áñ-hí tabí' ún*, we are his vassals (we

who are him-of the-vassals are). *Ráj*, *ra'íyat*, subjects. From the Arb. through the Per.

Vast : *Dem-a yá maz'en daq-dág wadán ath*, in front of us stretched a vast plain (front-in a large desert plain was). We take *daq-dág wadán* to be a corr. of the Per. *laq o daq maidán*. **44.**

Vault, a : *Ma tha-ra bohra níánwán band khan-án*, I shall shut you up in the vault (I thee the-vault in shut shall-make). Sin. *buhuro*, a cellar. Pan. *bhojá*, a dungeon. **103.**

Vaunt, to : *Thau phar chi daf janagh-en*, what have you got to vaunt about ? (Thou for what thy-mouth striking-art ?) A coarse expression is *goz janagh*, *goz-án janagh*. Per. **106.**

Veal : *Hau, phuráp gozhd en*, yes, it is veal (yes calf-of the-flesh it-is). *Phuráp*, *phuráf*, *bhárav*, *dhapar*, a weaned calf. *Phuráp* and *bhárav* are the terms for a female.

Veer, to : *Jhat-e phadhá gwáth tabdíl bítho ubba phalaw-a azh khashagh khapta*, a moment afterwards the wind veered round to the north (a moment after the-wind changed having-become the north direction from to-draw fell). *Tabdíl biagh*, to be changed, and *tabdíl khanagh*, to change. Arb. **174.**

Vegetable, a : *Chi chi ság khishagh-en*, what vegetables do you grow ? (What what vegetables you-cultivating-are ?) *Tarkári* is understood. Both words come from the Hin. **106.**

Vegetarian, a : *Án gozhd ped na wárh*, he is a vegetarian (he meat at-all not eats). *Ma dí ság-warokh án*, I also am a vegetarian (I also a-vegetable-eater am). The Hin. term *tarkári*, vegetables, is in use.

Vegetation : *Edha ság sabzí ba-kho*, there is no vegetation here (here greens greenness where ?) *Ság* is Hin. and *sabzí* Per.

Vehemence : *Ikar-e zor-a go ma gwash*, do not speak with such vehemence (this-much vehemence with not speak). Force. Per. **116.**

Vehicle, a : *Gádí-e chark nashq en*, it is the mark of the wheel of some vehicle (some-vehicle-of the-wheel of the-trace it-is). In Balochí the Hin. *gádí*, a cart, may be used when speaking of almost any wheeled vehicle.

Veil, a : *Balochistán-a zál-kár burqa' na khan-ant*, women do not wear veils in Balochistán (Balochistán-in women veils not make). Compare this with the Urdú idiom, *ghúnghat karná*, to veil, to veil the face. In both languages it is the verb "to do", "to make", that is used. *Burqa'* is Arb. **131.**

Vein, a : *Khabardár, ragh-a ma chák*, look out ! Do not cut the vein (be-careful the-vein not cut). Per. *rag*, artery, vein. **116.**

Velvet : *Bakhmal-ân ábresham-ân azh hindústán-a kh-á-y-ant*, velvets and silks come from India (velvets silks from India come). Less frequently *manmakh*. Per. *makhmal*. **141.**

Venal : *Thau sakhía la'bán-e mar-en*, you are a very venal person (thou a-very mercenary man art). Also *la'bkor*. Arb. **41.**

Vend, to : *Aulá ân ság shawakhtath*, formerly he used to vend vegetables (at-first he vegetables used-to sell). *Shawashkagh, shawakhta*, to sell, vend, hawk. **114.**

Vendetta : *Pha wath-ân hon-bair en*, there is a vendetta between them (between them a-blood-feud is). *Hon* is the Per. *khún*, blood, and *bair*, *ber*, the Hin. *bair*, revenge, etc.

Venerable : *Haw-ân buzurg-e sweth-rish-e mard sardár-egh phith en*, that venerable gentleman with the white beard is the chief's father (that venerable white-bearded man the-chief-of the-father is). Per. **17, 41.**

Vengeance : *'Iwaz ma-igh en*, vengeance is mine. *Nawán ber gir-íth*, he may take vengeance. *'Iwaz* is Arb., and *ber* the Hin. *bair*. **58, 131.**

Venison : *Ásk gozhd kha-íar rash n-en*, everyone likes venison (the-deer-of the-flesh whom-to pleasing not-is ?) Men of the North use *ás*k when speaking of the female. Kur. *ásik*.

Venom, spite : *Izh-bar-a khas-e-á e rang-a khenagh dítha*, has anyone ever seen such venom ? (Any-time-at anyone-by this kind-of spite has-been-seen ?) Per. *kinah*. **8, 90, 155, 156.**

Ventilation : *Galo bozh ki gwáth andar-a kh-á-íth*, let us have some ventilation (the-door open that the-air inside may-come). *Edha gwáth hachí n-en*, there is no ventilation here. *Gwáth*, air, wind. Per. *bád*.

Venture, a : *Qismat-ámzúdah bí*, it will be a venture (a-luck-test it-will-be). An Arabic-Persian compound.

Venturesome, venturous : *Án sakhía bakht-báz-e varná ath*, he was a very venturesome youth (he a very venturesome youth was). Lit. fortune-playing (-with). One who played with Fate.

Venus, the planet : *Án shavkash en yá khas-e thí istár*, is that Venus or some other star ? (That Venus is or some other star ?) *Shavkash*, Venus ; lit. night-draw, night-drawer.

Venus, the Bride and Musician of the Sky, is held to be white. All the planets have particular colours ascribed to them.

Verandah : *Ān chajjav-a nishtiy-e*, he is sitting in the verandah (he the-verandah-in seated-is). *Barámda*, the Per. *bar-ámada*, is in use. 122.

Verbal : *Hukm zawání ath*, it was a verbal order (the-order verbal was). Oral. *Zawán*, the tongue. Per. *zabán* and *zabání*.

Verdant : *Jhat-e e maunshar-e khishár-a gind-eth*, just look at this verdant field (a-moment this green field-at look). *Maunshar*, green, verdant. 8, 41, 116.

Verdict : *Nirwára má ne-y-ashkhutha*, I have not heard the verdict (the-verdict me-by not-has-been-heard). But when speaking of Muslim religious law use *fatwá*. Sin. 155, 156.

Verdigris : *Zang n-en, zangár en*, it is not rust but verdigris. Also *zangál*. Per.

Verdure : The best representative term appears to be the Per. *sabzí*, *sar-sabzí*, greenness, etc. It is understood and used.

Verge, brink, border : Use *kharagh*, bank. It is the term generally heard used.

Verge of, to be on the : *Ma budokh athán ki miran ákhta*, I was on the verge of drowning when Miran arrived. The noun of agency : a drowner. 117.

Verify, to : *Khas-e-á-án-hí gwashti sēbit khutha na khutha*, no one was able to verify his statement (anyone-by him-of the-saying established made not was-made). The Arb. *sābit*. 168.

2. *Hau, má phol-phurs khutha, án-hí gwashti rást en*, yes, I have verified his statement (yes me-by inquiry has-been-made him-of the-saying true is). The compound *phol-phurs* implies full and close inquiry : search and inquiry. A Sindhí-Persian compound. 58, 155, 156.

Vermin : *Odha bot ba'z astant*, there were swarms of vermin there (there lice numerous were). *Bot, both*, vermin, lice.

Vernacular : *Ahmad, ahmad wath-i zawán na zán-i*, Ahmad ! Ahmad does not know his own vernacular. Per. *zabán*. 131.

Vernal : The Persian *bahári* is well understood everywhere. *Rabi'i fasl*, Spring crops, vernal crops.

Versatile : *Be-qarár-e mar en*, he is a versatile individual. Lit. restless, without-rest. A Persian-Arabic compound. *Ān har hunar ustádh ath*, he was a versatile person (he every art-of a-master was). Sarcasm. The Urdú *har fann maulá* would be understood by most Baloches.

Verse, verses : *Domb-án dí sha'r-án jan-ant*, the Dombs also compose verses (the-Dombs also verses compose). Lit. strike. The word is generally pronounced *shár*. Arb. 131.

Versed in, acquainted with : *Ma shar' jawání-a şahîh ne-y-án*, I am not well versed in law (I law-with well acquainted not-am). Muslim law. *Şahîh* comes from the Arb.

Versifier, a : *Ma-í chana thewaq̃h-e baloch sha'r-án janok̃h ant*, as far as I can see all Baloches are versifiers (me-of the-opinion-in all Baloches poem-strikers are). From the Arb. *sha'r* and Per. *zadan*. 117.

Version : *Shá-í ambráh thî hál deagh-e*, your servant gives a different version (you-of the-servant another account giving-is). *Hál* comes from the Arb. 106.

Vertebrae, the : *Yá gauk̃had-e wath-í hand-a azh shutha bí*, one of the vertebrae must have got displaced (one-of-the-vertebrae itself-of the-place from gone will-be). From *gauk̃h*, the nape of the neck, and *had*, a bone. *Murrhad*, vertebrae of the spine, is the Per. *muhrah* prefixed to *had*.

Vertex : We may use the Per. *sar*, head, end, summit, top, etc. *Saghar* cannot be used in this sense.

Vertical : *Savav ham-esh en̄ ki án kharo ne-y-ath*, for the reason that it was not vertical (the-reason this is that it vertical not was). Lit. standing. The Hin. *khará*.

Vertigo : *Saghar-gardání bí*, it must be vertigo. Lit. head-going-roundness. The Per. *sar-gardání*. *Bhawání*, dizziness.

Very : *E nariyán ma-na sakhíá vash en̄*, I like this horse very much (this horse me-to very pleasing is). *Sakhíá*, very, exceedingly. Per. 204.

2. *Thav en̄ haw-án mard*, thou art the very man. Literal. The emphatic form of the demonstrative.

Very well : *Hair m'hair en̄*, very well, all right. The prefixed *m'* is shortened *mañ*, in, etc.

2. *Bhalo, ma rav-án*, very well, I shall go. The Hin. *bhalá*, good, excellent, etc. 103.

Vesper : *Shav-khash*, the evening star. *Shám namásh*, vespers, evening prayers. Of Muhammadans.

Vessel, an earthen : *Kharde mañ chadí-a shír math-ant*, some churn in an earthen vessel (some in an-earthen-vessel milk churn). The Hin. *cháṭí*, the diminutive of *cháṭá*. 131.

Vestibule : *Dálán, dalán, phesh-gáh*, are understood and in use. From the Per.

Vestige : *Lekin nín án-hí yá nashq-e n-en*, but now there is not a vestige of it to be seen (but now it-of a single trace not-is). Speaking of a village. *Rand*, trace ; *nishán*, sign, mark. From the Arabic, Sindhí, and Persian respectively.

Veteran : *Haw-án jang-ámzúdah sipah*, those veteran troops. Per. *ámzúdah*, tried, tested.

Veto, to : *Gushante sarkár-á haw-án riwáj man' khutha*, I am told government has put a veto on that custom (they-say government-by that usage forbidden has-been-made). Arb. *man'* and Per. *kardan*. 155, 156.

Vexatious : *Dil-ázór-e kár en*, it is a vexatious business (a-heart-troubling business it-is). Mayer gives *jehal-e* and *shengan-e*, troublesome. We are not acquainted with either word. Per.

Vexed, annoyed : *Án tha-í sara ranj bítha bí*, he must have become vexed with you (he thee-of with vexed become must-have). *Ranj*, grief, sorrow, vexed, annoyed. Per.

2. *Nawán án zahr gir-íth*, he may get vexed (perhaps he anger may-take). *Zahr giragh*, *zahr gipta*. The Arb. *qahr* and the Per. *giriftan*. 131.

3. *Maroshí án thar en*, he is vexed to-day (to-day he vexed is). But lit. damp. Idiom. Per.

Via : *Ma kichah-a bítho loqh-a shuthagh-án*, I went home via the bazaar (I the bazaar-by having-been my-house-to went). We find a similar idiom in Urdú, etc.

Vial, a : *Tha-ra darmán sánga kuppi pakar bí*, you will require a vial for the medicine (thee-to the-medicine-of for a-vial necessary will-be). Also *dhabbí*. Hin. *kuppi*, a leathern bottle for holding oil, etc., and *dabbí*, a small box or case. 203.

Vibrate, to : *Ludagh*, *luditha*, to swing ; *larzagh*, *larzitha*, to tremble. The first comes from the Sin. and the second from the Per.

Vice : *Án-hía hachí badhí na zántha*, he knew no vice (him-by any vice not was-known). The Per. *badí*. 155, 156.

Vice, defect : The best word to use is the Arb. *'aib*, defect. It is for most part used when speaking of defects or vice in animals.

Vice, the implement : *Zambur láf-a dáshtiy-ath*, it was held in a vice (a-vice in held-it-was). *Gírah* and *gíragħ* may be heard. Per. 122.

Viceroy : *Maz'en lát śáhib ákħta*, the viceroy has arrived. Lit. the "big lord gentleman". A phrase borrowed from the Urdú, in which *maz'en* takes the place of *bará*. 110.

Vicinity : *Haw-e ham-sáyaghí-a n-en*, not in this vicinity (this neighbourhood in not-it-is). Per.

Vicious : *Śhíwar bí, áñ daf-char en*, look out, he is vicious (alert be he vicious is). Speaking of a horse. Also *dav-char*. A Persian-Sanskrit compound which means "mouth-moving". A biter.

Victim : *Gind-ún thí śhikár khai bí*, let us see who the next victim will be (let us-see the next prey who will-be). Game. But *qurbání*, the victim of a sacrifice. From the Per. and Arb. respectively.

Victimize, dupe, to : *Khas-e-á áñ-hí ħajámat khutha*, someone has victimized him (someone-by him-of the-shaving has-been-made). Idiom. Someone has fleeced him. *Thagí khanagh*, to dupe, cheat. *Ĥajámat* comes from the Arb. through the Per. and *thagí* direct from the Hin. 8, 90, 155, 156.

Victor : *Kha-ía sobħ zurtha*, who was victor? (Whom-by victory was-lifted?) Note the idiom. *Zíragħ, zurtha*. 84, 155, 156.

Victorious : *Sobħ khutha-ish*, were they victorious? (Victory was-made-them-by?) Sin. *sobħa*, victory. 158a.

Victory, a : *Sobħ kaṭitha sarkári phauzh-á*, our troops won the victory, our troops were victorious (the-victory was-won the-government troops-by). *Kaṭagh, kaṭitha*, to win. *Zíragħ, zurtha*, to lift, may be used in this sense. Sin. *khatañu*, to win. Sin. *sobħa*, victory. 155, 156.

Victory, to gain the : *Guddá shutha jang-a, sobħ khutha-í*, so he went to war, and gained the victory (then he-went war-to victory was-made-him by). Sin. *sobħa*, victory. 158a.

Victual, to : *Má wath áñ-hání toshagh phur khan-áñ*, I shall victual them myself (I myself them of the-victuals complete shall-make). *Khas-e-ar toshagh deagh*, to victual anyone. Per. 103.

Victuals : *Má-í whard phashainagh-a khas n-en*, there is no one to cook our victuals (us-of the-food cook-to anyone not-is). Also *waragh* and *waraghí*. Per. *khwürák, khwurdan, khwurdaní*.

View, a : *Ān shándár-e díd̄h en*, it is a magnificent view (it a magnificent view is). Per. *dída*, *dídár*. 41.

View, opinion : *Phadhā, har chī kī shá-í qiyás-a kh-á-íth mā-na das*, and afterwards give me your view of the case (afterwards everything that you-of the-judgment-into may-come me-to point-out). Tell. Arb. 141.

Vie with, rival, to : *Ma gharīv shá-í sara chī rang-a siyálgírī kha-án*, how can I, a poor person, vie with you ? (I poor you-of with what way-in rivalry shall-make ?) Or, may make. A Pakkhto-Persian compound.

Vigil : *Kha-í pahar wakht-a bítha*, during whose vigil did it take place ? (Whom-of the-vigil-of the-time-during it-happened ?) We do not see any need for *wakht-a* : *kha-í pahar-a bítha*, during whose vigil ? *Pahar, pahr, pahra, pahrá*, come from the Hin. 110.

Vigilance : *Shaf-a sakhía shíwarī pakar bí*, great vigilance will be necessary during the night (the-night during great vigilance necessary will-be). From the Per. *húshyári*. 103.

Vigilant : *Pahrá-wál shíwar ne-y-athant*, the sentries were not vigilant (the-sentries vigilant not-were). Alert. Per.

Vigorous : *Baloch dí pathán dí sakh-e mardum b-ant*, both the Baloches and the Patháns are a vigorous people (the-Baloches also the-Patháns also a-vigorous people are). As a rule. Also *sak-e*. Per. 131.

Vigour : *Sakí, quvvat, zor, strength, vigour. Ma án-hání sakí dítha na kha-án*, I cannot see their vigour, I cannot see why you call them a vigorous people. 168.

Vile : *Haw-án laghor-e mar*, that vile person ! *Kamína*, mean, low, bare. *Laghor* may be used of men, animals, and things. The first comes from the Per. through the Pakh., the second direct from the Per.

Vilify, to : *Wath-í dost chughal wárth*, he vilifies his own friend (himself-of the-friend-of backbiting he-eats). *Hau, wath-í phith-ar dí badhí gush-í*, yes, he vilifies his own father as well (yes himself-of the-father-to also bad he-speaks). Per.

Villa, a : *E mā-í ksá'en sarán en*, this is my villa (this-me-of the-small caravansary is). The Per. *sará*. We need hardly add that there are no villas in Balochistán. 44.

Village, a : *Tha-í hālq níánwán duz-gal ba'z ant*, there are a number of thieves in your village (thee-of the-village in thieves

many are). *Halq*, a village, collection of huts. So termed because it is laid out in the shape of a circle. Arb. *halaq*, *haliq*, *hilaq*, a ring, etc.

Villager, a : *Ma azh haw-e dhakán-a phol khan-án*, I shall inquire from this villager (I from this villager inquiry shall make). The Per. *dihkán*. 103.

Villain, a : *Haw-án qarm-sákh ma-í mard*, that villain my husband ! Never. We find *qarm-sáq*, *qurm-sáq*, in E. Tur. *Harám-záda*, a bastard, and *luchh*, a profligate, are understood and used.

Villainous : *Án sakhía badh bí*, that will be villainous (that very bad will-be). *Badh-kár-e mard*, a villainous person. Per.

Villainy : *Án-hí harám-zádagí thewagh-ar málim en*, his villainy is known to all (him-of the-villainy all-to known is). The abstract noun. *Badh-kári*, wickedness, misdeeds. Per.

Vim : *Án chí-e be-quvrat en*, he is somewhat lacking in vim (he a-little without-strength is). A Persian-Arabic compound. 8, 89.

Vindicate, to : *Án wath-í haqq sebit khutha khan-í*, will he be able to vindicate his rights ? (He himself-of the-rights established made will-make ?) That is the question at issue. *Sebit* comes from the Arb.

Vindictive : *Án-híar ranj ma khan, án sakhía kina-var-e mar en*, do not vex him, he is a very vindictive individual (him annoyed not make he a-very spiteful man is). Per.

Vine, a : *Siyáh-áf kharagh-a drákh-án ba'z astant*, there were numerous vines on the bank of the stream (the stream-of the-bank-on vines numerous were). From the Sin. 17.

Vinegar : *Án-hí chakhá chí-e chí-e sirka wur-resh*, sprinkle a very little vinegar over it (it-of on some some vinegar sprinkle). Per. 116.

Vineyard, a : *E haidar-egh angúristán en*, this is Haidar's vineyard (this Haidar of the vineyard is). In the case of names the genitive is generally formed by adding *-egh*. Per. 17.

Vinous : We may use *sharáví*, the Per. *sharábí*. *Sharáv wájh-a en*, it is like wine, it savours of wine.

Vintner, a : *Sharáv-shawashko^{kh} bachh en*, it is the vintner's son (the-vintner-of the-son it-is). *Kalál*, *kalwár*, a distiller.

Viol, a : The nearest term is *sarindah*, which by some is pronounced *sarinde*. The Per. *kamánchah* does not appear to be in use.

Violate, to : *Ān-hiá qurán bhorenthā*, he has violated his oath (him-by the-Qoran has-been-broken). *Qurán bhorenagh*, *qurán bhorenthā*, to violate one's oath. An oath is taken or a solemn promise made by lifting or touching the Qorán. 77, 78, 155, 156.

Violence : *Hau, ba'z zor khuthā-í*, yes, he showed great violence (yes great violence was-made-him-by). *Wath-í ráj-ání chakhá zor zulm khuthā-í*, he tyrannized over his subjects. *Zor* is Per. 158a.

Violent : *Qaizi zorákh ath*, was the prisoner violent ? (The-prisoner violent was ?) Also powerful. Per. *zor*, force, violence.

Violet, a : *Banafsha*, the Per. *binafshah*, will be understood by some. *Banafsha rang*, of the colour of the violet, violet coloured.

Violin, a : *Thau wath-í sarindah go má shawashk-eñ*, will you sell me your violin ? (Thou thyself-of the-violin to me sell-wilt ?) *Sarindah*, a musical instrument with seven strings of sheep's gut. It is played with a bow made of horse-hair. Sin. *surundo*, a violin. 103.

Viper, a : *Haw-án sing bun-a yá afí asten*, there is a viper underneath that stone (that stone underneath a viper is). *Afí*, *afi*, is the Arb. *af'á*, *af'ái*.

Virago, a : *Haw-án jhera-khanokh-e zál kha' eñ*, who is that virago ? (That quarrel-making woman who is ?) *Arí-khor*, trouble-eater, is in use. *Jhera* comes from the Hin. through the Sin. *Arí* appears to be Hin.

Virgin, a : *Kanj-e zá-í bachh be-ár-í*, a virgin shall give birth to a child (a virgin will-give-birth a-child will-bring). *Kanj*, a virgin. This is probably the most common word, but there are others. Sin. *kanjá*, a virgin. 103.

2. *Ān nishtaugh-e janikh eñ*, is she a virgin ? (She a-seated girl is ?) Seated at home, we may suppose : does she live at home ? Does she still live with her parents ? 122.

Virile : *Nar-e mard ath*, he was a virile person (a-male man he was). In Urdú one may hear *nar ádmí hai na ?* *Mard-e mar ath*, he was a manly fellow. Per.

Virility : *Jhat-e án-hí mardí gind*, just note his virility ! *Mardí* so used generally refers to "power of procreation". Per.

Virtue, a : *Chughal gushagh neki n-en*, back-biting is not a virtue (tales to-tell a-virtue not-is). *Neki, nekhí*. Per. 118.

Virtuous : *Lekin pák ne-y-ath*, but she was not virtuous. Pure, clean. Less frequently *pákh*. Per.

Virulent : *Sak-e thaf-á ma-na gipta*, I am suffering from virulent fever (severe fever-by me has-been-caught). *Sak, sakh, sakht*. In the East fever catches us, in the West we catch fever. Note where the logic lies. Per.

Visage : *Án-hí dem shádú dem wájh-a en*, he has got a visage like that of a monkey (him-of the-face a-monkey-of the-face like is). The second *dem* may, we think, be omitted.

Viscera : The word to use is *roth*, which comes from the Per. It generally refers to the viscera of man.

Viscid : *Les-dár-e rem*, viscid pus, viscid matter. The word *les* comes from the Hin. without change. There is a verb *leskagh, leskitha*, to stick, formed from it. Dames gives *les*, scent. This is probably another word altogether.

Visibility : *Sahrá*, visible ; *sahrá'í*, visibility ; *sahrá'í-a, sahrá'ígha*, visibly. *Nadhar*, sight. From the Arb. roots *zahara* and *nazara*. *Pakh. kkhkárah*.

Visible : *Maroshí koh-án sahrá ne-y-ant*, the hills are not visible to-day (to-day the-hills visible not-are). *Sahrá*, visible, evident. Arb. *zahir*, clear, evident, perceptible.

2. *Gudá ro rozí bítha*, then the sun became visible (then the-sun visible became). Per. 110.

Vision, a : *Charo ganokh-án royá gind-ant*, only fools see visions (only fools visions see). The Arb. *rúyá* : root, *ra'a*, to see, perceive. 131.

Visionary, a : *Ma-í chana án khayáli en*, I consider him a visionary (me of the opinion-in he a-visionary is). *Khayáli mar. Wahmí, vahmí*, may be used in the same sense. Both terms come from the Arb.

Visit, frequent, to : *Edha pagás b-án*, do sharks visit these parts ? (Here sharks are ?) As a rule. The contingent future. 131.

Visit, to : *Azh ba'z sál gwar má ne-y-ákhtagh-ant*, they have not visited me for years (from many years near me not they-have-come). *Gwar khas-e-a ágh*, to come near anyone, visit anyone. 110.

2. *Maroshí ma kamíshnr śáhib phalaw-a shuthagh-án*, I visited the commissioner to-day (to-day I the-commissioner-of the-direction-in went). *Śáhib* will nearly always remain untranslatable. 17, 110.

3. *Chákur shá-í gindagh-a ákhta*, Chákur has come to visit you (Chákur you-of the-seeing-for has-come). Chákur has come to see you. 110, 119.

Visitant, visitor : *Shá-í gálí-gindokh khai ath*, who was your visitant? (You-of the-visitor who was?) Who was it that came to see you? 117.

Vista, a : *Chi jawá'en nadhar-gáh*, what a beautiful vista! Lit. sight-place. An Arabic-Persian compound.

Visualize, to : *Khayáli nadhar paidá khanagh*, an imaginary sight created to make.

Vital : *Shá-í ravagh sakhía zarúr en*, your going is vital (you-of the going very necessary is). *Názuk-e hand ham-esh en*, this is the vital spot (the-vital (tender) place even-this is). 118.

Vitality, energy : *Esh-í láf-a hachí ján n-en*, he possesses no vitality (him-of in any life not-is). Less frequently of things. *Quvvat*, *zor*, power, strength, force. *Ján* comes from the Per.

Vitally : *Hau, sakhía zarúr en*, yes, it is vitally important (yes most necessary it-is).

Vitiate, to : *Haw-e rang-a ma gwash, thau wath-í shar' haráv khan-en*, do not talk in that way or you will vitiate your cause (this way-in not speak thou thyself of the-case bad wilt-make). *Haráv* is the Per. *kharáb*, which comes from the Arb. 103.

Viticulture : *Án angúr paidáwár kár khat*, he is engaged in viticulture (he the-grape-of the-production of the-work does). It need hardly be pointed out that such terms as viticulture, sericulture, etc., do not exist in the language, and have to be made up.

Vituperate, to : *Ma tha-ra chi gush-án, án 'aib dí jath, án zá dí dúth*, what can I tell you? He vituperates and abuses (I thee-to what may-say? He fault also strikes he abuse also gives). 130.

Vivacious : *Chi zinda-dil-e chhorav en*, what a vivacious youngster! (What a living-hearted boy he-is!) Remember that *chi* can be exclamatory as well as interrogative. In this it resembles the Urdú *kyá* : *kyá mard*, what a man!

Viva voce : *Zawání imtiḥán bí*, it will be a *viva voce* examination. From *zawán*, the tongue. Per. *zabán* and *zabání*.

Vivid : *Tez soḥr-e rang*, a vivid red colour. And so with other colours. But *jāng ḥál sakhía šáf dáṭha-í*, he gave a vivid description of the battle (the-battle-of the-particulars very clearly were-given-him-by). **41, 155, 156, 158a.**

Vivify, to : *Jān bashkagh*, to bestow life, and *zindagh khanagh*, to make alive, may be used. The first governs the dative and the second the accusative. Per.

Vixen, a : *Mádagh-e lombar*, a vixen, a she-fox. But *haw-án aṛi-khor-e zál khai eñ*, who is that vixen ? (That quarrelsome woman who is ?) Per. *madah*. *Aṛi-khor* is a Hindí-Persian compound.

Vocation : *Āñ chi kár khanagh-e*, what vocation does he follow ? (He what work doing-is ?) *Kár* is Per. **106.**

2. *Nín āñ-hí chi phesha eñ*, and what is his vocation now ? (Now him-of what the-vocation is ?) *Āñ chi kár khat*, what does he do ? Both *phesha* and *kár* come from the Per.

Vociferous : *Haw-āñ tawár-e mar chi gush-í*, what is that vociferous person talking about ? (That noisy man what says ?) Or *tawár-khanokh-e mar*, noise-making man. In one place at least Mayer makes the word *towár*. We meet with it in *thaukh-tawár*, conversation.

Voice, the : *Má ḥaidar-egh áwáz ashkhutha*, I heard Haidar's voice (me-by Haidar-of the-voice was-heard). *Thaukh*, *thaukh-tawar*, speech, talk. Per. *áwáz*. **17, 58, 155, 156.**

Voice, to raise the : *Tawár-a ma jan*, do not raise your voice, don't shout (your-voice not strike). *Tawár*, voice, speech. Sin. *tañwára*. Per. *zadan*, to strike. **116.**

Void, empty : *Dighár be-báldh ath*, *horgh ath*, and the earth was without form and void (the-earth without-form was void was). Adjectives are seldom inflected except when they stand before a noun. San.

Void, having no legal force : *Gawáhi whár ath*, the evidence was void (the-evidence worthless was). *Esh-ia whár ma khañ*, do not ruin it. The Per. *khwár*.

Volatile : *Gushante an ba'z udrokh eñ*, I am told it is very volatile (they-say that it very volatile is). *Udrokh*, ready to fly away. The noun of agency of *udragh*, *udrathā*, which comes from

the Sin. In Balochí the *d* may be soft. *Hau, káfúr wájh-a en*, yes, it is volatile (yes camphor like it-is). A volatile or fickle person is said to be *mom-phonz*, a wax-nose.

Volcano, a : *Balochistán-a yak-e ás koh n-en*, there is not a single volcano in Balochistán (Balochistán-in a single fire-of mountain not-is).

Volley, a : *Má shalang-ání áwáz ashkhutha*, we heard the sound of volleys (us-by volleys-of the-sound was-heard). Per. *shalq, shalaq*. Kur. *shilq*. **58, 155, 156.**

Volley, to fire a : *Guda má-í piyádhagh-e lashkar-á túfak phar túfak-ígha jatho hamla máñ-rikhta*, on which our infantry fired several volleys and then charged them (then-us of the-foot army-by rifle on rifle having-fired an-attack was-made). *Túfak phar túfak-ígha janagh* is the idiom, and is comparable to *sál phar sál-ígha*, etc.

Voluble : *Maroshí thau ba'z gwáth-e hálwar khanagh-en*, you are very voluble to-day (to-day thou much windy talk making art). Per. *bád*, wind, air. **41, 106.**

Voluptuary : *Áñ-hí phith dí sakhía nafs-parast ath*, his father also was a notorious voluptuary. *Nafs*, which comes from the Arb., has more than one meaning. Here it implies lust, sexual passion. *Parast*, a worshipper, is Per.

Voluptuous : *Geshtar 'áshiq-e 'álam ne-y-ant*, as a rule they are not a voluptuous people (generally a-voluptuous people not-they-are). Arb. **41.**

Vomit, to : *Ma-í dil shutha sakhía*, I vomited a great deal (me-of the-heart went much). Or, violently. Idiom. *Dil ravagh, dil shutha*. *Rapta* cannot be used in this sense. Per. **110.**

2. *Áñ wakht-a ki naqhan áf waragh-e uchhál biagh-e*, whenever he eats and drinks he vomits (that time-at that bread water he-eating-is vomiting becoming-is). *Uchhál*, vomit, vomiting. Hin. *uchhál*, motion upwards ; *uchhálná*, to vomit. **17, 106.**

Voracious : *Áñ gij wájh-a wárh*, he is a voracious eater (he a-vulture like eats). *Áñ wath-í láf tajenthó wárh*, he himself-of the-stomach having-stretched eats. *Tajenagh, tajenthá*, to stretch. This is probably the Hin. *tánná*, to stretch, which is used in a similar idiom in that language.

Votary, a : *But-parast ant, shaitán-parast ant*, they are idolators and votaries of the devil. *But* and *parast* are Per. *Shaitán* comes from the Arb.

Vote, to : *Thau thán rang-a thír d-en*, how do you vote ? (Thou what way-in the-bullet givest ?) But *thír* may also mean "arrow".

"The droppings of goats are generally used in drawing lots. Each man marks his own lot with his finger nails." J. McC. Douie.

Vouch for, to : *Ma án-hí javáv-dár b-án*, I shall vouch for him, I shall answer for him, I shall be responsible for him. *Zimma-dár*, responsible, answerable, guarantee, etc., is in use. Per. 103.

Vouchsafe, to : Use *mihrvání khanagh*, to show kindness : *mihrvání khutho*, having shown kindness, kindly, etc. Per.

Vow, a : *Ma haw-án wakht-a masít-a ravagh-ethán*, *mannat-a deagh-a*, I was proceeding to the mosque at the time, to fulfil a vow (I that time-at the-mosque-to going was my-offering to-give). *Mannat*, a vow, an offering. *Mannat deagh*, to fulfil a vow, give an offering. Hin. *mannat*, a vow, promise. 107, 119.

The non-fulfilment of a vow may be atoned for in any of the following ways : (1) by fasting for three days ; (2) by the giving of food to ten starving persons ; (3) by clothing ten needy people ; (4) by the freeing of at least one slave.

Vow, to make a : *Má sukhun khutha ki thí bar-e odha na rav-án*, I made a vow not to go there again (me-by a-vow was-made that another occasion-on there not I-shall-go). *Sukhun*, and in Balochí less frequently, *sukhan*, word, speech, vow. Per. 103.

Voyage, a : *Unhálá ma dirá-safar khanagh-a rav-án*, I shall go for a voyage during the summer (the-summer-in I a-river-journey to-make shall-go). Per. *daryá*, a river. Arb. *safar*, a journey. 103, 119.

Vulgar : *Haw-e bázárí mardum-án*, these vulgar people ! People who spend most of their time in the bazaar or market-place.

Vulgarity : *Haw-e rang-a subuk-e thaukh ma khan*, do not make use of such vulgarities (this kind-of light talk not make). Also *sawak-e*, *suk-e*. Per. 116.

Vulnerable : *E dí gush-ant ki jang nánwán an-híar zakhm na mán-ákht*, in addition to this it is said of him that he was not vulnerable in battle (this also they-say that battle in him-to a-wound not used-to-come). 114.

Vulture, a : *Khargaz-á churí-e-a burlha*, the vulture has carried off a chicken (the-vulture-by a-chicken has-been-carried-off). Also *gij* and *getí*. Per. *karkas*. **8, 155, 156.**

Vulva, the : The term generally heard used is the Hindí-Persian *kus*. *Kus-janainagh*, to play the strumpet. *Kus-janainokh*, a strumpet.

W

Wad, a : *Lito*, *litav*, the wad of a gun. *Buji*, *buch*, a wad, cork. *Karpás gaphall*, a wad of cotton, a morsel of cotton. These terms come from the Sin.

Waddle, to : *Án gám gám juz-í bat wájh-a*, he waddles like a duck (he step step goes a-duck after-the-manner-of). 131.

Wade, to : *Sipah áf-a jhág-ána jhág-ána shuthagh-ant*, the sepoys went wading through the water (the-sepoys the-water-through wading wading went). *Jhágagh*, *jhágitha*, to wade. Sin. *jhágaṇu*, to wade. 110, 120.

Waft, to : *Gwáth-á burtha-í*, the wind wafted it away (the-wind-by was-carried-away-it). *Buragh*, *burtha*. Per. *burdan*. 155, 156, 158a.

Wag, to : *Wath-í saghar-a phar chí lodagh-eñ*, why do you wag your head ? (Thyself-of the-head for why thou-shakest ?) *Lodagh*, *lodatha*. Sin. *loḍaṇu*. 106.

2. *Bíng wath-í dumbagh ringen-ána rapta*, the dog kept wagging his tail (the-dog himself-of the-tail wagging went-on). *Ringenagh*, *ringentha*. We have not heard the word used ourselves, and borrow it from Mayer. 172.

Wager, a : *Shart burtha haidar-á*, Haidar won the wager (the-bet was-carried-off Haidar-by). Arb. 155, 156.

Wager, to : *Ma ṣadh rūpiyá shart jan-án*, I will wager you a hundred rupees (I a-hundred rupees wager will-strike). *Shart janagh*, *shart jatha*, to bet, wager. (Cf. we struck a bargain.) 103.

Wages : *Tha-ra chikar-e poriyá dast khaf-í*, what wages do you get ? (Thee-to how-much wages the-hand falls ?) We might have used the Hin. derived *milagh*, to receive. Sin. *porhyo*. 41, 131.

Wage war, to : *Sai sál rapta jang khan-ána*, he went on waging war for three years (three years he-went-on war making). *Ravagh*, *rapta* or *shutha*. But *shutha* cannot be used here. Per. 172.

2. *Nawán go áñ-hía mirá'i khañant*, they may wage war against him (perhaps with him war they-may-make). *Go khas-e-a mirá'i khañagh*, to wage war against anyone. 131.

Waggery : *Áñ-hí vash-dilí eñ*, it is his waggery (him-of the-waggery it-is). Lit. happy-heartedness. Per.

Waggish : *Chhatar-khanokh-e mar eñ*, he is a waggish fellow (a-jest-making man he-is). Sin. *chathari*, a joke, jest. 117.

Waggle, to, intrans. : *Áñ-híar sogav khañ, áñ bíng dumbagh wájh-a lud-í*, stiffen it, it waggles like a dog's tail (it firm make it a-dog-of the-tail like shakes). *Ludagh, luditha*. The trans. form is *lodagh, loditha*. Sin. *ludanu*. 131.

Wagon, wagon, a : *Maroshí má yá maz'eñ gádí ditha*, I saw a wagon to-day (to-day me-by a large cart was-seen). And colloquially *gád*. The term appears to cover everything with wheels. Hin. 58, 155, 156.

Wagtail, the. : The Per. *sa'vah* and Hin. *mamolá* are understood and in use. There are besides local terms descriptive of the bird.

Waif, a : *Áwára chukh*, a waif, a wandering or abandoned child ; *lá-wárisí mál*, ownerless property. *Áwára* comes from the Per. and *lá-wárisí* from the Arb.

Wail, to : *Ma gre, nawáshí kh-á-íth*, don't wail, let to-morrow come (not cry to-morrow let come). And then we shall see. *Gregh, gretha*, to weep, wail. Per. *giryán*, weeping. 116, 141.

Waist, the : *Áñ-hí srádh-e saren eñ*, she has a slender waist (her-of a-slender waist is). *Saren, sarín*. *Áhan-jagh, áhan-jak*, a waistband ; *línk, láng*, a waistcloth. Per. *surin*, the hip, thigh. 41.

Holding the waist while at prayer is forbidden. It is frequently done, however, to relieve the fatigue caused by kneeling and getting up again. The teaching of Muhammad strongly reminds one of the dour John Knox.

Wait, to : *Druk-a jumb*, just wait a bit (a-moment-for wait). *Jumbagh, jumbitha*, to wait, stay. Hin. *jamná*, to stand fast, be rooted (to a spot). 17, 116.

2. *Palān yá shaf-e-a yá rosh-e-a hamodha nishta, ki duzħman thar-ant be-y-á-y-ant*, the regiment waited there twenty-four hours, expecting that the enemy would return (the-regiment one night one day sat that the-enemy may-return may-come). *Nindagh, nishta*, to wait ; but lit. to sit. Per. *nishastan*, to sit. 8, 17, 110, 131.

3. *Dánkoh ki phasav na mil-í than ham-odha nind*, and wait for a reply (until that a-reply not be-received thou there wait). Lit. sit. **116, 131.**

Ask an Eastern servant to wait and he will promptly sit down, at your feet for choice. Should you object to this, he will take up position in the centre of your open doorway. He will not allow you to forget him. Not that he is in a hurry, for he never is.

4. *Ángo án-hí sánga sáh sáhar*, wait there for him (there him-of for breath take). *Sáh sáharagh*, *sáh sáhartha*, to take breath, wait for, but *sáh zirágh*, *sáh zurtha*, to breathe. In the sense given in the example the second verb cannot be used. Sin. *sáhu*, Hin. *sáns*, breath. In Pakh., we have the verb *sá-rákkhkal*, to breathe. **116.**

5. *Sibr-nák-ar hum-chí ki lot-í dast kh-á-í*, everything comes to him who knows how to wait (the-patient-person-to everything that he-desires his-hand comes). *Dast ágh*, to be received, found, etc. The two words are considered together, and put *sibr-nák* in the dative. **131.**

Waiter, a : *Khizmat-gár*, a corr. of the Per. *khidmat-gár*, is understood everywhere.

Wait for, to : *Án kha-í dag hílainagh-e*, for whom is he waiting? (He whom-of the-road expecting-is?) *Hílainagh*, *hílaintha*, to expect, look out for. *Ma án-hí dag hílainagh-án*, I am expecting him, I am waiting for him. We find the same idiom in Urdú, Hindí, etc. **106.**

Waiting : *Án dar-a oshtáthiy-e*, he is waiting outside (he outside standing-is). *Oshtagh*, *oshtátha*. From the Per. **122.**

Wait on, serve, to : *Má-í sakhía khizmat-a khutha-í*, he waited on us very attentively (us-of extremely the-attendance was-made-him-by). *Khizmat khanagh*, to wait on, attend. Often pronounced *khizmat*. Per. *khidmat*. **155, 156, 158a.**

Waive, to : *Wath-í haqq ishto dátha-í*, he has waived his claim (himself-of the-right having-abandoned has-been-given-him-by). Kur. *hílán*, *hishtin*. Per. *dádan*. **155, 156, 158a.**

Wake, to : *Ba-rau, án-híar kharo khañ*, go and wake him (go him standing make). Hin. *khará*. **116.**

2. *Kha-íá tha-ra hághá khutha*, who woke you? (Whom-by thee awake was-made?) Hin. *jágá*. **84, 155, 156.**

Wakeful : *Ojágho b-eth*, remain wakeful, remain on the alert. The phrase generally used is, however, *shíwar bí*. *Shaf-a án-híar*

wháv na kh-ákht, he used to remain wakeful at night (night-at him-to sleep not used-to-come). Not voluntarily.

Wake up, to : *Gudá ma hághá bíthagh-án*, then I woke up (then I awake became). And *hághá khanagh*, to wake one up. Sin. *jágo*, Hin. *jágá*. 110.

Wale, a : *Tázhánagh nishán gind-eth*, look at the wales (the-whip-of the-marks look-at). Weal. *Khas-e-ar tázhánagh janagh*, to wale anyone, to give anyone a waling. Per.

Walk, a : *Sáhib shutha sail khanagh-a pha*, the master has gone for a walk (the-master has gone a-walk make-to for). *Sail*, a walk, stroll. Arb. *sair*, a ramble. 110, 119.

2. *Rav-ún*, *savád khan-ún*, let us go for a walk (let-us-go the-sights let-us-make). Also, *svád* and *sawád*. From the San. through the Hin. 131.

Walk, to : *Nín, gám-a gám-a juz-íth*, now let him walk (now a-step-at a-step-at let-him-go). Speaking of a horse. *Juzagh, juzitha*, to walk, go. *Sail-a khan-ún*, let us go for a walk. 17, 131.

Walker, a : *Ma jawd'en juzokh ne-y-án*, I am not a good walker (I a-good walker not-am). Of men or animals. The noun of agency of *juzagh, juzitha*. 44, 117.

Walking-stick, a : *Án-hiá ma-na go wath-í chop-a jatha*, he struck me with his walking-stick (him-by me with himself-of the-walking-stick was-struck). *Chop*, a walking-stick ; drum-stick. Per. *chob*, a staff, stick. 77, 78, 155, 156.

Wall, a : *E bhit kha-ía osártha*, who built this wall ? (This wall whom-by has-been-built ?) *Bhit*, a wall. Sin. *bhiti*, Hin. *bhíti, bhít*, a wall. 84, 155, 156.

2. *Jhat-e díwár chakhá nind-ún*, let us sit on the wall for a little (a-moment the-wall on let us-sit). *Pachul*, the wall of a hut. *Díwár* is Per. 8, 131.

Wallet, a : *Wath-í thailí láf-a chí n-en*, have you got none in your wallet ? (Thyself-of the-bag in any not-is ?) The diminutive of the Hin. *thailá*, a sack.

Wallow, to : *B-il de ki án lot-pot khan-íth*, let him wallow (let-go give that he wallowing may-make). *Lot-pot khanagh*, to roll about, wallow, as an animal in mud. Hin. *lot-pot*. 116, 131.

Walnut : *Akrot*, a walnut ; *akrot drashk*, a walnut tree. A corr. of the Urdú *akhrot*.

Wan : *Maroshí shá-í dem chí-e zard en*, you look somewhat wan to-day (to-day you-of the-face somewhat yellow is). Pale. *Munjhá*, gloomy. From the Per. and Lah. respectively.

Wand, a : *Āñ-hí rást-e dust-a bet ath*, he had a wand in his right hand (him-of the-right hand-in a-wand was). Cane. Mayer makes the word *bait*. *Lath*, *dáng*, a stick ; *talar*, a light stick. Hin.

Wander, roam, to : *Kíchah-a kíchah-a phar chí charagh-en*, why do you wander about from street to street ? (Street-in street-in for why thou-wandering art ?) *Charagh*, *charitha*, to wander, roam. Sin. *charanu*, Hin. *charná*, to move about as animals do while grazing. 17, 106.

Wanderer, a : *E charokh-án chí lotagh-ant*, what do these wanderers want ? (These vagabonds what wanting-are ?) Sin. *charanu*, Hin. *charná*. 106, 117.

Wandering : *Rosh-e-a tharthar-ána ákhta má-í halq-a*, one day he came wandering around into our village (one-day wandering he-came us-of the-village-into). The present participle of *thartharagh*, *thartharitha*. Less frequently we hear *thath-aragh*. 8, 17, 110, 120.

Wane, to : *Āñ kham biagh-e*, it is waning (it less becoming-is). *Máh kham biagh wakht-a*, during the waning of the moon. Per.

Want, to : *Thau yá bar-a hamuchí lotagh-en*, you want everything at once (thou one time-at everything wanting-art). *Lotagh*, *lottha*, to want, demand. Hin. *lotná*. 17, 106.

2. *Tha-ra chí chí pakár ath*, what was it you wanted ? (Thee-to what thing necessary was ?) *Pakar*, *pakár*, is the Pakh. *pakár*.

Wanton, a : *Haw-án mast sara thaukh-tawár ma khañ*, do not speak to that wanton (that wanton with speech not make). The reference may be to a man or woman. Per. 116.

2. *Gushante kí wath-í nifagh bozh-í*, they tell me she is a wanton (they say that herself-of the-pyjama-string she-undoes). Idiom. Jat ladies do, freely. See a note put up by Mr. Denys Bray in the *Antiquary* of February, 1925.

War, to be at : *Mañ haw-án rosh-án sháh abás-egh jang ath go thí bádsháh-e-a*, at the time Sháh Abás was at war with another sovereign (in those days Sháh Abás-of a-war was with another king). *Jang*, war. Per. 8, 17.

Warble, to : *An bulbul wájh-a sha'r gush-í*, she warbles like

a nightingale (she a-nightingale like songs sings). *Sha'r gushagh*. 131.

War-cry : *Má-i jang na'ra dín dín en, an-hání dharm dharm*, our war-cry is *dín dín*, theirs *dharm dharm*. Both words mean "faith", "the faith". Arb. and Hin. respectively.

Warden, a : *Pakrá-wál ne-y-athant*, were there no wardens ? (Guardians not-were ?) *Pirokh, ojágho-khanokh*. Guards, sentries, watchmen.

Ward-off, to : *Má dhikav dáshta*, I warded off the blow (me-by the-blow was-stopped). *Daraqh, dáshta*, to hold, stop, etc. Per. 58, 155, 156.

Warehouse, a : *Mál-khána* is the best word to use. *Hujrah, kotav*, a room. The first is Per., the second comes from the Arb. through the Per., and the third is the Hin. *kothá*. It will have been frequently noticed that not all Hin. cerebrals are softened in Balochí.

Wares : *Kíchah-a wath-i maddi-bunagh bozhagh khapta*, he began to display his wares in the market-place (the-street-in himself-of the-goods to-open-out he-began). A Sindhi-Persian compound that may be heard daily. 174.

Warfare : *Na, jang bí*, otherwise there will be warfare (not war will-be). *Mirand, mirá'o, mirá'í*, war, fighting, battle. 103.

Warlike : *Jangí 'alam*, a warlike people. *Jang-ámzúdah*, tried in war, proved in war, veteran.

Warlock, a : *Thau sihr-go na mann-en*, then you do not believe in warlocks ? Wizards. It is a poor substitute for our word. *Jádú-gar*, a magician. *Phál-janokh, ramalí*, a soothsayer. *Sihr-go* is an Arabic-Persian compound.

Warm : *Áf mundo garm n-en*, the water is not at all warm (the water at-all warm not-is). Per.

Warm, to become : *Wakht-a ki áf thafs-i ma-na kal de*, inform me when the water gets warm (the-time -at that the-water warm-becomes me-to information give). *Thafsagh, thapta*. Per. *tafsídan*. 116.

Warm-hearted : *Dilí sháhib ath*, he was a warm-hearted gentleman. From the Per. *dil*, heart. A man with a large heart. *Rást-báz*, sincere.

Warm oneself, to : *Thau wath-ár ás-a sek*, warm yourself at the fire (thou thyself the-fire-at warm). *Sekagh, sektha*, to warm. Sin. *sekanu*, Hin. *senkná*, to warm. 17, 116.

Warmth : *Chitká*, heat, warmth of the sun; *nang-táb*, *ghairat*, *shauq*, zeal. The first comes from the Hin., the second is a Per. compound, the third and fourth are derived from the Arb.

Warn, to : *Kha-íá áñ-hánra dáh dátha*, who warned them ? (Whom-by them-to warning was-given ?) Who told them that a raid was going to be made ? *Dáh*, alarm, is the Sin. *dáha*. It is pronounced differently in different parts of the country. 84, 201.

Warning : *Olá áñ-hánra ágáhi miletha*, they received warning beforehand (beforehand them-to information was received). But *dáh* if the warning had reference to war or to a raid. Per. 206.

Warp, the : *Nín isthaur-e sadh gind*, now look at the warp. The threads running lengthwise in the loom as opposed to *tandal*, the woof. There is another term *leha* in use in some parts of the country.

War-path : *Thí-bar-e gurshaní miragh-a shuthagh-ant*, the Gurshanís are again on the war-path (again the-Gurshanís to-fight have-gone). 119.

Warrant, a : *Tha-ra sanad miletha*, are you in possession of a warrant ? (Thee-to a-warrant has-been received ?) An order, any written authority. The English term *wárant* will be understood by the more intelligent. Arb. 206.

Warrantable : *Khas-e e kár wájib na gann-í*, no one will look upon it as warrantable (anyone this work right not will-consider). *Já'iz*, allowable, permitted. Both terms are from the Arb. 103.

Warranty, a : *Tha-ra qaul-qarár en*, have you any warranty for this ? (Thee-to a compact is ?) Mutual agreement. A compound got from the Arb. '*Ahd*, '*ahdh*, may be used in the same sense. 202.

Warrior, a : *E sher-potrav-ání mihmání khan-ún*, let us entertain these warriors (these warriors-of the-entertainment let-us-make). Per. *sher*, a lion. Hin. *potá*, *pautra*, a grandson. But *súrah*, the Hin. *súr*, is the word generally used. 17, 131.

Warship, a : *Maroshí bandar-gáh-a má yá jangí jaház dítha*, I saw a warship in the harbour to-day (to-day the-harbour-in me-by a warship was-seen). A Persian-Arabic compound.

Wart, a : *Áñ-hí phoñz-a kil-e ath*, he had a wart on his nose

(him-of the-nose-on a-wart was). Derived from the Arb. *khál*. **8, 17.**

Wary : *Siyáral-e mar ath*, he was a wary gentleman (a-wary man he-was). *Shíwar*, alert. Probably from the Hin. *siyáná* and Per. *húshyár*.

Was : *Ath*, *asta*, *astath*, *tha*, *thi*, *eth*, *etha*. *Bítha*, become, may sometimes be used in the sense of "was".

2. *Haw-e hál ashkhanagh-a ma sakhía vash bíthagh-án*, I was greatly pleased to hear the news (this news hearing-from I very pleased became). *Biagh*, *bítha*. Per. *búdan*. **110, 118.**

3. *Ma 'sh-án hachho bítha*, I tell you it was so (I say thus it-happened). Or, became. The speaker is losing his temper. A Baloch very rarely uses *hachho ath*.

Wash, to : *Haw-e jar-án bar, shodh*, *be-y-ár*, take away these clothes, wash them and bring them back (these clothes take-away wash bring). *Shodhagh*, *shusta*, to wash. Per. *shustan*, to wash. **116.**

2. *Phesh-a ma wath-í dast-añ mal-án*, I shall wash my hands first (first I myself-of the-hands shall-rub). Before I sit down to eat with you. *Malagh*, *malitha*. Sin. *malan*, Hin. *malná*, to rub. **103.**

Washed away, to be : *Sai lerav lurithagh-ant*, three camels were washed away. *Luragh*, *luritha*. Sin. *lurahann*, Hin. *lurhná*, to roll or float away. **110.**

Washerman, a : *Shá-í jar-shodh khai en*, who is your washerman ? (You-of the-clothes-washer who is ?) It is not the noun of agency, *shodh-okh*, that is used in this instance.

Wash-hand basin, a : *Ma-í astáwa azh áf-a phur khan*, fill my wash-hand basin with water (me-of the-wash-hand basin with water full make). The *astáwa* does not correspond, however, to our vessel, although it is put to the same use. It has a spout, as a rule, through which the water is poured on to the hands. Pan. *astáwá*. **116.**

Washy : *E bor áf wájh-a en*, this stew is washy (this stew water like is). We may speak of other dishes in the same way.

Wasp, a : *Khakhar-e-á shá-í bachh-ár dang jatha*, a wasp has stung your child (a-wasp-by you-of the-child-to the-sting has-been-struck). Also *zard-e gwamz*. *Godhar*, a wasp's nest. Sin. *khakhari*. **8, 155, 156.**

Waspish : *Chi zít^h-ranj-e mar*, what a waspish person ! Lit. quickly-angered, quickly annoyed. A compound got from the Per. *Ān-hí khakhar wájh-a mázav en*, he has the temper of a wasp (him-of a -wasp like the-temper is). The Arabic-Persian *tabí'at* may take the place of *mázav*.

Wastage : *Azh kár-a áragh-a hachí ziyán bítha*, was there any wastage ? (Through (from) use -into bringing any loss occurred ?) *Azh* governs *áragh*, the infinitive. *Ziyán* is Per. 118.

Waste : *Tha-í khorá'í en kí ikhtar nuqsán bítha*, it is your foolishness that has caused all this waste (thee-of the-blindness it-is that so-much waste has -taken-place). Also *ziyán*. The first is Arb. and the second Per. 110.

Waste, to run to : *Gind, áf hachho ravagh-e*, just look, the water is running to waste (look the-water thus going-is). The same idiom may be used when speaking of other things. *Hachho* here translates the Urdú and Hindí *yún*, *yúnhín* ; *yúnhín tút gayá*, it broke just like that. 106.

Wasteful : *Mušrif-e harch*, wasteful expenditure. From the Arb. The word is heard in good Pakh.

Waste land : *Bar-e dí an-hiegh en*, the waste land also is his (the-waste-land also him-of is). Arb. *barr*, a desert. 8, 77, 78.

Waste one's time, to : *Ān phar chi hachho be-sanaithí-a loqh-a nindagh-e*, why does he waste his time at home in this way ? (He for why thus uselessly house-at sitting-is ?) *Be-sanaithí-a*, uselessly, without benefit. Also *be-sanátí-a*. From the Per. *be*, *bi*, without, and *sunnat*, rule of conduct, rule of life. *Sunnat* is, of course, from the Arb. 17, 106.

Wasting : *Kham-zor-khanokh-e náduráhi sill wájh-a*, a wasting illness like consumption (a-less-strength-making disease consumption like). Per. *kam-zor*. 117.

Wastrel, a : *Haw-án rullokh chi loṭagh-etha*, what did that wastrel want ? (That wastrel what wanting-was ?) A rolling stone. The noun of agency of *rullagh*, *rullitha*, to wander about idly. Generally in a bad sense. Sin. *rulaṇu*. 107, 117.

Watch, time-piece, a : *Má wath-í sá'at-a bauf sher-a khutha*, I placed my watch under my pillow (me-by myself-of the-watch the-pillow under was made). Arb. 58, 155, 156.

Watch, to keep : *Shaf-a ma wath nigáhbáni khan-án*, I myself will keep watch during the night (the-night during I

myself watch will-make). *Nigáh* is Per., but *bání* comes from the Arb. **17, 103.**

2. *Pahrá de áñ-hí chakhá*, keep watch over him (a-guard give him on). Place a guard over him. Hin. **116.**

Watch, turn of watch : *Pheshí pahrá kha-ígh bítha*, whose was the first watch ? (The-first turn-of duty whom-of became ?) *Bítha* frequently stands for "was". Hin. *pahrá*, a turn of watch, etc. **84, 110.**

2. *Haw-án wakht-a ráh-bandí-a khai khanagh-eth*, who was on watch at the time ? (That time-at watch who making-was ?) From the Per. *ráh*, a way, road, and *bandan*, to close, bind, etc. **17, 107.**

Watcher, a : *Áñ-hí logh chakhá sai pahrá-wál niyásthagh-ant-ish*, they posted three watchers on his house (him-of the-house on three watchmen were-placed-them-by). Hin. **155, 156, 158a.**

Watchful : *Shíwar an hághá, ojágho*, give the sense of "watchful". From the Per. *húshyár* and the Hin. *jágá*.

Watchmaker, a : *Sá'at-sáz haṭ kithán kichah-a en*, where is the watchmaker's shop ? (The-watchmaker-of the-shop which street-in is ?) An Arabic-Persian compound. *Sá'at* may stand for "watch" or "clock". **17.**

Watchman, a : *Haw-án wakht-a ma-í gwar do athant chaukidár*, I had two watchmen at the time (that time-at me-of with two were watchmen). *Chaukidár*, a watchman. Usually a private person for duty at night. *Jágrú-kh nokh*, a watchman, public or private. Hin. *chaukí*, a post or station. The suffix *dár* comes from the Per. verb *dáshtan*, to have, hold. **17.**

2. *Ráh-band-e ne-y-ath*, was there no watchman ? (A-watchman not-was ?) A Per. compound : *ráh*, a road, and *band*, a band, tie, etc., from *bandan*. **8.**

Watchword : *Khas-e-ar shaf ism málim en*, does anyone know the watchword ? (Anyone-to the-night-of the-word known is ?) The lit. meaning of *ism* is "name", and it comes from the Arb. *Málim* is preceded by the dative.

Water : *Ma áf-a waragh-án*, I am drinking water (I water drinking-am). *Áf*, water. Per. *áb*, water. **106.**

Water, to : *Thau ma-í mádhin-ar áf dátha*, have you watered my mare ? (Thee-by me-of the-mare-to water has-been-

given ?) *Āf deagh*, to water. Both words are from the Per. 65, 155, 156, 201.

Water, to fetch : *Tha-í sánga khai maṭ dohag-e*, who fetches water for you ? (Thee-of for who the-water-pot carries ?) *Maṭ dohagh*, *maṭ dohiṭha*. Hin. *ḍhoná*, Sin. *ḍho'īnu*, to carry, convey. 106.

Water, to make : *Chukh mízhagh-a loṭagh-e*, the child wishes to make water (the-child to-make-water desiring-is). *Mízhagh*, *mishta*. Sin. *muṭānu*, Hin. *mútná*. 180.

Watercourse, a : *Nīn, tha-ra nokh-e aḍ jōrenagh bí*, you will now have to make a new watercourse (now thee-to a-new watercourse to-make will-be). Also *aḍ*. But if underground, *kárez*. Sin. *aḍa*. 41, 203.

Watercress : *Hau, wázhá, áñ halam eñ*, yes, sir, that is watercress. The Hin. *hálīm*, *hálām*. Pakh. *halam*.

Waterfall, a : *Yá ksá'eñ áf-laghar csteñ*, there is one small waterfall (one small waterfall is). Per. *áb*, water, and *lágghar*, thin. 44.

Waterfowl : *Má bá'z hanjar dí dīṭha*, I saw a large number of waterfowl also (me-by many waterfowl also were-seen). *Hanjar*, waterfowl, duck or teal. *Dí*, also, because he had spoken of other game. Sin. *hanjhar*, a wild duck. 58, 155, 156.

Watering-place, a : *Āf hand-a shuṭha*, he has gone to the watering-place (water-of the-place to he-has-gone). Per. *áb*. Sin. *handhu*. 17, 110.

Waterless : *Ṣahra tiháf-e barr eñ*, the Sahara is a waterless desert (the-Sahara a-waterless desert is). Per. *tihí*, *tí*, empty, vacant, and *áb*, *áf*, water. Dames gives a slightly different derivation. 41.

Water-logged : *Thewagh-e dighár azh áf-a phur bíṭha*, all the land became water-logged (all the-land with (from) water full became). *Jaház azh áf-a phur bíṭha*, the ship became water-logged. Per. *az*, from *áb*, water, and *pur*, full. 110.

Waterman, boatman : *Medh-án phadáṭhagh-ethant*, the watermen had run away (the-boatmen had-fled). Before we arrived. Sin. *muhāno*, etc., Hin. *māñjhi*. 112.

Water-melon, a : *Hau, wázhá, má hindwán dí khishagh-ún*, yes, sir, we grow melons also (yes sir we water-melons also cultivating-are). Per. *hindwánah*, Sin. *hindwáno*. 106.

Water-mill, a : *Jandar-áni burz-a do ṣadh g'im jahli phalaw-a yak maz'en dambul en*, there is a large cairn above and two hundred yards to the east of the water-mills (the-water-mills-of above two hundred yards the-east direction-in a large cairn is). *Jandar*, *janthir*, *jathir*, a water-mill. *Pakh. jaranda*, *Sin. jándahu*, *jándahi*, a water-mill. 17, 44.

Water-pot, a : *Ásin-e mat ath*, was it an iron water-pot ? (Iron-of a-water-pot it-was ?) *Hin. maṭká*, *Sin. maṭu*. 41.

Waterproof : *Ma 'sh-án áf dár-í*, I tell you it is waterproof (I say water it-stops). *Dáragh dáshta*, to hold, to stop, etc. *Per.* 131.

Watershed, a : *Balochistán-a chandí áf-shef ant*, there are a number of watersheds in Balochistán (Balochistán-in several watersheds are). Also *sham*. This appears to be the *Per. áb-shíb*. 17.

Waterspout, a : *Áf-phíl-e bí*, it must be a waterspout (a-waterspout it-will-be). A water-elephant. So-called because it resembles the trunk of an elephant. Compare this with *gar-phíl*, a whirlwind, a dust-elephant. *Per.*

Watertight : *Án mundo na jhar-í*, it is quite watertight (it at-all not will-leak). *Jharagh*, *jharitha*. From the *Hin. jharná*, we take it.

Watery : *Áf-shik ba'z áfi bítha*, the soup has become very watery (the-soup very watery has-become). The *Per. ábí. Áf wájh-a en*, it is like water. 110.

Wattle, wattles : *Án-hí chiár-e chaupher-a yá dangar várath*, all round it was a wattle hedge (it-of the-four sides-on brushwood -of a-hedge was). That is the hedge we see in the East.

Wave, a : *Ma daryá lahr-án gindagh-ethán*, I was watching the waves of the sea (I the-sea-of the-waves looking-at-was). The *Arb. mauj* is in use. *Hin.* 107.

Wave, move the hand, to : *Gudá dast loditha-í*, then he waved his hand (then his hand was-waved-him by). *Lodagh*, *loditha*, to wave, move, shake. *Sin. loḍaṇu*, to shake, etc. 155, 156, 158a.

Wavelet, a : *Ksá'en ksá'en, mauj-án, gind*, look at the wavelets (the sma l small waves look-at). *Ksán*, *ksá'en*, etc., comes from the *Per.*, and *mauj* from the *Arb.*

Waver, hesitate, to : *Dánkoh án phedha-phodha khanagh-e*, he is still wavering (still he here-there making-is). He is still unable to make up his mind. *Pha + edha* and *pha + odha*. 106.

Waver, to move to and fro : *Pachul ludagh-e, savav ham-esh en*, the side-wall is wavering, that is the reason (the-side-wall-of-the-hut moving-to-and-fro-is the-reason even-this is). *Ludagh, luditha*. Also with hard *d*. Sin. *ludanu*. 106.

Waverer, a : *Ān phedha phodha khanokh en*, he is a waverer (he a-hither thither maker is). Pakh. *pah*, and Sin. *ede ode*. 117.

Wax : *Ān mom shawashkagh-e*, does he sell wax ? (He wax selling-is ?) *Haw-ān mom phonz*, that fickle idiot ! Per. 106.

Wax, grow, to : *Gudā baloch-ān zorakh bithagh-ān*, then the Baloches waxed strong (then-the-Baloches powerful became). But the sing. is preferred. 110.

Waxen : *Momí*, waxen ; *mom wājh-a*, like wax. *Mom-gar*, a worker in wax. Per.

Waxy : *Mom wājh-a*, like wax ; *phur azh mom-a*, full of wax.

Way, in what : *Ma chi wājh-e-a khan-ān-í*, in what way am I to do it ? (I what way-in may-do-it ?) Sin. *wāngyo, wānge, wāngūn*, etc. Also in Kur. and Lah. 8, 131, 158a.

Way, manner : *Inna, ma e rang-a khan-ān*, no, I shall do it this way (no I this way-in shall-do). Hin., Per. *rang*, colour ; method, manner. 17, 103.

Way, on my, etc. : *Zi ma loqh-a man-āgh-ethān ki chí-e katarak-ān yak khargoshk dithom*, on my way home yesterday I saw some grouse and a hare (yesterday I house-to coming-was when some grouse one hare was-seen-by-me). *Loqh-a man-āgh-ethān*, I was coming home, on my way home : the past imperfect tense. *Dithom* is for *mā ditha*, and comes from Mul. The final short vowel *a* has become *o* before *m*. 17, 107.

Way, road : *Tha-í anbráh go má ráh-a sangat bí*, will your servant accompany us on the way ? (Thee-of the-servant with us the-way-on accompanying will-be ?) *Ráh*, way, road. 103.

Way, state, condition : *Ān-hí haráv-e hál ath*, he was in a bad way (him-of a-bad state was). The Per. *kharáb*, which comes from the Arb. 41.

Way, to go one's : *Gudā mard wath-í dag-a daraintha, zál wath-í dag-a daraintha*, and so the husband went his way and the wife hers (then the-man himself of the-road-on set-out the-woman herself-of the-road-on set-out). Generally in a literal sense. *Darainagh, daraintha*, to set out.

Way, which is the : *Ma-na das, harrand dag kithán en*, tell me, which is the way to Harrand ? (Me-to point-out Harrand-of

the road which is ?) *Dag*, a road, way. Use *kithán*, which ? whenever there is a sense of selection. Sin. *dagu*, a road. **86, 116.**

Way-bill, a : *Shá-í gura mál fihrist en*, have you got a way-bill ? (You-of with the-goods-of a-list is ?) And, *musáfir-ání fihrist*, a list of passengers. We have not heard the word *chálán* used. It must be known to large numbers, however. *Fihrist* is a Per. term.

Wayfarer, a : *Má phursitha, án ráh-gidhár-án athant*, I asked, they were wayfarers (me-by it-was-asked they wayfarers were). Per. **58, 155, 156.**

Waylay, to : *Án-hía ma-í dag jatha*, he waylaid me (him-by me-of the-road was-struck). Idiom. *Dag janagh, dag jatha. Tham-a bíthagh-ethant*, they had been lying in wait. Sin. *dagu*, a road. Per. *zadan*, to strike.

Way of, by : *Gudá pha derav dag-a ma shuthagh-án wath-í loqh-a*, then I returned home by way of Dera Ghází Khán (then by Dera Ghází Khán-of the-road-by I went myself-of the-house-to). *Pha láhor dag-a*, by way of Lahore. **17, 110.**

Wayside, the : *Mayat dag kharagh-a waptiy-ath*, the body was lying on the wayside (the-corpse the-road-of the-side-on lying-was). **122.**

We : *Má rav-ún*, may we go ? (We may-go ?) *Má-r mokal en*, may we depart ? (Us-to permission-to-depart-is ?) Probably all Baluchí pronouns come from the Per. **131.**

Weak : *Án-hání tuman-án be-sekh gandagh biagh-ant*, their tribes are becoming weak and effete (them-of the-tribes weak effete becoming-are). *Be-sek, be-sekh*, without hardness, weak. *Sak, sakh*, strong. From the Per. *sakht*, hard. **106.**

2. *Har do ná-duráh-án sakhía kamzor ant*, both patients are very weak (each two patients very weak are). A Per. compound : little-strength.

Weaken, to : *Hachho khanagh-a azh thau karro kham-zor khan-en*, you will weaken the link by doing so (thus doing by (from) thou the-link weak wilt-make). *Be-sek, be-sekh khanagh*, to weaken. Per. **103.**

Weakling, a : *Haw-án be-sekh-e laghor-e mar*, that weakling ! That contemptible thing ! (That weak worthless individual !) Both terms are derived from the Per. **41.**

Weakly : *An kham-zor-e chukh ath*, he was a weakly child.

Zá'if-e phír-e án, I am a weakly old man. The first comes from the Per. and the second from the Arb. 41.

Weal, wale, a : *Áñ-hí phusht-a tázhánagh chandí nashq astant*, there are several weals on his back (him-of the back-on the-whip-of sundry marks are). 17.

Weal, welfare : *Ráj-ání hair sánga bí*, it will be for the weal of the people (the-subjects-of the-welfare for it-will-be). The Per. *khair*, which comes from the Arb. 103.

Weald, wold, a : The most appropriate term to use in this sense is *jíd̤h*, jungle, grazing-ground. It is derived from the Arb.

Wealth, riches : *Thewagh-e lerav dunyá phur athant*, all the camels were laden with wealth (all the-camels riches-with full were). *Dunyá*, the world, may be used in this sense. Arb. 41.

2. *Ma-í gwara daulat chí-e n-eñ*, I possess no wealth at all (me-of with wealth the-least not is). *Zar-án* and *daur* are heard every day. *Daulat* comes from the Arb. through the Per. 8, 91.

Wealthy : *Kharde sál phadhā ba'z malukh bitha*, after a few years he became very wealthy (a-few years after very wealthy he-became). *Malukh*, *ganje*, *bhagyá*, rich, wealthy. 110.

Wean, to : *Bachh-a azh gwar-a dír khan-eth*, wean the child (the-child from the-breast distant make). But for animals use *takarenagh*, *takarentha*. *Gwar*, the breast, is the Per. *bar*. 116.

2. *Azh haw-án rosh-a ki má malang shír gwas khutha*, from the very day that I weaned Malang (from that very day that me-by Malang-of the-milk finished was-made). *Gwas* is the Per. *bas*. 58, 155, 156.

Weanling, a : *Nín thau gwar shír gwas khutha*, you weanling ! (Now thee-by the-breast-of the milk stopped has-been-made). You have only just done sucking.

Weapon, a : *Shá-í gwar-a hathyár ne-y-ath*, did you have no weapon ? (You-of with a-weapon not-was ?) *Jandre*, *silhe*, arms, weapons. The first is a Hindi-Persian compound, the second is Hin., and the third Arb.

Wear, to be dressed in : *Áñ-hánra shustagh-e jar-án ján-a khanagh-í biagh-ant*, they have to wear clean clothes (them-to washed clothes body-on to-make becoming-are). A sentence worthy of careful note. *Jar-án ján-a khanagh*, to put on clothes, but lit. clothes the body on to make. 106, 122, 203.

2. *Áñ chi rang-e jar-án gwar-a khan-í*, what kind of clothes does she wear ? (She what kind-of clothes her-neck-on she-

makes ?) *Gwar*, the neck ; breast ; *gwar-a khanagh*, to put on, wear. **131.**

3. *Dam-e dam-e má mozhagh-án phád̤h-a khanagh-ún*, occasionally we wear boots (times-at times-at we boots our-feet-on making-are). *Phád̤h-a khanagh*, when speaking of footgear. **8, 17, 106.**

Wearisome : *Aukhá-e pand bí*, it will be a wearisome trip (a-difficult journey it-will-be). But *haw-án mázhg-warokh*, that wearisome individual ! One who would eat up your brains with his incessant chatter. *Aukhá* in one form or another is found in Hin., Lah., Sin., etc. **41, 103.**

Weary, to grow : *Mánagh-en*, are you getting weary ? *Mánagh, mántha*, to become tired. Per. *mándan*. In Kur. we hear the word *má*, weary, used. **106.**

Weary, wearisome : *Koh-a charagh aukhá kár en*, climbing hills is a weary job (a-hill-on to-ascend wearisome work is). Pan. *aukhá*, difficult. In Hin. we have *ohká*, nasty, disagreeable. **118.**

Weasel, a : *Án-hí niwar wájh-a dem en*, he has a face like a weasel (him-of a-weasel like the-face is). *Niwar, nol*, a mongoose. The mongoose as we all know closely resembles the weasel. Hin. *newlá*.

Weather : There is no special word for "weather". Speak of the seasons : *unhálá*, the hot weather ; *chillav*, the cold weather. *Mudd*, season, time, the Arb. *muddat*, is understood.

Weathercock, a : *Án-hí sar-a yá gwáth-nimá en*, on the top of it there is a weathercock (it-of the-top-on a-weather-cock is). Wind-indicator. The Per. *bád-nimá*. *Nín haw-e rang-a gush-í nín haw-án rang-a*, he is like a weathercock (now this fashion-after he-speaks now that fashion-after).

Weather-wise : *Azh haw-án mausim-shinás-e phír-a phol khañ*, ask that weather-wise old man (from that season-recognizing old-man inquiry make). Per. **41, 116.**

Weave, to : *Dam-e dam-e má wath-í gudh-án gufagh-ún*, we sometimes weave our own cloths (times-at times-at we ourselves-of the-cloths weaving-are). *Gufagh, gwafagh, gwaptha*. *Shiskagh, shiskitha*, to weave matting. Per. *báftan*. As usual *b* has become *g*. **8, 106.**

Weaver, a : *Ma-í halq-a sai gufokh ant*, there are three weavers

in my village (me-of the-village-in three weavers are). The noun of agency. **17, 117.**

Web, a spider's : *Mohko-logh* 'ajab-e chí en, a spider's web is a wonderful thing (a-spider-of the-house a-wonderful thing is). *Mohko*, a spider, is the Hin. *makrí*. *Logh* comes from the Hin. through the Pan. **41.**

Webbing : We may use the Hin. term *niwár*. It is understood by most Baloches, but certainly not by all of them. Note the difference : *niwar*, a mongoose, and *niwár*, webbing.

Web-footed : *Bat dí vaşl-phúdh b-ân*, ducks also are web-footed (ducks also web-footed are). Naturally, and always. The contingent future. An Arabic-Persian compound. **131.**

Wed, to : *Ma haw-ân kus-janainokh-âr sîr khan-ân*, I wed that strumpet ! (I that strumpet married should-make !) Never. *Sîr khanagh*, to wed, marry. Kur. *sûr*, wedding, marriage. **117, 131.**

Wedding, a : *Ma sîr-a na shuthagh-ân*, I did not go to the wedding (I the-wedding-to not-went). *Khas-e-ar sîr khanagh*, to marry anyone. The Per. *shádî* may be heard, but it is frequently pronounced *shádeh*. *Sîr* comes from the Kur. *sûr*. **17, 110.**

The *sháh-bálá* or best man remains in attendance on the bridegroom throughout the whole of the wedding ceremony. Where this is allowed he usually carries a sword, possibly a gun on special occasions. His ostensible duty is to guard the bridegroom against *jinns*, but wags will tell you that it is to prevent his running away.

Wedge, a : *Chhapar-a kár-a be-y-âr-ant*, they use a wedge (a-wedge use-into they-bring). The Sin. *chapara* and Hin. *pachchar*. **131.**

Wedlock : *Nikáh*, 'aqd, wedlock, marriage-knot, marriage-tie. For some unknown reason Mayer makes the word *níkah* (*níqah?*). Arb.

Wednesday : *Ma chíár-shamba thar-ân kh-á-ân*, I shall return on Wednesday (I Wednesday-on shall-return shall-come). Also *sakání* and *saimí rosh*. Per. **103.**

Wee : *E kisának-e chukh kha-ígh en*, whose is this wee child ? (This tiny child whom-of is ?) Also *kasának*. Of animates and inanimates. Per. *kuchik*. **41, 84.**

Weed, weeds : *Haw-e ladh-e rem phat*, get rid of these weeds (this wild grass uproot). **116.**

Weedy, lank : *Ān-hi bachh haw-ān lāghar-e warnā eñ*, his son is that weedy youth (him-of the-son that lean youth is). *Lāghar* comes from the Per. In Pakh. we find it in the form *laghar*. 41.

Week, a : *Hafta phadhā bukhta*, he was released after a week (a-week after he-was-released). *Hafta* in the North and *hapta* in the South. Per. *haft*, seven. 110.

The Muhammadan week, like our own, begins with Sunday and ends with Saturday.

Weekly : *Ān hafta hafta edha kh-ākht*, he used to come here weekly (he week week here used-to-come). Per. *haft*, seven. 114.

Ween, to be of opinion : *Ma-ī chana hachho bī*, I ween it will turn out so (me-of the-opinion-in thus it-will-be). *Chana* is derived from the Hin. *chint*, *chintā*. 103.

Weep, to : *Ān-hi māt̤h phar chī gregh-e*, why is his mother weeping ? (Him-of the-mother for what weeping-is ?) *Gregh*, *grethā*, to weep, cry. Dames gives as an alternative spelling *giregh*, *girethā*. *Nawāñ gret*, perhaps she may cry, is the third person singular contingent future. Arb. *ghariza*, to plunge into water, to drown. 106.

Weft, the : *B-il de ki ma tandal gind-ān*, let me see the weft (let-go give that I the -weft may-look-at). The threads that are carried in the shuttle and cross the web. 116, 131.

Weigh, to : *Khas-e-ā tolathā-ī, ān phīlav eñ*, has anyone weighed it ? Is it full weight ? (Anyone-by has-been-weighed-it ? It complete is ?) *Tolagh*, *tolathā*. Sin. *toranu*, Hin. *tolnā*. 8, 90, 155, 156, 158a.

Weighed, to be : *Bale, ān tulathā*, yes, it has been weighed. The intrans. form : *tulagh*, *tulathā*. Sin. *toranu*, Hin. *tolnā*. 110.

Weighty, heavy : *Haw-e bār chí-e girān eñ*, this load is somewhat heavy (this load somewhat heavy is). Per. 8, 91.

Weighty, important : *Odha ma-ī chí zarūri kār eñ*, I have some weighty business on there (there me-of some important business is). *Nāzuk-e kār*, a delicate business. The first comes from the Arb. and the second from the Per.

Weir : *Band* will generally give the sense of " weir ". *Ksā'eñ band*, a small weir ; *maz'eñ band*, a large weir. Per. 44.

Weird : *Ān-hi thursainokh-e shikil gind*, look at his weird appearance (him-of the-fear-inspiring appearance look-at). *Shikil* is the Per. *shakl*, which comes from the Arb. 41, 116, 117.

Welcome, to : *Ān-hi phith-á ma-i druáh-i khutha ki be-y-á, durr-sh-ákhte*, his father welcomed me, and asked me how I was (him of the father-by me-of the health was-made that come well-you-have-come). The sentence is idiomatic. We are told this is the Arb. *darr* : *darru-hu*, how splendid ! How exquisite !

Weld, to : *Har do sar garm khutho yak khañ*, weld the two ends together (each two ends hot having-made one make). **116.**

Welfare : *Ar ki thau wath-i hair-a loṭ-eñ, choshe kár-a ma khañ*, should you be desirous of your own welfare, then don't do such things (if that thou thyself-of the-welfare should-desire such work not do). Arb. *khair*. **116, 131.**

Welfare, to ask after one's : *Ma-i dast gipto duráhi khutha-i*, he shook hands and asked after my welfare (me-of the-hand having-taken health was-made-him-by). It is not the verb "to ask" that is used but the more popular "to make". The meaning, however, is "he made inquiry as to how I was". *Duráhi*, health. Sin. **121, 158a, 181.**

Well, a : *Azh khúh-āñ waragh sānga áf ba'z mil-i*, plenty of drinking water can be had from the wells (from the-wells drinking-of for water in-plenty may-be-got). *Khúh*, a well. Sin. *khúhu*, Hin. *kú'á, kú'āñ*, a well.

2. *Juhul-e cháth láf-a*, in a deep well (a-deep well in). This is the Per. *cháh*. **41.**

When a well used by Muhammadans becomes impure through an unclean animal falling into it or from any other cause the water has to be drawn off. In the case of some wells this is found impossible. The difficulty appears to be met by drawing off a goodly number of bucketsful : in short, the drawing off continues until everyone is tired, and quite prepared to forget all about the impurity.

The well within the precincts of the mosque at Mecca is held to be that from which Hagar and Ishmael drank.

Well, in health : *Má azh ch'-āñ-hía phursitha hairát-a asten*, I asked if he were well (me-by from from-him it-was-asked well-with-thee it-is ?) *Hairát-a* is the equivalent of the Urdú *khairiyat se*. Arb. *khára*, to possess something good. **58, 155, 156.**

2. *Ma duráh ne-y-āñ, ma-na thaf-á gipta*, I am unwell, I have caught fever (I well not-am me fever-by-has-been-caught). Much more logical than the English : *we* do not catch fever, the fever catches *us*. *Duráh, drúáh*, well, in health. Sin. **155, 156.**

Well, to get : *Bale*, *duráh bítha-i*, yes, he has got well again (yes well has-become-he). *Duráh biagh*, to recover, get well ; *ná-duráh biagh*, to become unwell. Sin. 110, 158a.

Well, wisely : *Ma-i chana jawánia khutha-i*, in my opinion he did well (me-of the-opinion-in wisely it-was-done-him-by). *Thau jawánia khutha* will generally mean, "you have acted wisely." *Jawánia*, *jawaníkha*, well, wisely. Hin., Per. *jawán*, vigorous, blooming, prime of manhood, etc. 155, 156, 158a.

2. *Má tha-ra saukhá-e hand-e-a sir khutha*, I have married you well, I have had you married into a rich family. Lah. *saukhá*, in easy circumstances, etc. 8, 17, 155, 156.

Well as, as : *Phith dí bachh dí duz en*, the father as well as the son is a thief (the-father also the-son also a-thief is). As a rule, however, we hear *duz en* repeated. Kur.

Well-behaved : *Án jawá'en chhorav n-en*, he is not a well-behaved boy (he a-good boy not-is). The opposite is *gandagh-e chhorav*, a naughty or bad boy. Per.

Well-being, welfare : *Wath-i hair sanga bí*, it will be for your own well-being (thyself-of the-well-being for it-will-be). *Hair* is the Per. *khair*. 103.

Well done ! *Wazír-á gwashta, balo, balo, nín tha-ra deagh-i bí*, the minister called out, "well done ! Well done ! Now you will have to give it" (The minister-by it-was-said "well done ! Well done ! Now thee-to to-give it-will-be"). *Balo*, bravo ! Well done ! The word signifies admiration and derision. 155, 156, 203.

Well-nigh, almost : *Chí-e báqí en*, it is well-nigh finished (just-a-little remaining is). *Báqí*, remaining, remainder, comes from the Arb. *Phílav biokh en*, it is about to be finished, it is well-nigh finished. *Biokh* is equivalent to the Urdú and Hindí *honewálá*. 117.

Well-off : *Bale, sá'in, wakht-a sakhía bhágyá en*, yes, sir, he is very well-off at present (yes time-at very well-off he-is). *Bhágyá*, wealthy, well-off, in easy circumstances. Sin. *bhágyo*, Hin. *bhágmán*, rich, wealthy. 17.

2. *Mashe nín án-híar daur en*, but now he is well-off (but now him-to wealth is). *Daur* is used substantively and adjectively : riches, rich. 202.

3. *Edha har khas ser saukhá en*, here everyone is comfortable

and well-off (here every one full happy is). *Saukhá* is traceable in the Sin., Lah., and Hin. *Ser* is from the Per.

Well-read : *Ān mauḷbí en*, he is a well-read man. A corr. of the Arb. *maulawí*, a Muhammadan doctor of law.

Welsh, to : *Ān-hí chakhá i'tibár ma khañ, ān shart janagh wakht-a thagí khat*, do not trust him, he welshes (him-of on trust not make he bet making time-at cheating makes). **130.**

Welsher, a : *Hau, ān galagh-tháshí daghá-báz en*, yes, he is a welsher (yes he horse-racing-of a-cheat is).

Welter, to : *Ān chikar-a lot-pot khanagh-etha*, he was weltering in the mire (he the-mire-in weltering making-was). *Lot-pot khanagh*, to welter, roll, wallow. The Hin. *lot-pot*. **107.**

Wen, a : *Ān-hí phonz sar-a yá maz'en kil ath*, he had a large wen at the tip of his nose (him-of the-nose-of the-end-on a-large wen was). Wart. Probably a corr. of the Arb. *khál*. **17, 44.**

Wench, a : *Janikh khai en*, who is the wench ? (The-girl who is ?) Also *jinikh*. But *kanjari khai en*, who is the strumpet, when used in a derogatory sense. *Zál*, a woman. *Janikh* comes from the Per., *kanjarí* from the Hin., and *zál* from the Lah.

Wend, go, to : *Juzagh, juzitha*, to go ; *rawán biagh*, to set out. *Juz-ún*, let us wend our way, let us go, let us get a move on.

Went : *An shaf-a shutha*, he went during the night (he night-at went). The irregular past participle of *ravagh*. Per. **17, 110.**

Went off, as a gun : *Túfak hachho bukhta*, the gun went off just like that (the-gun thus went-off). Went off of itself. *Bushkagh, bukhta*, to go off. E. Tur. *bosh*, loose, etc. **110.**

West, the : *Ān-hán burzí phalaw-a yá jahli phalaw-a astathant*, were they to the west or the east side ? (They the-west side-to or the-east side-to were ?) *Burz, burza, burzagh*, high ; *burzí*, west. Per. *burj*, a tower ; *burz*, height, tallness. **17.**

2. *Ān-hí burz-a athant*, they were to the west of it. Per. **17.**

3. *Rosh rosh-aisht-a er-shutha*, the sun went down in the west (the-sun the-west-in down-went). *Aisht* is a corr. of the San. *ast*, setting of the sun, the West. **110.**

4. *Azh derav-a rosh er-shuth phalaw-a*, to the west of Dera Ghází *Khán* (from Dera-Ghází-*Khán* the-sun-of the-down-going direction-in). **17.**

Westward, westwards : *Rosh-aisht phalaw-a shuthagh-án*, they have gone westwards (the-west-of the-direction-in they-

went). Or, have gone. *Rosh*, day, may sometimes be heard used in the sense of "west". **17, 110.**

West wind, a : *Sar-gwáth khashagh-etha*, a west wind was blowing (a-head-wind drawing-was). *Sar-ena*, *sar-ína*, western. **107.**

Wet : *Thar-e bálan me-y-ár*, do not bring wet wood (wet fuel not-bring). Sin. *tari*, Hin. *tar*. **41, 116.**

Wet, to get : *Nawán mís-ún*, we may get wet (perhaps we-may-become -wet). *Mísagh*, *mentha*, to become wet. **131.**

Wether, a : *Ma haw-e sai gwáth-e guránd shawashkagh-a lotagh-án*, I wish to sell these three wethers (I these three castrated rams to-sell desiring-am). From *gwáth*, wind, air. The Per. *bád*. **106, 180.**

Whale, a : *Má 'umr-a mángarmach-a na dítha*, I have never seen a whale (me by life-in a -whale not has-been-seen). Sin. **17, 58, 155, 156.**

Wharf, a : *Patan-a rav-ún*, let us go down to the wharf (the-wharf-to let-us-go). Sin. *patanu*, a ferry. **131.**

Wharfage : *Na, tha-ra patan tuk deagh bí*, otherwise you will have to pay wharfage (not thee-to the-wharf-of the-fees to-give will-be). From the Hin. *ṭaká*, two pice. *Tha-ra deagh bí*, you will have to give, *tha-ra ravagh bí*, you will have to go, etc., are phrases worth noting.

What : *Án kithán rosh-a ákhta*, what day did he come ? (He what day-on came ?) **86, 110.**

2. *Balochistán-a chi chi shikár asten*, what game is there in Balochistán ? (Balochistán-in what what game is ?) The interrogative is repeated because a detailed reply is expected : what various, etc. **17.**

Whatever : *Haw-án ki dast kh-á-y-ant gir-ant*, they take whatever they can get (that which the-hand comes they-take). The emphatic form of the remote demonstrative followed by *ki*. **131.**

Whatsoever : *Án ki, haw-án ki*. The same as for "whatever". *Cho ki án gush-í*, whatever he may say.

Wheat : *Ma gandím dí jau dí khishagh-án*, I grow wheat and barley (I wheat also barley also cultivating-am). *Gandím*, wheat. We sometimes hear the word pronounced *gandem*, *gandín*, and even *grandím*. Per. *gandum*, Sin. *gehún*, Hin. *gehún*, wheat. **106.**

Wheaten : *Haw-e gandim naqhan n-en*, this is not wheaten bread (this wheat of bread not is). *Gandimí rang*, of the colour of wheat. A corr. of the Per. *gandum*.

Wheedle, to : *Dír bí, thau ma-í cháplúsí khutha na khan-en*, be off, you cannot wheedle me (far be thou me-of the-wheedling made not can-make). Flattery. *Cháplús*, a flatterer, wheedler. Per. 168.

Wheel, a : *Chark yá thír prushta*, one spoke of the wheel is broken (the-wheel-of one spoke is broken). General term. Per. *charkh*. 110.

Wheel, to : *Phiren-ín-í*, let us wheel it. They were moving a wheel from one place to another, and did not wish to carry it. *Phirenagh*, *phirenthā*. Sin. *pheranu*, *pher'ínu*. 131, 158a.

Wheelbarrow, a : *Ksá'en gádí, yá chark gádí, telán gádí*, are the nearest we are able to offer you : a small cart, a one-wheeled cart, a push-cart.

Wheelwright, a : *Balochistán-a chark-jorenokh ba-kho en*, there are no wheelwrights in Balochistán (Balochistán-in a-wheelwright where is ?) An easy way to express one's astonishment on hearing an absurd question asked.

Wheeze, a : *Thau haw-e chhatar ba-kho ashkhutha*, where did you hear this wheeze ? (Thee-by this joke where has-been-heard ?) *E chí nokh-e hálwar en*, what new stunt is this ? (This what new affair is ?) *Chhatar* comes from the Sin. 65, 155, 156.

Wheeze, to : *Ān sáh ziragh wakht-a ba'z khis khis khat*, he wheezes a good deal when breathing (he breath taking-of the-time at much wheezing makes). Much *khis khis*. Imitative of the sound. It is heard in Per., however. 130.

Whelm, engulf, to : *Jaház gharq bítha*, the ship was engulfed. Again, *áf-á jaház gharq khutha*, the waters engulfed the ship. *Gharq* comes from the Arb.

Whelp, a : *Ān-hí sai gullar astān*, she has three whelps (her-of three whelps are). Puppies. *Dír bí, gullar*, be off, you whelp. Sin. *guliru*.

When : *Ān khadhe rauth*, when will he go ? (He when will-go ?) San. *kaddá*. 130.

2. *Ān hadhe rav-í ki ma rav-ān*, he will go when I go (he then will-go when I shall-go). The Per. particle *ki* may here be translated by "when". 103.

3. *Rosh-e ki paisav goñ na bí, guddá chí khan-eñ*, when you have no money what will you do ? (The-day that money with not will-be then what thou-wilt-do ?) The *e* of unity: the particular day on, etc. **8, 103.**

4. *Wakht-a kí ákhta ma tha-ra de-án-í*, I shall give it to you when it comes (the-time-at that it-comes (came) I thee-to shall give-it). The Arb. *waqt* and Pakh. *wakht*. **17, 103, 110, 158.**

5. *Ma wath-í loḡh-a ravagh-ethán kí e mar ákhto goñ khapta*, I was on my way home when this man overtook me (I myself-of the-house-to going-was when this man having-come with fell). Fell in with me. The Per. particle *kí, kíh*, has here the force of our "when". **107, 110, 121, 181.**

Whence : *Azh kho ákhtagh-ant*, whence have they come ? (From where they-have-come ?) *Ash* is rarely if ever used before *kho*. Per. *az*, from, and *kú*, where. **110.**

Whenever : *Rosh-e kí hachí-gind-án ma tha-ra gir-án de-án*, whenever I see any I shall get it for you (the-day that any I-shall-see I thee-to shall-take shall-give). I shall buy and give it to you. The conjunctive participle *gipto* cannot be used before the future. **8, 103.**

Where : *Thau ba-kho ravagh-eñ*, where are you going ? (Thou to-where going-art ?) Per. **106.**

2. *Nín thángo ravúñ*, where shall we go now ? (Now where we-shall-go ?) *Thángo*, where ? Whither ? It translates the Urdú *kidhar*, and is merely a compound got from *thán*, which, and *go*, *goñ*, *gon*, with, etc. **103.**

3. *Áñ-hí loḡh thán hand-a eñ*, where is his house ? (Him-of the-house what place-in is ?) *Thán*, which ? *Thángo*, whither ? *Thán hand-a*, where ? *Thán rang-a*, how ? **17, 88.**

Whereabout, whereabouts : *Ma chasko khish-án-í*, whereabouts shall I plant it ? (I whereabouts may-plant-it ?) Per. *chíh* + *kú*. The *s* is euphonic. **131, 158a.**

Whereas : *Agharchí má tha-ra hukm dátha kí ma rau*, whereas I told you not to go. But lit., although I told you, etc. The word comes from the Per., and is infrequent in good Balochí. **58, 155, 156, 201.**

Whereby : *Azh haw-e savav-a ba'z ziyán bítha*, whereby much loss has been caused (for (from) this-very reason much loss has-occurred). *Azh haw-án savav-a*, for that reason. *Savav* is the Per. *sabab*, which comes from the Arb. **110.**

Wherefore : When used relatively we may translate this word by *azh haw-e savav-a*, or, *azh haw-ân savav-a*, as the sense may require. Interrogatively it may be represented by *phar chi*, *pha chi* : *thau phar chi ma-i dem-a darogh bastha*, wherefore hast thou lied to me ? (Thee-by for what me-of the-face-to a-lie has-been-fastened ?)

Wherein : *Khishâlâ ba-kho en*, wherein lies the difficulty ? (The-difficulty where is ?) Per. *ba + kû*.

Whereof : *Haw-ân duzî ki ân-hî bâbat-a má hachî ne-y-ashkhutha*, that case of theft whereof I have heard nothing (that theft that it-of concerning me-by anything not has-been-heard). Or, *ân-hî pha bâb*. Balochî is extremely weak in relatives and correlatives.

Whereon : *Guddâ ân shutha*, whereon he left (then he went). The letter *d* in *guddâ* is frequently hard. *Tâ, tán*, then, in that case.

Whereupon : *Guddâ ân-hîâ wath-i hâl ma-na dátha*, whereupon he told me his story (then him-by himself-of the-circumstance me-to was-given). 201.

Wherever, wheresoever : *Hand-e-a ki thau rav-en haw-ân hand-a ma rav-ân*, I shall go wherever you go (the-place-to that thou wilt-go that-very place-to I shall-go). Only the first *hand* takes the *e* of unity. 8, 17, 103.

Wherewithal, means : *Ân-hî gura zar en*, does he possess the wherewithal ? (Him-of with the-money is ?) Or *paisav*.

Wherry, a : *Odha ya beriyak en*, there is a wherry there (there a small-boat is). Or *odha yâ ksâ'en bozhî en*, there a small boat is. *Beriyak*, *beriyakh*, comes from the Hin., and *bozhî* from the Arb. 44.

Whet, to : *Ân-hî shauq tez khan-i*, it will whet his desire (him-of the-desire sharp it-will-make). *Tez*, the Per. *tiz*, may be used of the abstract and concrete. 103.

Whether : *Ân durâh b-îth ná-durâh b-îth*, whether he be well or ill, be he well or ill, etc. 131.

Whetstone, a : *Shâ-i gwara tezhaghî khoh n-en*, have you not got a whetstone ? (You-of with a-sharpening stone not-is ?) Per. *tiz*, *tez*, sharp, and *khoh*, a stone, etc.

Why : *Thau phaner âf chi khan-en*, what do you do with the whey ? (Thou cheese-of the-water what doest ?) As a rule. 131.

Which : *Kithán dighár shwá-igh en*, which is your land ? (Which land you-of is ?) *Kithán*, and less frequently *kithán*, which ? what particular ? It is a Multáni word. **65.**

2. *Azh haw-e do-enán kithán-ia án pasand khanagh-e*, which of these two does he approve ? (Out-of these two which he approved making-is ?) *Kithán* is seldom inflected, but when it is, as here, the *n* ceases to be nasal. **86, 106.**

3. *Má yá lerav dítha ki duz-á ishta*, I saw one camel which the thief had abandoned (me-by one camel was-seen which the-thief-by was-abandoned). Per. *ki, kih*. **155, 156.**

4. *E haw-án tífak en thau sadh rúpiyá dátha*, this is the gun for which you gave a hundred rupees (this that gun is thee-by a-hundred rupees were-given). There is an ellipsis, of course. Keep the verb in the sing.

Which, of : *E haw-án loqh en ki án-hí zikr má tha-ra khutha*, this is the house of which I made mention to you (this that house is that it-of mention me-by thee-to was-made). Note how it is put. "From which" may be put somewhat similarly : *E haw-án loqh en ki azh án-hía ma shuthaghr-án*, this is the house from which I went (this that house is that from it I went).

Whichever : *Haw-án ki tha-í díl loṭ-í*, whichever you fancy (that which thee-of the-heart desirest). Or may desire.

Whiff, a : *Wath-í phor yá khash ma-na de*, give me a whiff of your pipe (thyselves-of the-pipe-of a pull me-to give). From the Per. *kashídan*. **116, 201.**

While : *Azh derav-a man-ágh-ethán ki má e hál ashkhutha*, I heard of the case while coming from Dera Gházi Khán (from Dera Gházi Khán I coming-was when me-by this news was-heard). The past imperfect tense followed by *ki* will sometimes convey the sense of "while". **107, 155, 156.**

While, after a little : *Jhat-e-a phadhá thí bar-e án-hía wath-í topá loṭtha, ki ma-í topu be-y-ár de*, after a little while he called for his hat a second time (a-short-time after another time him-by himself-of the-hat was-demanded that me-of the-hat bring give). *Jhat*, a short time, a moment. Hin. *jhat*, instantly, speedily, etc. **8, 17, 116, 155, 156.**

While, a little : *Druk-a jumb, ma-í ambráh dí rav-í*, just wait a little while, my servant also is going (a-little-while-for wait me-of the-servant also will-go). *Druk*, a little while, a moment

or two. *Druk-a* is the ablative, and has here an adverbial sense of time. San. *drik*, the eye. (Cf. in the twinkling of an eye.) 103.

Whilom, formerly : *Aulá haw-e rang-a na b-íth*, whilom it was not so (formerly this fashion—after not it used—to-be). The Arb. *awwal*. 131.

Whilst, while : *Wakht-a ki ma sawárik-a waragh-ethán*, whilst I was having my breakfast (the-time-at that I breakfast was-eating). *Wakht-a* is the locative case depicting time : the locative of time. 17.

Whim, a : *Maroshí án-híar chí nokh-e wahm ákhta*, what new whim has got hold of him to-day ? (To-day him-to what new whim has-come ?) Fancy. Also *vahm*. 206.

Whimper, to : *Gullar wájh-a gríh-a ma khañ*, do not whimper like a puppy (a-puppy like crying not make). Per. *girístan*, *giryah*. 116.

Whimsical : *Waswási mar*, a suspicious person ; *wahmí mar*, an apprehensive person, a person full of fancies ; *sag-sar-e mar*, a headstrong person.

Whin, whins : *Butí níánuwán waptiy-ath*, he was lying among the whins (the-bushes among he-lying-was). *Dangar níánuwán likhthiy-ath*, it was hid among the dry furze (the dry-furze among it-hid-was). 122.

Whine, to : *Áñ pindokh wájh-a gríh-a khuth*, he used to whine like a beggar (he a-beggar after-the-fashion-of complaint used-to-make). Crying. From the Per. *giryah*, *girístan*. 114.

Whinny, to : *Ma-í mádhin híng-ána rapta*, my mare continued to whinny (me of the mare whinnying went on). *Hingagh*, *hinkitha*. Sin. *hinkaru*, Hin. *hinhináná*. 172.

Whip, a : *Dregħ-án ma-í gwara tázhánagh bíth-eñ*, would that I had had a whip (regrets me-of with a-whip had-been). The contingent perfect. Per. *táziyánah*. 114.

Whip, to : *Dregħ-án ma tha-ra tázhánagh jath-eñ*, would that I had whipped you ! (Regrets I thee the-whip had-struck !) *Khas-e-ár tázhánagh janagh*, to whip anyone. Per. 114.

Whip-hand, advantage, etc. : *Ma chí khan-án, án-híar kull ikhtiyár eñ*, what can I do ? He has the whip-hand of me (I what may-do ? Him-to all authority is). Choice, power, option, etc. But *tázhánagh dast-a*, in the whip-hand (the-whip-of the-hand-in). That is in the right hand. *Ikhtiyár* comes from the Arb.

Whipper-snapper : *Haw-án phutak-a azh ma na thursagh-án*, I am not afraid of that whipper-snapper (that dwarf from I not fearing-am). But *ma na thurs-án*, if the fear was of a habitual nature. Hin. *phutak*, etc. 106.

Whir, whirr : *Án-hí bhan-bhan be-y-ashkhan*, listen to the whir of it (it-of the-whir-whir listen-to). And *bhan-bhan khanagh*, to whir, to make the sound *bhan-bhan*. An onomatopoe borrowed from the Hin. 116.

Whirl, to : *Saghar burz-a phiren-í*, whirl it above your head (your-head above whirl-it). *Phirenagh*, *phirenthā*, to throw, etc., comes from the Sin. 116, 158a.

Whirlpool, a : *Án gird-áf níánwán gár bítha*, he disappeared in the whirlpool (he the-whirlpool in lost became). The Per. *gird-áb*. 110.

Whirlwind, a : *Gushante án gar-phíl chakhá 'arsh-a shutha*, they tell me he went to heaven in a whirlwind (they-say he a-whirlwind on heaven-to went). Lit. dust-elephant. Per. 17, 110.

Whisk, a : *Án-hí rish chauñrí wájh ath*, he had a beard like a whisk (him-of the-beard a-whisk like was). That is big and bushy. Hin. *chauñrí*, a fly-flap, whisk, for driving away flies.

Whisker, whiskers : *Jhat-e án-hí gal-baroth gind*, just look at his whiskers ! (A-moment him-of the-whiskers look-at). Lit. cheek-moustache. *Gal* comes from the Hin., and *baroth*, *barot*, *barút*, from the Pakh. 116.

Whisper, to : *Ingo be-yá, yá hawar-e gosh-a khan-án*, come here, I shall whisper something to you (here come one word your-ear-in I-shall-make). The idiom is *gosh-a khanagh*, or, *gosh-a gushagh*. Per. *gúsh*, *gosh*, the ear, and *kardan*, to make, *gustan*, to speak. 8, 103.

Whispering : *Gosh-phúsi khas-e-ar pasand n-en*, no one likes whispering (whispering anyone-to approved not-is). Also *sú-sú*. Per. *gúsh*, *gosh*, the ear. *Phúsi* comes from the Hin. 204.

Whist ! *Chup-a khan*, whist ! Keep silent. *Daf-a dár*, hold your peace, shut your mouth, hold your tongue. *Chup* comes from the Hin. 116.

Whistle, to : *Án wakht-a senza janagh-etha*, he was whistling

at the time (that time—at whistling he—striking—was). *Señza janagh*, *señza jathā*, to whistle. Sin. *sindh*, whistling. 17, 107.

Has any Englishman ever heard a Musulman whistle? The idolaters of old were wont to dilute their prayers with what we now call whistling. Pious Muhammadans for this and other reasons condemn whistling: all Muhammadans heartily detest a man who is constantly pursing up his mouth in a seemingly mad endeavour to imitate the screeching and wailing of the damned.

White : *Ān-hí galálakh sweth* *astant*, his locks were white (him—of the—side—locks white were). *Sweth*, white, grey. Per. *safid*, white. Peh. *shpet*, white.

White-handled : *Sweth-gan-e kátár ath*, it was a white-handled dagger (a—white-handled dagger it—was). *Gan*, handle, is the Sin. *ganu*. 41.

Whiten, to : *Nishán sweth khañ*, whiten the target (the—target white make). Per. *safid kardan*. 116.

Whitewash, to : *Ma ān-hí chakhá chún-a phiren-āñ*, I shall whitewash it (I it—of on lime shall—put). Lit. shall—throw. *Chún* is the Hin. *chúná*. *Phirenagh*, *phirenthā*, comes from the Sin. 103.

Whither : *Thángo rav-eñ*, whither away? *Har phalaw-a ki āñ rauth*, whithersoever he may go.

Whitlow : *Nakhun bun-a dánagh bí*, it must be whitlow. Ulcer under the nail. *Dánagh* is the Per. *dána*. 103.

Whit-Sunday : *Íd phadhā haptumí áditwár-a*, on Whit-Sunday (Easter after the—seventh Sunday—on). Or *ádit-a*. We speak of the Muhammadan Easter, which is not the same as ours. 17.

Whittle, to : *Wath-í kárch-a go kutir-í*, whittle it down with your knife (thyselves—of the—knife with cut—it). *Kutiragh*, *kutirthā*, to clip, pare. Sin. *kutiranu*. 116, 158a.

Whiz, to : *Thír bhan-bhan khañ-āna pár shuthā*, the bullet went whizzing across (the—bullet a—whizzing making across went). Making the sound *bhan-bhan*. An onomatopoeia apparently derived from the Hin. 110, 120.

Who : *Āñ kithāñ chhovav eñ*, who is that boy? (That what-particular boy is?) *Kithāñ*, what? Which? In meaning and use it closely resembles *kaunsá* of the Urdú and Hindí, which calls for a descriptive reply. It is found in the Multání. 86.

2. *Ma-na kal n-eñ khai ant*, I do not know who they are (me—to information not—is who they—are). That is as short as it can

be put. *Khai* has ceased to be interrogative, just as “who” has in the English.

3. *Gushante zadhagh-e mar murtho shutha*, they tell me the man who was wounded is dead (they-say the-wounded man having-died is-gone). **41, 110, 121, 131, 181.**

Whole, the : *Ān-hiá yázhdah yázhdah khashta*, he has taken out the whole eleven (him-by the-eleven eleven have been-taken-out). *Ṣadh ṣadh khash-ān*, am I to take out the whole hundred ? Repeat the numeral. **77, 78, 155, 156.**

2. *Hazár-ānī hazár ma-na de*, give me the whole thousand (the-thousand-of the-thousand me-to give). *Hazár, hadhár*, a thousand. Note that it is the pl. affix that is used. **17, 116.**

3. *Murgh-ānī murgh-ān bál gipto shuth-ān*, the whole flock rose as one bird (the-birds-of the birds wing having-taken went). We must use the pl. to agree with *murgh-ān*. The English word “flock” has disappeared. **17, 110, 121, 181.**

4. *Halk phar halk-igha galgal bítha*, the whole village became in an uproar (the-village of the-village an-uproar became). There are several similar idioms in the language : *sál phar sál-igha*, yearly ; *túfak phar túfak-igha*, a volley, etc. In Urdú we find something of the same kind : *shahr ká shahr*, the whole city. **110.**

5. *Thau kull-a loṭ-eñ*, do you want the whole ? (Thou the-whole wantest ?) *Kull* is Arb. **131.**

6. *Har hasht-ena khanditha*, the whole eight laughed. Every-one of the eight laughed. The affix *-ena* is genitival. **17, 110.**

7. *Mañ drust-e balochistán-a haw-e hál eñ*, it is the same in the whole of Balochistán (in the-whole-of Balochistán this very state is). The Pakh. *drast*, which Bellew derives from the Per. *durust*. **17, 41.**

Wholesome : *E sebak-e gozhd n-eñ*, this is not wholesome meat (this wholesome meat not-is). But *e gozhd sebak n-eñ*, this meat is not wholesome. Per. *zibá*, fit, etc. **41.**

Whom : *Ān-hiá go kha-ia sir khutha*, whom did he marry ? (Him-by with whom marriage was-made ?) *Go* is the Per. *bá*, and *khai* the Per. *kih, kí*. **77, 78, 155, 156.**

2. *Thau túfak kha-iar dátha*, to whom did you give the gun ? (Thee-by the-gun whom-to was-given ?) The dative case. Verbs signifying “to give”, “bestow”, etc., take two objects, one in the accusative and one in the dative. **84, 201.**

Whoop, to : *Chhorav-ân thî bar-e n'ra dátha*, the boys whooped again (the-boys-by a-second time a-whoop was-given). A shout, loud shout. We imagine *na'ra* may be used with *janagh*. From the Arb. through the Per. **155, 156.**

Whooping-cough : *Shá-í bachh-ar bíng-kullagh en*, your boy has got whooping-cough (you-of the-boy-to whooping-cough is). Lit. dog's cough. We do not think that the Arb. *ummu-ş-şibyán* would be understood by any Baluch. **202.**

Whore, a : *Balochistán-a kanjarí-ân ne-y-ant*, there are no whores in Balochistán. A Hin. word which is given this meaning in the Panjáb, otherwise a woman of the Kanjar caste. **17.**

Whoredom : *Hau, zinah khan-ant*, yes, they practise whoredom. Fornication. The Arb. *ziná*. **131.**

Whose : *Ma-na ñas, thaw kha-í bachh en*, tell me, whose son are you ? (Me-to point-out thou whom-of the-son art ?) *Khai*, who ? *Kha-í*, whose. Per. *kí*, who ? **84.**

2. *Túfak kha-ígh en*, whose is the gun ? (The gun whom-of is ?) Note the difference. **84.**

3. *E haw-ân chhorav en kí ân-hí phith-á phadátha*, this is the boy whose father ran away (this that boy is that him-of the-father-by it-was-fled). *Phadeagh*, *phadátha*, is a transitive verb. Note the construction.

Whosoever, whoever : *Har khas kí b-íth*, whosoever he may be ; *har khas kí rauth*, whosoever may go, etc. **130.**

Why : *Ân phar chí ne-y-ákhta*, why has he not come ? (He for why not has-come ?) *Pha chí*, *phar chí*, and even *par chí*, why ? **110.**

Wick, a : *Wat kuhna dí en melar dí en*, the wick is old and dirty (the-wick old also is dirty also is). That is why the lamp smokes. Sin. *vati*, Hin. *battí*, *bátí*.

Wicked : *Ân sakhía sharír-e mard bí*, he must be a very wicked person (he-a very wicked man will-be). *Gandagh-e mar*, a worthless individual. *Sharír* comes from the Arb. and *gandagh* from the Per. **41, 103.**

Wickedly : *Sháhígha khutha-í*, he acted wickedly. Other words are : *badhígha*, *sharía*, *gandagh-ía*. Per. *shá*, *siyáh*, black ; *bad*, bad, wicked ; *ganda*, foetid, rotten. Arb. *sharra*, to be bad, evil. **158a.**

Wicker : *Bet kursí chakhá nishtiy-ath*, he was sitting on a wicker chair (cane-of a-chair on he-seated-was). Hin. *beñt*.

Wicket, a : *Inna, áñ azh daríchah dír ne-y-ath*, no, he was not far from the wicket (no he from the-wicket far not-was). Per.

Wide : *Dirá chikhtar práh en*, how wide is the river ? (The-river how wide is ?) Pakh. *plan*, Kur. *pan*, Per. *pahná*.

Widen, to : *Má-r puhal-a práh khanagh bítha*, we had to widen the bridge (us-to the-bridge wide to-make became). *Práh khanagh*. 203.

Wider : *Azh áñ-hía geshtar phráh en*, it is wider than that (than (from) that more wide it-is). *Geshtar* is the Per. *beshtar*.

Widow, a : *Áñ-hí har do gohár-áñ ran ant*, both his sisters are widows (him-of each-two sisters widows are). Sin. *rana*, Hin. *ránd*.

A widow is expected to mourn her lost partner four months and ten days. The property of a deceased husband is generally shared equally among the wives he leaves behind, be they two, three, or four.

Widower, a : *Áñ-hí zál murtho shutha*, was he a widower ? (Him-of the-wife having-died gone-was ?) In a similar way we may translate "widow".

Widowhood : The Per. *bíwagí* is in use. *Wakht-a ki áñ-hí zál murtho shutha*, when his wife died, during his widowhood. And *wakht-a ki áñ-hí mard murtho shutha*, when her husband died, during her widowhood.

Wield, to : *Maulbí chí, áñ qalam kár-a áragh na zán-í*, a learned man did you say ! He does not know how to wield a pen (learned-man what ! He a-pen use-into to-bring not knows). *Chí* is exclamatory. *Kár-a áragh*, to use, bring into use. 131.

Wife : *Tha-í zál man áñ*, I am thy wife (thee-of the-wife I am). *Zál*, a woman ; wife. Before a word beginning with a vowel *ma*, I, may become *mañ* or *man*. Here we have the latter.

2. *Gushante ki áñ-hí mastúr sakhía sharr en*, they tell me he has an exceedingly pretty wife (they-saying-are that him-of the-wife exceedingly pretty is). *Mastúr*, a lady, wife. Arb. *mastúr*, veiled, modest. Per. *mastúra*, a chaste woman. 131.

The following is the questionable advice given in the Qorán : " Remove them into sleeping chambers apart, and beat them." With a slipper, we presume. The prophet would be greatly disappointed were he to come back to earth to-day.

Wig, a : *Darogh-e phut saghar-a khuth*, he used to wear a wig (false hair his-head-on he-used-to-make). Also *phut topu*, hair-of a-cap. *Darogh* comes from the Per., but *phut* from the Hin. 114.

Wight, a : *Haw-ân mardum khai en*, who is that wight ? (That person who is ?) Or *haw-ân banda*.

Wild, fierce : *Haw-ân khúni háthi-a azh na thurs-en*, are you not afraid of that wild elephant ? (That wild elephant from not thou-fearest ?) *Khúni*, *khúni*, wild, fierce, bloodthirsty. Per. 131.

Wild ass, a : *Ma-í chana án gor en*, I fancy it is a wild ass (me-of the-opinion-in it a-wild-ass is). The *equus hemionus*. These are met with in the deserts of Khárán and Nushki.

Wilderness, a : *Nin án maz'en barr en*, it is now a vast wilderness (now it a-vast wilderness is). Also *bewán*, *baiwán*. Arb. *barr*. 44.

Wile, a : *E chi nokh-e hila en*, what new wile is this ? (This what new wile is ?) From the Arb. through the Per. 41.

Wilful : *Thau sag-sar-e mar-en*, thou art a wilful person. Lit. dog-headed. Refractory, wayward. Per. 41.

Will, a : *Vaṣiyat*, *vaṣiyat-náma*, *waṣiyat-náma*, are understood and used. Mayer gives *waido*. This would be the Arb. *wa'da*.

In Muhammadan law the testimony of two male witnesses, or of one male and two female witnesses, is generally considered as binding as a written will. The percentage of those who can read and write is astonishingly small.

Will, desire : *Hudha-í marzí en*, it is the will of God (God-of the-will it is). *Marzí*, pleasure, will. *Hudha-í* is in the seventh form of the genitive case. The word *marzí* comes from the Arb. root *razá*, to overcome one's displeasure. The Baluch makes little if any distinction between *z* and *ṣ*.

2. *Shá-í chi ṣaláh en*, what is your will ? (You-of what the-wish is ?) Also, advice, counsel. Arb.

3. *Go hudhá-í hukm-a án duráh bítha*, by God's will he recovered (by God-of the-order he well became). *Hukm* comes from the Arb. 110.

Willing : *Hau*, *thewagh-ân razíkh ant*, yes, all are willing (yes all willing are). Arb.

Willingly : *Ma khushí-a go de-an-í*, I shall give it willingly (I pleasure with shall-give-it). An abstract noun in the ablative case used as an adverb. These form quite a numerous class. Per. 103, 158a.

Willow, a : *Ān geshtar azh geth-a jur-í*, it is generally made of willow (it generally from willow is-made). Speaking of baskets. Per. *bíd, bed*. *G* has taken the place of *b*. 131.

Willy-nilly : *Khwáh lot-en khwáh na lot-en tha-ra ravaqh bí*, you will have to go, willy-nilly (whether thou-mayest desire whether not thou-mayest-desire thee-to to-go will-be). Per.

Wilt, to : *Hingo-án hushagh-ant*, the flowers are wilting (the-flowers fading-are). Drying up, withering. *Hushagh, husha*. We may leave the subject in the sing. : *hingo, hingalo*. Per. *khushk*, dry. 106.

Wily : *Ān hila-báz-e mard en*, he is a wily gentleman (he a-wily man is). *Thav en hila-báz*, thou art a trickster ! You deceiver ! Per. 41.

Wimple, a : *Ma-í zál burqa' en*, it is my wife's wimple (me-of the-wife-of the-veil it-is). The Per. *parda, pardah*, is a more inclusive term, however. Baluch ladies do not sport wimples. Arb.

Wince, to : *Ān-hía chí-e takán na wártha*, he did not wince in the least (him-by the-least gesture not was-made). Lit. eaten. Per. 77, 78, 155, 156.

Wind, the : *Gwáth go zor-a khashagh-eth*, a strong wind was blowing (the-wind with force blowing-was). Lit. drawing. This is the Per. *bád*, in which *b* has become *g*, and *d* changed into *th*. Dames appears to think differently. 107.

Wind a clock, to : *Khas-e-á sá'at-ár kunjí dátha*, has anyone wound the clock ? (Anyone-by the-clock-to the-key has-been-given ?) *Kunjí deagh. Párainagh, páraintha*, to wind cloth, etc. *Beragh, beritha*, to wind a sheet round a dead body preparatory to burial. 8, 90, 155, 156, 201.

Wind-bag, a : We may use *gwáth-shalwar* when we wish to be polite, and *goz-janokh, goz-án-janokh*, should we wish to be rude. The first expression is a shade less vulgar than the second. We take it, however, that both refer to the same thing.

Wind-bound : *Gwáth khiláf bítha, jaház oshtátha*, the ship was wind-bound (the-wind contrary became the-ship stood-still). *Mukhálif* is understood. There are other ways of putting it. 110.

Windfall, a : *Maroshí ma-na hudhá bashk miletha*, I have had a windfall to-day (to-day me-to God-of a-gift has-been-

received). *Hudhá dáth*, God given, a gift from God, a windfall. Per. 206.

Winding, crooked : *Rúng-ráh sidhá en, ki pechdár en*, is the path straight or winding ? (The path straight is or winding is ?) Per.

Winding-sheet, a : *Má hachho phuritha-í, kafan ne-y-ath*, we buried him as he was, there was no winding-sheet (us-by thus was-buried-him a-winding-sheet not-was). Arb. 158a.

Wind of, to get : *Gudá ma-í ambráh-ár haw-e hál bítha*, next my servant got wind of the affair (then me-of the-servant-to this news became). The dative of the person followed by *hál* followed by *biagh*. 110.

Window, a : *Án-hí daríchah ne-y-athant*, it had no windows (it-of windows not-were). The Lah. and Pan. *bári* is in use.

Windpipe, the : *Án-hí naroch-a phasitha*, it stuck in his windpipe (him-of the-windpipe-in it-stuck). Neither Dames nor Mayer gives this word. Pakh. *wucha*. 110.

Wind up, to : *Sá'at-ar khas-e-á kunjí dátha*, has anyone wound the clock ? (The-clock-to anyone-by the-key has-been-given ?) Note the difference in idiom. 155, 156.

Windward : *Gwáth rukh-a raván bíthagh-ún*, we set out to windward (the-wind-of the-direction-in going we-became). *Rukh*, face, direction, quarter, etc. Per. 110.

Windy : *Sá'arh-e gwátho-e rosh ath*, it was a cold windy day (a-cold windy day it-was). There is nearly always a north-west wind blowing in Balochistán. It is called *gorích*. In summer it is scorching, and in winter piercing. 41.

Wine : *Zí má tha-ra sharáv war-ána dítha*, I saw you drinking wine yesterday (yesterday me-by thee wine drinking was seen). *Sharáv, sharáb*, wine, liquor. Arb. *sharáb*, wine, from the verb *shariba*, to drink. 120, 155, 156.

There is a poor excuse for wine made from dates and raisins. These are boiled together and allowed to ferment. This a Moslem may drink.

There are those who believe that the wine of Paradise will be flavoured with camphor. We trust not.

Wine-bibber, a : We may use *sharáv-warokh, sharáv-báz*, or *sharáv-parast*. Per.

Wing, a : *Án-hí ksá'en ksá'en phar ant*, it has two small wings (it-of small small wings are). Per. *par*. 44.

Win in a horse-race, to : *Gushante áñ-hí mádhin gwasto shutha*, they tell me his mare has won (they-saying-are him-of the-mare having-passed went). We may say *ki áñ-hí*, etc., but the Baluch as a rule does not favour the use of this particle. 110, 121, 181.

2. *Áñ-hí siyáh-e mádhin-á ba'z go zurth-ant*, his black mare has won many prizes (him-of the-black mare-by many prizes have been-lifted). Distinguish between *zíragħ*, *zurtha*, to raise, lift, and *zinagħ*, *zítha*, to take by force. 41, 155, 156.

Win in battle, to : *Sobh zurtha kha-íá*, who won ? Who gained the victory ? (Victory was-lifted whom-by ?) *Sobh zíragħ*, to gain a victory ; *lashkar zíragħ*, to raise an army, lead an army to battle. Sin. *sobha*. 84, 155, 156.

2. *Bale, sobh khutha-ish*, yes, they won (yes victory was-made-them-by). Sin. *sobha*, victory. 158a.

Wink, to : *Má tha-ra áñ-hí phalaw-a chamm bhoren-ána dítha* I saw you winking at her (me-by thee her-of the-direction-in the-eye-breaking was-seen). *Chamm bhorenagħ*, *chamm bhorenthá*, to wink. Per. *chashm*, the eye. Sin. *bhornu*, to crush, etc., Pan. *bhorná*, to break. 120, 155, 156.

2. *Thau wath áñ-hí phalaw-a chamm janagħ-ethen*, you were winking at her yourself (thou thyself her-of the-direction-in eye-striking-wert). On the whole, however, *bhorenagħ* appears to be preferred. Per. *zadan*, to strike. 107.

Winner, a : *Go-bar thángo shutha*, where has the winner gone ? (The-winner where has-gone ?) Generally of racing. Per. *gú*, a ball, and *burdan*, to bear away. 110.

Winning, attractive : *Áñ-hí dil-fareb-e brish gind*, look at her winning smile. Heart-alluring, enticing, bewitching, etc. We are not too sure of the word *brish*. Mayer gives it. Dames does not. Per.

Winning-post, a : *Áñ go-hand nazíkh-a oshtáthiy-ath*, he was standing near the winning-post (he the-winning-post-of near standing-was). Lit. ball-place. Per. *gú*, a ball. Sin. *handhu*, a place. 122.

Winnow, to : *Phír-e dán gesagħ-etha*, the old man was winnowing grain (the-old-man grain winnowing-was). *Gesagħ*, *gekhta*. Per. *bekhtan*, to sift. 107.

Win over, to : *Má-í sardár-á labaintha-í*, our chief has won him over (us-of the-chief-by has-been-won-over-him). *Labainagħ*,

labaintha. Sin. *labanu*, Hin. *lubháná*, to bribe, etc. **155, 156, 158a.**

Winsome : *Ān-hí do sharr-e jinkh athant*, he had two winsome daughters (him-of two pretty daughters were).

Winter : *Gwastagh-e zawistán-a kham-e bawar khapta*, last winter little or no snow fell (the-past winter-during little snow fell). *Zawistán*, *zamistán*, *zimistán*, winter. *Gwahar*, cold, is often used in the same sense : *gwahar-a*, during the winter, during the cold weather. Per. *zamistán*, winter. **17, 41, 110, 122.**

2. *Gwastagh-e chilav-a ba'z bawar mastha*, much snow fell last winter (the-past winter-during much snow fell). A corr. of the Per. *chihal*, *chihil*, forty ; the forty cold days. **17, 41, 110, 122.**

Wipe, to : *Wath-í mozhagh-ân pák khañ*, wipe your boots (yourself-of the-boots clean make). Before you come in here. Our idiom is "wipe your feet". Less frequently *pákh*. Per. **116.**

2. *Wath-í dast-ân achá khañ*, wipe your hands (thyselves-of the-hands clean make). Sin. *achho*. **116.**

Wipe out, rub out, to : *Khas-e-á har do líkh-ân whár khuth-ant*, someone has wiped out both lines (someone-by each two lines destroyed have-been-made). *Whár*, wiped out, destroyed. Per. *khwár*, abandoned, contemptible, etc. **8, 90, 155, 156.**

Wire : *Ma go tár-a band-ân-í*, I shall bind it with wire (I with wire shall-bind-it). *Maroshí ma-na tár miletha*, I received "a wire" to-day. That is "a telegram". Hin. and Per. **103, 158a.**

Wire-puller, a : *'Ahdh-bando^{kh} khai en, e khas-e-ar málim n-en*, who the wire-puller is no one seems to know (the-covenant-maker who is this anyone to known not-is). Intriguer. *Sharí-khanainokh thí en*, someone else pulls the wires (the-mischief-causer other is). The suffix *-okh* corresponds to and represents the Urdú and Hindí *-wálá*.

Wiry, lean : *Inna, mar ki mî dítha ân lághar ath*, no, the man that I saw was a wiry individual (no the-man that me-by was-seen he lean was). *Tár wájh-a*, like a wire, wiry. Per.

Wisdom : *Ān chi rang-e siyáralí bí*, what kind of wisdom would that be ? (That what kind-of wisdom will-be ?) Hin. *siyán*. **103.**

Wise : *Wazír e rang-e siyáral mard en*, the minister is such a wise man (the-minister this kind-of wise man is). *Siyáral*,

clever, skilful. It is sometimes incorrectly pronounced *syáral*.
Hin. *siyáná*, wise, clever, intelligent.

2. *Ma-i chana thí hand-a ravagh jawá'en n-en*, in my opinion it is not wise to go elsewhere (me-of the-opinion-in other place-to to-go wise not-is). *Jawá'en*, good, well; *jawán-e*, goodness, a good quality. Hin., Per. *jawán*, the prime of life, youth, etc. **44, 118.**

Wiseacre, a : *Mannitha, lekin inglistán-a dí ganokh b-ant*, yes, but there are wiseacres in England as well (agreed but England-in also fools are). Many, always, and every day of the week.

Wisely : *Thau jawánia khutha*, you have acted wisely (thee-by wisely it-has-been-done). *Jawánia, jawánikha*, wisely, well. Hin., Per. *jawán*, vigorous, blooming, etc. **65, 155, 156.**

Wiser : *Ahmad 'sh-án-hía siyáral ath, ahmad na shutha*, Ahmad was wiser than he, and did not go (Ahmad than-him wise was Ahmad not went). For *ash án-hía*, than him. *Siyáral*, wise. Hin. *siyáná*, knowing, sagacious. **110.**

Wish, desire : *Inna, e ma-i marzi n-en*, no, this is not my wish (no this me-of the-desire not-is). *Án ma-i murád ne-y-ath*, that was not my desire, that was not my object. Both words come from the Arb.

Wish, to : *Án andara ágh-a lotagh-e*, does he wish to come inside? (He inside to-come desiring-is?) *Lotagh, lottha*, to want, wish, demand. Here we have an example of a desiderative compound. Hin. *lotná*, to long for, be eager for, etc. **106, 180.**

2. *Ma-i díl na lotagh-e ki ahmad rau*, I do not wish Ahmad to go (me-of the-heart not desiring-is that Ahmad should-go). The use of *díl* signifies a *sincere* wish that he should not go. **106, 130.**

3. *Tha-ra jang khanagh-a rizá en*, do you wish to fight? (Thee-to battle to-make the-wish is?) Less frequently *razá*. From the Arb.

Wishful : *Ma ravagh-a na lotagh-án*, I am not wishful of going (I to-go not longing-am). Less frequently the verb remains uninflected. Hin. *lotná*, to long for. **180.**

Wish-wash : *Áf-e áf en*, it is so^r much wish-wash (water-of water it-is).

Wisp, a : *Hushk-e reñv yá musht gir*, get hold of a wisp of hay

(dry grass—of a handful take). And rub down my horse. *Musht* is Per. 116.

Wistful : *Ārzú-vand*, desirous ; *fikr-mand*, thoughtful ; *lotokh*, *lotokh-e*, longing for.

Wit : *Latāfat chī chī en e ma-na mālīm n-en*, I do not know what wit is (pleasantry what thing is this me-to known not-is). Witticism. From the Arb. through the Per.

Witch, a : *Wath-i dīl-a zānthā ki ma-nī zāl dā'en en*, he thought to himself that his wife was a witch (himself-of the-heart-in it-was-thought that me-of the-wife a witch is). D. *Dā'en*, a witch, but *dā'ī*, a nurse. Sin. *dā'ini*, Hin. *dā'in*, a witch. 17, 155, 156.

Witchcraft, witchery : *Charo ganokh jādū mannagh-e*, only fools believe in witchcraft (only a-fool witchcraft believing-is). Also *jādū-garī*. Per. 106.

With : *Ahmad goñ ramigh shutha*, has Ahmad gone with the goats ? (Ahmad with the-flock-of-goats has-gone ?) *Go*, *goñ*, *gon*, with : the last form is used before a vowel. The reply might be : *Ahmad goñ na shutha*, Ahmad has not gone with them (Ahmad with not has-gone). 110.

2. *Thau go mā phajia rav-en*, will you go with me ? (Thou with me with wilt-go ?) The noun or pronoun stands between the preposition and postposition. 103.

3. *Chākar ān-hī chakhā sakhia vash en*, Chākar is very pleased with him (Chākar him-of on exceedingly pleased is). *Chakhā*, on, upon, here translates our “with”. It thus corresponds to the Urdū *par*, on. Pakh.

4. *Be-y-ā, phajia thāsh-ān*, come along, I shall race with you (come with I-shall-race). My horse against yours. 103.

5. *Kitāv chī khan-en*, what will you do with a book ? (A-book what thou wilt-do ?) “With” disappears. We have exactly the same idiom in Urdū, Hindī, etc. 103.

6. *Mā mañ hair-a vash ūn*, we are pleased with peace (we with (in) peace happy are). We prefer peace to war. The Hin. *men*.

7. *Dītha ki hīnz azh āf-a phur en*, I found the churn filled with water (it-was-seen that the-churn with (from) water full is). The Per. *az*.

8. *Nawān tha-ī gura rauth*, he may go with you (perhaps thee-of with he-may-go). The contingent future after *nawān*. *Gura*, with, is preceded by the genitive case. 130.

Withdraw, to : *Gudá dūzhman thartho shutha*, on which the enemy withdrew (then the-enemy having-retained went). *Thartho ravagh*. 110, 121, 181.

Wither, to : *Khishār-ān hushk biagh-ān*, the crops are withering (the-crops dry becoming-are). Per. *khushk*. 106.

Withers : *Ān-hī mandav burz-a*, just over his withers (him-of the-withers above). Hin. *maddū*, Pakh. *mandaw*.

Withhold, to : *Thau chí hāl-a azh má duzagħ-eñ*, you are withholding something from me (thou some particular from me withholding-art). But lit. stealing-art. Per. 106.

Within, inside : *Logh andar-a gind-eth, ān dar-a na bí*, look within the house, it will not be outside (the-house-of inside look it outside not will-be). Per. *andar*, within, inside. 103, 116.

Without, except : *Haw-e duzī ān-hī šalāh siwá na bítha*, this theft has not taken place without his connivance (this theft him-of the-advice without not has-taken place). *Siwá*, *sawá*. From the Arb. through the Per. 110.

Without, in absence of : *Siwá licen-a odha tha-ra máhí giragh ikhtiyār na bí*, you will not be permitted to fish there without a licence (without a-licence there thee-to fish to-catch authority not will-be). *Siwá*, without, except. It puts the governed word in the genitive. Per. *sawá*, *savá*, except.

Without, outside : *Má logh dar-a dítha*, I have looked without the house (me-by the-house-of outside it-has-been-seen). Per. 58, 155, 156.

Without cause : *Ro har ro ma-na barra jan-í*, he beats me daily without cause (day every day me without-cause he-beats). A corr. of the San. *vyarth*, *byarth*. 131.

Without doubt : *Harbáb ān rást gushagh-e*, without doubt he speaks the truth (undoubtedly he truly speaking-is). A Per. compound : *har*, every, *báb*, respect. 106.

2. *Be-shakk maroshí haur gwār-í*, without doubt it will rain to-day (undoubtedly to-day rain will-rain). *Be* is found in Per. and Hin. *Shakk*, doubt, comes from the Arb. 103.

Withstand, to : *Ān-hání sipah má-í avzār-ání dem-a kharo bítha na bíthagh-ān*, their infantry could not withstand our cavalry (them-of the-sepoys us-of the-horsemen-of in-front-of standing became not became). 170.

Witless, stupid : *Haw-ān be-aql-e mar e rang-a gushagh-etha*,

that witless individual was saying so (that stupid man this fashion—after speaking—was). Without wit, without sense. The word is frequently pronounced *akul*. Arb. 107.

Witness, a : *Ān-hí gawáh khai en e hálwar ma-na kal n-en*, who his witness is I do not know (him—of the—witness who is this matter me—to known not—is). *Gawáh*, a witness, *gawáhi*, evidence. Per. 202.

2. *Yak sháhid-á gwashta ki duz ašula do athant, dohmí-á gwashta duz sai athant*, one witness stated that there were only two thieves, the other that there were three (one witness—by it—was—said that the—thieves only two were the—other—by it—was—said the—thieves three were). *Sháhid*, a witness. Arb. *shahida*, to give evidence : *sháhid*, an eye-witness. 52, 155, 156.

Witness, to bear : *Khas-e sháhidí khan-í*, will anyone bear witness ? (Anyone evidence will—make ?) Arb. 8, 90, 103.

Wits, to lose one's : *Ma-í chana thau ganokh bíthagh-en*, you appear to me to have lost your wits (me—of the—opinion—in thou a—fool become—has). *Ganokh*, a fool, *ganokh bíagh*, to become a fool. Also *gannokh*. 110.

2. *Shá-í 'aql gár bítha*, have you lost your wits ? (You—of the—sense lost has—become ?) Also *aghl*. Arb. 110.

Witticism : *Thau haw-án latífa thán hand-a ashkhutha*, where did you hear that witticism ? (Thee—by that witticism what place—in has—been—heard ?) *Zaráfát*, wit, humour. Arb. 65, 155, 156.

Wittingly : *Zántho hacho khutha-í*, he did so wittingly (having—known thus it—was—done—by—him). The conjunctive participle of *zánagh*, *zántha*, to know. Kur. *zánín*, to know. 155, 156, 158a.

Witty : *Ān-hí phith chi zaríf-e phír en*, what a witty old man his father is ! (Him—of the—father what a—witty old—man is !) *Zaríf*, *zaríf-e*. Arb.

Wizard, a : *Ma jádú-gar ne-y-án ki azh wath-í topu khargoshk khash-án*, I am not a wizard capable of taking rabbits out of my hat (I a—wizard not—am that from my hat rabbits I—may—extract). Per. 131.

Wizened : *Dag-a ma-na hushk-e phír-e trettha*, I met a wizened old man on the way (the—road—on me—to a—wizened old—man met). Dry, dried up. Per. *khushk*. 206.

Woe : *Ba'z armán bítha bí*, there must have been great woe

(great grief became will-be). Regret. Here *bí* takes the place of the Urdú *hogá*. Per.

Woeful : *Jhat-e miran gham-nák-e dem gind*, just look at Miran's woeful countenance (a-moment Miran-of the-woeful face look-at). *Munjhá*, sad, sad of face. An Arabic-Persian compound. 41, 116.

Wolf, a : *Gurkh ân phalaw-a ravagh-etha*, the wolf was going in that direction (the-wolf that direction-in going-was). *Gurkh*, a wolf. Per. *gurg*, a wolf. 107.

Wolfish : *Gurkh wájh-a*, like a wolf, wolfish. *Ma gurkh wájh-a shudhagh ân*, I am wolfish, I am as hungry as a wolf. *Gurkh* comes from the Per. and *wájh*, *wájh-a* from the Sin.

Woman, a : *Har do-e zál thartho ákhtagh-ân*, both those women have returned (each two women having-returned come-are). *Zál*, a woman. Mul. *zál*, a woman, wife. 110, 121, 181.

2. *Âñ thagí khanagh-etha ki e jan en*, he was pretending to be a woman (he deception making-was that this a-woman is). *Jan*, a woman. Per. *zan*, a woman. 107.

Womanish : *Zanána*, effeminate, womanish ; the women's apartments. *Zál-ání jar-ân phar chi khanagh-en*, why do you dress like a woman ? Why are you so womanish in your dress ? 106.

Womanly : *E zanána dastúr n-en*, it is not womanly (this women-of the-custom not-is). This that you are doing or saying. Per.

Womb, the : *Nuh máh láf-a zurtha-m tha-ra*, nine months I bore you in my womb (nine months my-womb-in was-borne-by-me thee). And this is my reward. *Láf*, the belly, stomach, womb. E. Tur., etc.

Women : *Zál-kár ákhta tamáshá gindagh-a pha*, the women gathered round to view the spectacle (the-women-folk came the-show see to). *Zál-kár*, women, women-folk. It may be considered a collective noun, taking a verb in the sing. 110, 119.

Won : *Yusúf khán-egh mádhin gwasto shutha*, Yusuf *Khán's* mare won (Yusuf *Khán*-of the-mare having-passed went). Speaking of a horse-race. All Baloches as a rule ride mares. 17, 110, 121, 181.

Wonder, to : *Má ta'ajjub-a khutha ki e sing azh kho khapta*, I wondered where the stone had fallen from (me-by astonishment

was-made that this stone from where has-fallen). Arb. 58, 110, 155, 156.

Wonderful : '*Ajab-e nadhar ath*, it was a wonderful scene (a-wonderful scene it-was). Arb. 41.

Wondrous : *Chi 'ajab-e jihan en*, what a wondrous world it is ! From the Arb.

Wont, usage, custom : *Ma-i deh rivaj ham-esh en*, this is the wont of our country (us-of the-country the usage even-this is). *Rivaj, rivaj, rawaj*. Also *dastur*. Arb.

2. *Auli wajh-a duz akhta*, the thief turned up as was his wont, the thief turned up as usual. Arb. *awwal*. Sin. *wangú*, etc. 110.

Won't, he : *An ravagh-a n-en*, he won't go (he going-of not-is). This is Urdú idiom pure and simple. It is the infinitive in the genitive case. (Cf. *main jane ka nahin*, catch me going.) 118.

Woo, to : *Ma sha-i shik'-a akhtagh-an*, I have come to woo you (I you-of the-love-for come-am). From the Arb. root '*ashiq*, to love passionately. Dames appears to derive it from *shauq*, violent desire. He may be right. 110.

Wood, forest, a : *Haw-an ladh e rang-a bazz ath ki khas-e an-hi rand-a shutha na bitha*, the wood was so dense that no one could follow him (that wood this manner-in dense was that anyone him-of the-track-on went not became). An intrans. potential compound. *Ladh*, a jungle, forest, wood. 8, 90, 170.

Wood-cutter, a : *Ya dar-bur ma-na trettha*, I met a wood-cutter (a-wood-cutter me-to met). One who earns a living by cutting and carrying home firewood. Per. *dar*, wood, and *buridan*, to cut. 206.

Wooded : *Thal phur azh drashk en*, the valley is well wooded (the-valley full of (from) trees is). *Phur*, *azh*, and *drashk* come from the Per.

Wooden : *Dol dar-egh ath*, it was a wooden bucket (the-bucket wood-of was). Per. *dar*, wood. 17.

Woodman, a : *Odha sai thafar-jan nishtath*, three woodmen used to live there (there three woodmen used-to-live). Lit. axe-strikers. The Per. *tabar-zan*. 114.

Woodpecker, the : *Ma esh-iar drashk-jan gush-un*, we call it a woodpecker (we it-to woodpecker say). Lit., tree-striker, tree-digger. There are other terms. A compound got from the Per. 131.

Woody : *Naghan dí dár wájh-a bítha*, the bread also has become like so much wood. *Sharáv dár lazzat deagh-e*, the wine tastes woody (the-wine wood-of the-taste giving-is). *Dár* is Per.

Woof, the : *Nín tandal-a gind-eth*, now examine the woof (now the-woof-at look). We are not quite satisfied that this is the correct word. Mayer gives it. 116.

Wool : *Má ba'z pazhm shawashk-ún*, we sell a good deal of our wool (we much wool sell). Per. *pashm*. 131.

Wool-gathering : *Thau wahm khanagh-en*, you are wool-gathering, you are indulging in idle fancies, you are imagining things. *Wahm* comes from the Arb. 106.

Woollen : *Thau pazhm gudh loṭagh-en yá karpás*, are you asking for woollen cloth or cotton ? (Thou wool-of cloth desiring-art or cotton-of ?) The Per. *pashm*. 106.

Woolly : *Pazhmí, pazhm wájh-a*.

Word : *Ma-í ambráh-á thawkh-e-a na khutha*, my servant said never a word (me-of the-servant-by speech not was-made). *Thawkh ma khañ*, do not say a word, do not speak. *Chup-a khañ*, be silent. 8, 155, 156.

2. *E chi gálwar en*, what is this I hear ? (This what word is ?) It thus in a way corresponds to the Hin. *bát* : *yih kyá bát hai*. Sin. *gálhi*, Pan. *gálh*, Hin. *gál*, talk, conversation.

Wording : *Hau, án-híá haw-e rang-a likitha*, yes, this is the very wording of his letter (yes him-by this-very manner-in it-was-written). Or *án-híá haw-e rang-a gwashta*, these are his very words, etc.

Words : *Thau ma-í gwashtí na gipta*, you did not listen to my words (thee-by me-of the-words not were-taken). *Gwashtí*, saying, words ; from *gwashagh*, *gwashta*, to say, speak. Per. *guftan*, to say, speak. 155, 156.

Wordy : *Ikar-e hawar-án kár-a me-y-ár*, and do not be so wordy (so-many words use-into not-bring). *Hawar* appears to be the Arb. *hawár*. Dames is probably right in considering it derived from *khabar*. 116.

Work : *Án chi kár-e khanagh-e*, what particular work does he do ? (He what particular-work doing-is ?) *Kár*, work, business. Per. *kár*, work, business, thing. 106.

Work, to : *Ma phar chi kár khan-án*, why should I work ? (I for why work should-do ?) As we have said already, the Baloch detests work. 131.

Workable : *Tha-í chana biokh en*, do you think it is workable ? Possible, doable. The lit. rendering is the impossible term "be-able". The noun of agency of *biagh*, *bítha*, to be, become. 117.

Workhouse : *Báqí en muhtáj-khána, odha juz-ún*, there remains the workhouse ; let us go there (remaining is the-workhouse there let-us-go). An Arabic-Persian compound.

Working : *Phori-ár chí lajj n-en*, there is no shame in working (work-to any shame not-is). Unfortunately many Baluches think so. *Phori-hátí*, a workman, labourer. Sin. *porhiyo*.

Workman, a : *Porihátí-ánra mokal en*, may the workmen go ? (the workmen-to permission-to-go is ?) Sin. *porhyádu*, a labourer.

Workmanlike : *Kár-biokh-e rang-a*, in a workmanlike manner. But *án kár-khanokh-e mar*, he is a business-like man. 117.

Workmanship : *Án-hí kár nimúna ham-esh en*, this is a sample of his work. *Án-hí kárigari nimúna ham-esh en*, this is a sample of his workmanship, this is a sample of his skill. Per.

Work miracles, to : *Ma karámát phen-dáshta na khan-án*, I cannot work miracles (I miracles shown not can-make). The pl. of *karámát*. Arb. 168.

Workshop, a : *Án haw-án kár-khána kár khuth*, he used to work in that workshop (he that workshop-in work used-to-do). Per. 114.

World, the : *E jihán 'ajab-e hand en*, the world is a wonderful place (this world a-wonderful place is). But *jihán* may signify "people", just as *dunyá*, the world, often does. Per. *jahán*. 41.

"God created this world and all that is in it solely that the prophet might become manifest." The Muslim belief. "A tall order," as our cousins across the water would say.

Worm, a : *E kirm ne-y-ant*, are not these worms ? (These worms not-are ?) This is the general term. *Gwag*, the intestinal parasite. Per.

Wormy : *Haw-e phaner níánwán kirm nestant*, this cheese is not wormy (this cheese in worms not-are). *Haw, kirm-jatha en*, yes, it is wormy (yes worm-struck it-is). Per.

Worn out : *Shá-í mozhaq kuhna halás ant*, your boots are old and worn out (you-of the-boots old worn-out are). From the Arb. root *khalas* through the Per. *khalás* : done, out, finished.

Worry, to : *Gantrí ma-khañ, kháliq razzáq en*, do not worry, God will provide (anxiety not make the-Creator the-Provider

is). *Gantrí*, anxiety, thought, care. The Muhammadan never uses the pl. when speaking of the Deity; the Hindú, on the contrary, nearly always does. Hin. *gintí*, care, consideration, etc. **116.**

2. *Wath-í bráth-ánra dukh-án ma de*, do not worry your brothers (yourself-of the-brothers-to worries not give). From this we see that abstract nouns may be used in the pl. Sin., Hin. **116, 201.**

Worse : *E azh án-hía whár en*, this is worse than that (this than that worthless is). Also *badhthir en*, *gandagh en*. Per. *khwár*.

Worse, to make oneself : *E mardum-án wath-í wath wath-ánra ziyáda ná-duráh khanagh-ant*, these men are making themselves worse (these men self-of self themselves more ill making-are). *Ná-duráh*, ill, *ziyáda ná-duráh*, worse. **106.**

Worship, to : *Má sijda khanagh-a ákhtagh-ún*, we have come to worship (we worship to-make have-come). *Sijda*, prostration in prayer, touching the ground with the forehead in adoration. The object is put in the accusative. From the Arb. root *sajada*, to prostrate one's self in prayer. *Masít*, *masjid*, a mosque, comes from the same source. **110, 119.**

2. *Má alláh-parast astún*, *hindú but-parast astant*, we worship God, but Hindús worship idols (we God-worshippers are Hindús idol-worshippers are). Per. *parastídan*, to worship, and *parast*, a worshipper.

Worshipper, a : *Ma ki astún hudha parast ún*, we are worshippers of God (we who are God-of the-worshippers are). Per.

Worst : *E ki asten azh thewagh-a haráv en*, and this is the worst (this which is than (from) all bad is). *Gandagh*, *badh*, *haráv*, *whár*, bad. Per.

Worth : *Án sadh rúpiyá mál en*, it is worth a hundred rupees (it a-hundred rupees-of property is). *Mál* is Arb.

Worthless : *Án-hi túfak gandagh en*, his gun is worthless (him-of the-gun worthless is). *Gandagh*, worthless, useless, bad.

2. *Má choshe gandagh-e whár-e túfak hích-bar-e na dítha*, I have never seen such a worthless gun (me-by such a-worthless useless gun any-occasion-on not has-been-seen). Both adjectives come from the Per. and both may be used of men or things. **41, 58, 155, 156.**

3. *E dí be-kár en*, this also is worthless (this also useless is). Per.

Worthy : *Ān sarfarāzī lā'iq en*, he is worthy of promotion (he promotion-of deserving is). *Shá-í nákho buzurg-e mard ath*, your uncle was a worthy man (you-of the uncle a-great man was). *Lā'iq* comes from the Arb. and *buzurg* from the Per.

2. *Ān khushagh-ígh en*, he is worthy of death, he deserves to die. This affix *-ígh* we connect with the Per. affix *-í* : *murdan-í*, *kushtan-í*, etc., etc.

Would be : *Darogh-e da'wá-khanokh khai ath*, who was the would-be claimant? (The-false claim-maker who was?) *Darogh* comes from the Per.

Wound, a : *Ān azh zadhagh-ān murtho shutha*, did he die of his wounds? (He from wounds having-died went?) *Zadhagh*, a wound, wounded, a wounded person. Per. *zada*, struck, smitten, from *zadan*, to strike. 110, 121, 181.

Wound, a slight : *Charo thapí ath*, it was only a slight wound (only a-slight-wound it-was). *Thap*, a wound, *thapí*, a slight wound. Hin. *thapak*, a slap, thump.

Wound, to : *Ān-hí ambráh-ān túfak-ān jatho sai zadhagh khuthant*, his companions fired and wounded three (him of the-companions-by guns having-struck three wounded were-made). *Zadhagh*, *khanagh*, to wound. Per. *zadan*, to strike, etc. 121, 155, 156, 181.

Wounded, to be : *Ān-híar kátár sakhíá mán-ákhta*, he has been severely wounded with a dagger (him-to a-dagger severely has-come). The idiom is : The dative of the person, the instrument with which the injury has been caused, followed by the intransitive verb *mán-ágh*, *mán-ákhta*, to touch, reach, be applied, etc. 110, 206.

2. *Azh phanjáh ziyáda zadhagh bíthagh-ān*, *azh gíst ziyáda khushitiya shuthagh-ān*, more than fifty were wounded and more than twenty killed (than fifty more wounded became than twenty more killed went). *Zadhagh*, wounded, is frequently used substantively. *Zadhagh biagh*, *zadhagh bítha*, to be wounded. Per. *zada*, stricken, smitten, from *zadan*, to strike.

Wounded, to have : *Do gíst mar wath-í zadhagh khanaintha pathán-á*, the Patháns had forty of their own men wounded (two twenty men themselves-of wounded were-caused-to-be-made the-Patháns-by). In the fight. The same idiom is seen in

do *gíst mar wath-í khushaintha*, they lost forty of their own men. In each case the verb is kept in the sing. **150, 155, 156.**

Woven : *Āñ be-dosh-e galim eñ*, is it a woven rug ? (It a-woven rug is ?) *Hau, āñ gwaptí eñ*, yes, it is woven. Per. *be*, without, and *dukhtan*, to sew, not sewn, woven. **41.**

Wrack : *Daryá butí*, *daryá gand*, *daryá páh*, are sufficiently near in meaning to our word.

Wraith, a : *Doshí má drosham dítha*, I saw a wraith last night (last-night me-by a-wraith was-seen). Also *şúrat*, *sijjil*, *shikil*.

Wrangle, to : *Ma chi khan-āñ, go har khas-e-a gephagh-e*, what am I to do ? He wrangles with everyone (I what should-do ? With everyone he-wrangling-is). We could have used the contingent future here. The Baloch would. *Gephagh*, *gephtha*, to wrangle, quarrel. **106.**

2. *Edha gal-gal ma khañ*, don't wrangle here (here a-noise not make). Per. *ghul*, a tumult, an uproar, a noise. **116.**

Wrangler, a : *Haw-āñ gárá-khanokh dar-a khash*, turn out that wrangler (that disturbance-maker out drag). Or *jhera-khanokh*. *Gárá* comes from the Hin. and *jhera* from the Sin. **116, 117.**

Wrapper, a : *Thau barzi chi khutha*, what have you done with the wrapper ? (Thee-by the-wrapper what has-been-done ?) Any outer covering, a bag. Probably from the Per. **65, 155, 156.**

Wrap up, to : *Āñ ki azh nephas-a ná-duráh biagh-e geshtar mesh phost-a beragh-ant*, a man suffering from pneumonia is generally wrapped in a sheep-skin (he who from pneumonia unwell becoming-is generally a-sheep-skin-in they-wrapping-up-are). The same procedure may be observed in other countries. *Beragh*, *beritha*, to wrap, wrap up. Sin. *berhanu*, Hin. *berhná*, to envelop, etc. **17, 106.**

2. *Gwahar khaf-í, wath-ár phushtí de*, it is cold, wrap yourself up (cold falls thyself-to a-sheet give). *Phushtí deagh*, to throw one's sheet round one's shoulders. Per. **116, 131, 201.**

Wrath : *Ikar-e zahr phar chi*, why all this wrath ? Why so angry ? The Arb. *qahr*.

Wrathful : *Āñ-hánra ba'z zahr mán-ákhta*, they became exceedingly wrathful (them-to great anger came). *Zahr mán-agh* preceded by the dative case. **206.**

Wreath, a : *Gudá sardár-ár yá háro dátha-í*, then he bestowed

a wreath on the leader (then the-leader-to a wreath was-given-him-by). *Háro, hár*, Hin. *hára, hár*. 158a, 201.

Wreck, to : *Tabáh khanagh*, to wreck, and *tabáh biagh*, to be wrecked. *Barbád khanagh*, to ruin, waste, etc. Per.

Wreckage : *Tabáh-bithagh-e jaház chí nashq n-en*, there is no sign of the wreckage (the-wrecked ship-of any sign not-is). And *chí-e nashq n-en*, there is not the least trace. 122.

Wrench, to : *Thau esh-ia phatitha na khan-en*, cannot you wrench it out? (Thou it wrenched-out not canst make?) Usually with reference to something "wrenched from the ground". *Phatagh, phatitha*. Sin. *paṭaṇu*. 168.

2. *Ma-í dast-much-a maṛaḡh-en*, you are wrenching my wrist (me-of the wrist thou twisting-art). *Maṛaḡh, maṛaṭha*. Sin. *maroṇu*, Hin. *maroṇá*. 106.

Wrestle, to : *Pha ma-í miṛagh-a ákhtagh-en*, have you come to wrestle with me? (For me-of the-wrestling thou-hast-come?) The sentence, however, reads : *ma-í miṛagh-a pha ákhtagh-en*. *Miṛagh, miṛatha*, to fight, wrestle. Sin. *maṛaṇu*, to set one's face towards. Hin. *muṛná*, to turn, etc. 110, 119.

2. *Jhaṭ-e pha wath-ân kushtí khan-ân*, let us wrestle for a moment (a-moment between ourselves wrestling let-us-make). Per. 131.

Wrestler, a : *Án-hí phíruk yak námuz-e mal ath*, his grandfather was a famous wrestler (him-of the-grandfather a famous wrestler was). *Mal*, a wrestler. Sin. *mallu*, Hin. *mal, mall*, a wrestler. 41.

2. *Phith dí bachh dí nám-dár-e pahlwán ath*, both father and son were famous wrestlers (the-father also the-son also a famous wrestler was). Per. 41.

Wretch, a : *Thav en luchch*, thou art a wretch! The Hin. *luchchá*.

Wretched : *Án laghor-e ḡaddav kha-igh en*, whose is that wretched pony? (That wretched pony whose is?) *Laghor*, poor, mean, wretched. Pakh. *laghar*, poor, destitute. 41, 84.

Wriggle, to : *Thaghārd-a siyáh-már-e lurithiya phedh-ágh-eth ma-í bachh neḡha*, a black snake was wriggling along on the matting in the direction of my child (the-matting-on a-black-snake wriggling forward coming-was me-of the-child-of the-direction-in). *Luragh, luritha*, to creep, wriggle, but *luṛagh, luṛitha*, to float. Sin. *riṛhaṇu*, to creep. 8, 17, 107, 122.

Wring, to : *Chhorav dast-a ma phirich-eth*, do not wring the boy's hand (the-boy-of the-hand not twist-and-squeeze). *Phirichagh*, *phirichitha*. Per. *píchidan*. 116.

Wrinkle, a : *E rang-a tah khan-í ki gunj na bí*, so fold it that there be no wrinkles in it (this manner-in folded make-it that a-wrinkle not may-be). Speaking of cloth, clothing, etc. But *kirishk*, a wrinkle on the face, on the forehead. Sin. *gunju*. 116, 158a.

Wrist, the : *Āñ-hí kará'í húndí khañ*, grip his wrist (him-of the-wrist holding make). *Kará'í*, the wrist, forearm. *Dast-much* is an alternative term. Hin. *kalá'í*, the wrist. 116.

To keep away the ever-jealous *jinn*s a green, red, and yellow string is fastened round the right wrist of the bridegroom during the marriage ceremony. In the East it is the *jinn*s who are blamed whenever a bridegroom finds it convenient to disappear on his marriage day.

Writ, a : *Hukm-náma tha-ra miletha*, have you got a writ ? Any kind of written order. *Sanad*, an order, a written authority. *Hukm* and *sanad* come from the Arb., and *náma* from the Per. 206.

Write, to : *Āñ likh-ána rapta ma gush-ána raptagh-āñ*, he went on writing and I went on talking (he writing went-on I talking went-on). *Likhagh*, *likhetha*, to write. Sin. *likhanu*, to write. Hin. *likhná*, to write. 172.

2. *Har ki tha-ra pakar bí ma-na likh shasht*, should you require anything, write and tell me (everything that thee-to necessary may-be me-to write send). Part of a letter. 116.

“Writing of some sort was known and practised at Mecca long before A.D. 560.”

Writer, a : ‘*Arzí likhokh khai ath*, who was the writer of the petition ? (The-petition-of the-writer who was ?) The noun of agency. 117.

Writhe, to : *Azh dard-a pech waragh-etha*, he was writhing in pain (from pain twists he-eating-was). The Per. *pích khwurdan*. 107.

Wrong : *Ma tha-ra darogh khan-āñ*, I shall prove you in the wrong (I thee false shall-make). This is the Per. *durúgh*, false, etc. 103.

2. *Āñ-hí sara chatí bandagh zulm bí*, it would be wrong to fine him (him-of with a-fine to -fasten oppression will-be). We have heard *zor* used in the same sense. The first is Arb. and the second Per. 103, 118.

Wrong, to do anything : *Ma-i chhorav-ar hachí gundáh n-en*, my boy has done nothing wrong (me-of the-boy-to any fault not is). *Gundáh*, crime, fault. Per. *gundáh*, fault, sin, crime.

2. *Án-híá chí gundáh khutha bí*, he must have done something wrong (him by some fault committed must-be). Lit. will-be. The Urdú *kiyá hogá*.

Wrongheaded : *Sag-sar*, headstrong, *sar-khash*, rebellious, *dingá*, crooked, perverse. The first two terms come from the Per. *Dingá* is the Lah. *dingá*.

Wroth, angry : *An ba'z ghussav bí*, he will be exceedingly wroth (he very angry will-become). From the Arb. through the Per. *ghussa*. 103.

Wry, twisted, crooked : *Wath-i daf-a phar chí dingá khanagh-en*, why are you making a wry mouth? (Thyself-of the-mouth for what crooked thou-making art?) *Phez-dár dingá en*, the front pole is wry. Lah. *dingá*. 106.

Y

Yard, standard of length : *Azh ma-í logh-a nawán do şadh gám jahlí phalaw-a bí*, it will be about two hundred yards to the east of my house (from me-of the-house perhaps two hundred paces the-east direction-in it-will-be). *Gám*, a pace, yard. *Gaz* is understood. Per. *gám*, a pace. **103.**

Yarn, story, a : *Guddá haw-e qişşav khutha-í*, then he spun this yarn (then this story was-made-him-by). Also *qişşo*. From the Arb. **155, 156, 158a.**

Yawn, to : *Gwánsagh-eth, shá-r wháv mán-agh-e*, you yawn, you are sleepy (you-yawning-are you-to sleep coming-is). *Gwánsagh, gwánstha*. Kur. *báwishk*, a yawn. The letter *b* has become *g*. **106, 206.**

When a Muslim yawns he places the *back* of his *left* hand in front of his mouth. We have been told that this is done with the object of keeping the devil out. For some unknown reason the devil is said to laugh gleefully whenever he sees one yawn.

Yea : *Hau* and *bale* are the words used. In the South *áh* and *há* may be heard used. Pakh. *ho*. Per. *balí, balah*.

Year, a : *Yak sál-a ángo rasitha na bí*, he will not get there in a year's time (one year-in there arrived not he-will-be). *Sál*, a year. *Imbara*, this year ; *phárí*, last year ; *phairárí*, the year before last. Per. *sál*, a year. **170.**

"The ancient Arabian year is supposed to have consisted of twelve lunar months, as now observed by the Muhammadans ; but about the year A.D. 412 the Arabians introduced a system of intercalation, whereby one month was intercalated into every three years."—*Hughes' Dictionary of Islam*.

Year, at this time of the : *Mañ ín rosh-án jawá'en reñv milagh ásán n-cñ*, it is not easy to get good grass at this time of the year (in these days good grass to-get easy not it-is). Thus we dispense with the word *sál*, a year. Per. *rúz, roz*, a day. **44, 118.**

Year, for a : *Sál-e rosh-a edha me-y-á*, do not come back here for a year (a-year a-day here not-come). Compare this idiom with *sai máh rosh-án phadhá*, after three months. **116, 148.**

Year before last, the : *Āñ phairári-sál-a wiláyat-a shutha*, he went to England the year before last (he the-year-before-last-during England-to went). The Per. *pirár-sál*. **17, 110.**

Yearling, a : *Saral*, a yearling colt ; *sálwar*, a yearling sheep. Sin. *surlu*.

Yearly : *Āñ sál phar sál-ígha dah hazár rūpíya giragh-en*, he receives ten thousand rupees yearly (he year on year ten thousand rupees taking-is). *Sál*, a year. Per. *sál*, a year. **106.**

2. *Sál sara súd gírt*, he takes the interest yearly. We consider this to be the Pakh. *sara*, *sarah*. But it may equally well be the Per. *sar*, head ; *sál sar-a*, at the end of the year. **131.**

Yearn, to : Use *lotagh*, *lotitha*, the Hin. *lotná* : *Tha-ra gindagh-a ma-i díl ba'z lot-í*, I yearn to see you (thee to -see me-of the-heart greatly longs). **131, 180.**

Yellow : *Āñ zard ne-y-ath*, *dñ suhr ath*, it was not yellow but red (it yellow not was it red was). *Zard-e gudh*, yellow cloth. *Zhalokh* is heard, and *zardo*, a yellow camel. Per. *zard*. **100.**

Yelp, to : *Haw-án karthagh phar chi bhaunkagh-e*, why is that tike yelping ? (That mongrel for what barking-is ?) *Bhaunkagh*, *bhaunkitha*. Or we may use *lákagh*, *lákitha*. From the Hin. and Per. respectively. **106.**

Yes : *Hau, thuní dí en*, *shudhí dí en*, yes, he is both hungry and thirsty (yes thirsty also he-is hungry also he-is). This is the Hin. *hán*, which is pronounced *hau* in many parts of India. Pakh. *ho*, yes.

2. *Bale, ma hon hon kh-á-án*, yes, I shall undoubtedly come (yes I blood blood shall come). *Bale*, yes. Per. *balí*, *balah*, yes. **103, 141.**

3. *Hau khutha-í*, he said "yes" ("yes" was-made-him-by). Pronounce the verb and pronominal as one word : *khuthaí*, never *khuthá-í*. **155, 156, 158a.**

Yesterday : *Āñ khadhe shutha, zí*, when did he go ? Yesterday ? (He when went ? Yesterday ?) Per. *dí*, *dí-rúz*. **110.**

Yesterday, the day before : *Gushante án phairi-rosh-a shutha*, they tell me he went the day before yesterday (they-say he the-day-before-yesterday-on went). Per. *parí-rúz*. **17, 110.**

Yesterday evening : *Zí begah-á e hálwar bítha*, this took place yesterday evening (yesterday evening-in this affair took-place). *Zí*, yesterday ; *begáh*, evening ; *begah-á*, in the evening, during the evening. Per. *dí*, yester, and *begáh*, evening. **26, 110.**

Yet : *Má dái'in hachho na khutha*, I have not done so yet (me-by yet thus not it-has-been done). Hin. 58, 155, 156.

2. *Dání ne-y-ákhta-i*, he has not come as yet (as-yet not-has-come-he). All these forms, *dání*, *dái'in*, etc., we trace to the Hin. *tái'in*, *ta'in*, to, up to. 141, 158a.

Yield, produce, to : *Án chí-e síth kh-ár-i*, does it yield you any profit ? (It any-little profit brings ?) *Áraqh*, *ártha*, to bring, produce. *Gudá án murtho shutha*, then he yielded up the ghost. Per. *áwardan*. 131.

Yoke, a : *Pájáli án-hí guth-a er-khañ*, let down the yoke on his neck (the-yoke him-of the-neck-on down-make). Speaking of a troublesome bullock. *Do kulla jukht*, two yoke of oxen. Sin. *pájári*, *pánjári*. 116.

Yokel, a : *Haw-án dhaqán chí lotagh-eñ*, what does that yokel want ? (That villager what desiring-is ?) As in Per. the term *turk* may be used. Per. *dihqán*. 106.

Yolk of an egg, the : *E haikh zardo n-eñ*, this egg has no yolk (this egg-of a-yolk not-is). Per. *zardah*.

Yonder : *An odha oshtáthiy-e*, he is standing yonder (he there standing-is). The most probable derivation of *odha* is the Sin. *odo*, *ode*, near ; there. 122.

You : *Shá-r go má hachí kár n-eñ*, you have nothing to do with me (you-to with me any business not-is). The dative pl. 202.

2. *Ma shá-i khushagh-a ákhtagh-án*, I have come to kill you (I you-of the-killing-for come-am). The genitive pl. 110.

Young : *Maroshi ma-na yá warná-e miletha*, I met a certain young man to-day (to-day me-to a-certain young-man met). *Warná*, young ; young man. As an adjective it may be used of men or animals. As a substantive it is the opposite of *phir*, an old man. Per. *barná*, *burná*, young ; a youth. 8, 206.

2. *Gudá madhakh-á ákhto thewagh-e nokh-e khishár-án wárhant*, then the locusts came and ate up all the young crops (then the-locusts-by having-come all the-young crops were-eaten). *Nokh*, new, and when speaking of crops, young : *nokh-e gandim*, wheat just come into blade. *Nokh-mor*, newly sprouting. Per. *nau*, Peh. *nuk*, new. 41, 155, 156.

3. *Warná mir-eñ*, may you die young ! May you die while still a youth ! A curse.

Younger : *Án azh thau ksán eñ*, he is younger than you (he than thee small is). *Ksán*, *kisán*, *kisain*, small. In Urdú and

Hindi *chhoṭa*, small, is used in the same way to signify "younger", "junior". Per. *kih*, little, small, slender.

Youngest : *Azh kull-ān kśā'en man ān*, I am the youngest (than (from) all small I am). *Kśān*, etc., is very rarely inflected except before a substantive. The substantive is understood here. **44.**

Young of animals, the : *Lev khanagh thewagh-e lāwarā dastūr en*, gambolling is the habit of the young of all animals (play to-make all young-of the-habit is). A corr. of the Hin. *laur*, *laur*, *lawar*. **41, 118.**

Youngster, younker : *Warnā khai en*, who is the youngster ? (The-youth who is ?) This is the Per. *barnā*.

Your : *Wath-ī tūfak ma-na de*, give me your gun (thyself-of the-gun me-to give). **116, 201.**

Yours : *E Tha-igh n-en*, this is not yours (this thee-of not-is). The genitive singular and predicative form of *thau*. **65.**

Yourself : *Wath-ī jind-ar gind*, look at yourself (thyself-of the-self look-at). From *jind*, self. *Jind* here appears to assume its original Sindhī meaning "body". **93, 116.**

2. *Thau khai en ki wath-ār saudāgar gwān'-janain-en*, who are you who call yourself a merchant ? (Thou who art that thyself a-merchant causedst-to-be-called ?) *Wath-ār* here answers to the *apne ko* or *apne ta'in* of the Urdū and Hindī. *Gwānk*, a shout, call, and *janainagh*, to cause to be struck. **92, 131, 150.**

Youth : *Na warnā'igha kār-e khanant, na phīrī-a kār-e khanant*, they work neither in their youth nor in their old age (not their-youth-in work they-do not their-old-age-in work they-do). *Warnā'igha*, during youth, when young. Adverbial. Per. *barnā*, *burnā*, a youth. **8, 131, 182.**

Youth, a : *Haw-ān sharr-e warnā shā-ī bachh en*, is that handsome youth your son ? (That good-looking youth you-of the-son is ?) Also *jawān* and *gabr-mar*. Per. **41.**

Youthful : *Ān bingo-e sardār ath*, he was a youthful chief (he a-youthful chief was). The same word may, however, mean "brave". *Bingo*, *bingav*. **41.**

Z

Zeal : *Ān-hídra chí-e ghairat n-en*, he does not possess the least zeal (him-to the-least zeal not-is). We may hear *nangtáb* and *shauq* used. From the Arb. through the Per. **202.**

Zenana, a : *Satur níánwán ma rau*, do not go into the zenana (the-women's apartments into not go). Sin. *saturu*, veiling, concealing. From the Arb. root *satara*, to cover, conceal. When a Pathán abuses another he usually winds up with *satr di fásh ví*, may your privates be exposed ! **116.**

Zinc : *Sikká jast níánwán ba'z farq en*, there is a vast difference between lead and zinc (lead zinc between much difference is). *Jast, jist.* Hin.

APPENDIXES

APPENDIX I.

THE ACCENT.

1. On the whole the accent in Balochí is less strongly marked than in English.

2. All long vowels are accented : e.g., *sarbàr*, a load, bale ; *sidhà*, straight ; *màdhagh*, a female.

3. In words containing more than one long vowel the last receives the stronger accent : e.g., *mátùn*, a stepmother ; *mázàth*, a two-year-old camel ; *holpòsh*, armour.

4. Diphthongs are accented in the same way as long vowels : e.g., *khushàinagh*, to cause to kill, to have put to death ; *saì*, three ; *hàir*, welfare, peace.

5. Quiescent letters, letters not followed by a vowel, are accented : e.g., *ikhàtar*, so much ; *chukhchorí*, children ; *shamnam*, dew.

6. It follows therefore that compound letters, letters under the sign *shadda*, are accented : e.g., *baqqal*, a grocer ; *duggaz*, the lammergeier ; *shakk*, doubt. In compound letters each letter should be clearly articulated whether they be different or the same.

7. In the case of short vowels the first should be *slightly* accented : e.g., *bìrinj*, husked rice ; *phùlkand*, sugar ; *khàragh*, a bank.

8. In words containing three short vowels the accent will generally fall on the first and third : e.g., *àshkanàgh*, to hear ; *phìrishlàgh*, an angel ; *sàkatàr*, a partridge.

9. In the matter of accent, prefixes are treated as if they formed inseparable parts of the words to which they are attached : e.g., *àm-jihàn-a*, in the whole world ; *phà-wath-àn*, among themselves, etc. ; *dàr-buràgh*, to save ; *'hàv-kar*, as much as.

And in the matter of poetry ? If you are a Government servant your business is not with poetry. This is A.D. 1925, not B.C. 1925. Ours is to govern and to sell calico, in South America, say.

APPENDIX II.

SOURCE OF THE PREFIXES USED IN BALOCHÍ.

The following list includes most if not all the prefixes heard in everyday speech. Even a superficial knowledge of them will be found helpful in getting at the true meaning of certain words. They do not include combinations of substantives and verbs such as *dast-ágh*, to obtain, to come to hand ; *daf-janagh*, to boast, and a number of others. *Dast* and *daf* are not prefixes in any sense of the term and are as often as not found separated from their respective verbs.

Am, with, together, etc. *Har do am-zán athant*, the two were close together. Per. *ham*, together, and *zán*, the thigh ; *zánú*, the lap, kneecap.

Am, all, whole. *Am-jihán-a haw-e rang-a b-íth*, it is the same all over the world. Per. *hamah*, all.

Avr, on, upon, into. A prefix very seldom heard. Dames and some others trace it to the Pázend *awar*, on, over. It may be heard used before a verb.

Ba, to. *Áñ ba-kho shutha*, where has he gone ? Per. *ba* and *kú*. In modern Per. *ba* has become *bi* in most parts.

Bad, *badh*, bad. The opposite of *nek*, *nekh*, good. *Áñ bad-khú-e mar eñ*, he is a bad-tempered person, he is ill-natured. Per. *bad*, bad.

Be, without, un-, less, etc. This prefix is in very wide use, chiefly before substantives derived from the Arabic and Persian. It is sometimes followed by the ablative case as in *Pakkhto*. *Ma be-ikhhtiyár áñ*, I have no choice. *Áñ be-parwá eñ*, he is quite unconcerned. *Be-árám*, restless.

Ch, for *chi*, from. It does not differ in meaning from *ash* and *azh*. We find it in the abbreviated forms *ch-edha*, from here, *ch-odha*, from there, etc. It is the Kur. *zhe* and Per. *az*.

Dar, out. Generally found prefixed to verbs. *Kha-íá tha-ra dar-burtha*, who saved you ? The Per. *dar* and *burdan*.

Du, ðu, bad. Not often heard. *Ma-í chana du-kál bí*, I imagine there is going to be a famine. It comes from the San. through the Hin. and means the opposite of *su*, good : *su-kál* good times, times of plenty.

Er, down. *Yak er-ágh-etha*, one was coming down. Per. *zír*.

Ham, even, as well as, etc. *Ma-í hukm ham-esh en*, this is my order. It adds emphasis to the pronoun : even this, this and no other. Per.

Hav, even, etc. The same as *ham* and *haw*. *Hav-ikar, hav-ikhtar*, this much, just this much.

Haw, even, etc. It does not differ from *ham*. The change of *m* to *w* is euphonic. *Haw-án mard bí*, it will be the same man, it must be the same man. *Ham-án mard* is never used, simply because the sound is harsh and uncouth.

Kham, kam, less, short, deficient. *Haw-e jihán-a ba'z kham-bakht astán*, there are a number of unfortunates in this world. Per. *kam*.

Lá, without ; no, not. A negative or privative particle used before Arabic and Persian words only. It is not frequent in Balochí. *Má án-híar lá-jaráv khutha*, I silenced him. Arb.

Mán, mañ, in, to, with, on, etc. *Thír ma-na mán-ákhta*, the bullet struck me. The form *mañ* is generally detached : *mañ dag-a*, on the road. Probably from the Hin. *meñ*, in, on, etc.

Mana, this direction, here. It is generally heard used before the verb *ágh*, to come. *Gind, án mana-ágh-e*, look, he is coming this way, look, he is coming in this direction. A prefix coined from the pronoun *ma*, I, *má*, we, *ma-na*, to me. Per.

Ná, not, un-, etc. *Án ná-duráh ath*, was he unwell ? It is merely the negative *na* with the vowel lengthened. Per.

Pa, in. Apparently the same as *pha*, which comes from the Pakh. We have examples of it in *pa-táf-a*, in the sun ; *pa-kár*, in use, necessary.

Phedh, here, in this direction. This prefix differs little if at all from *mana*. It is used before *ágh*, to come, just as *mana* is.

Hau, áñ phedh-ágh-e, yes, he is coming. Shortened from *pha + edha*, which we derive from the *Pakh.* and *Sin.* respectively.

'**Sh**, from. This is merely an abbreviated form of *ash*, *azh*, the *Per. az*.

Tah, under, beneath. Not frequent in Balochí. *Áñ phar chí e rang-a tah-díl en*, why is he so downhearted? *Per.*

Ur, on. Infrequent. *Áñ jar-áñ ján-a ur-khanagh-e*, he is putting on his clothes. Probably the same as *avr*, which appears to be the *Pázand awar*.

War, wur, on, upon. *Dighár-a wur-resh-í*, sprinkle it on the ground. *Pázand awar*, on, over.

APPENDIX III.

SOURCE OF THE SUFFIXES USED IN BALOCHÍ.

Most, if not all these, have been given already in the text. It will be well, however, to have them all in one place for ready reference. There may be a few others, but they will be found less important and less frequent. They do not include case and verbal endings. These have been fully treated elsewhere.

Ádh, -ness. *Áñ-hí gwand-ádḥ savav-a*, on account of its shortness. *Áñ-hí práh-ádḥ khas-e-ar málim eñ*, does anyone know its breadth? Joined to an adjective it gives us an abstract noun. It thus corresponds to the final *í* of Persian and Urdú nouns. It is probably a genuine Balochí affix.

Agh is a pl. termination found in the case of a few nouns only. *Murdán*, a finger, *murdán-agḥ*, the fingers. It is said to be a corr. of the Per. pl. *gán*. We consider it pure Balochí.

Ak has the force of "small", and is found in several Eastern languages. *Áñ beriy-ak láf-a pár shutha*, he went across in the canoe. Small boat. It is used also with some numerals to form fractions: *phanj-ak*, one-fifth. We may take it that the Baloches have borrowed it from the Persians.

Ál is found affixed to a few words borrowed from the Per. It is generally redundant, and *r* may take the place of *l*. *Zang-ál n-eñ*, it is not rust.

Ár, worker in, etc., etc. *Son-ár*, for *son-ár-o*, a goldsmith; *dhan-ár*, a wealthy person; *dídḥ-ár*, sight; *guft-ár*, speech; and a number of others. It comes from the Per.

Áwar, ávar, bringing. *Ch-esh-dñ kithán zor-áwar eñ*, who is the more powerful of these? It is derived from the Per. verb *áwardan*, to bring, and is generally found joined to nouns to form adjectives.

Bán is a Per. affix added to substantives to form other substantives. Thus from *bágh*, a garden, we get *bágh-bán*, a gardener. In the South it may be heard pronounced *pán* : *bágh-pán*.

Bar, bearing, carrying off. *Thau chi gush-en, ma-i mádhin go-bar en*, what are you prating about ? My mare has won a race. From the Per. *gú*, a ball, and *burdan*, to carry, bear off. Not frequent.

Chí is a Tur. affix signifying "agent", "possessor", etc. It will generally be found affixed to substantives borrowed from the Per. *Maroshí ma-i bor-chí ná-duráh en*, my cook is laid up to-day.

Dán, holder. *Khas-e-á ma-i gul-dán bhorenthá*, someone has broken my vase. Flower-holder. Per.

Dár, holder, possessor. This is the imperative stem of the Per. verb *dáshtan*, to have, hold. *Thewagh-e baloch mál-dár b-án*, all Baloches are cattle-owners.

Gáh, place, is the Per. *gáh* and San. *gátu*. We meet with it in Balochí in such words as *qurbán-gáh*, place of sacrifice, '*id-gáh*, a place set apart for worship.

Gal is a pl. ending. *Duz-gal*, thieves ; *jan-gal*, women. It is less frequent in the case of inanimate objects. It is found in several languages, including Bráhuí and Kurmánjí.

Gar, doer, maker. *Kíchah-a bází-gar en*, there is a juggler in the bazaar. A doer of *bází*, play, sport. The Per. *gar*, Zend *kara*, and San. *kar*.

Gár has the same force and meaning as *gar*. *Ma khizmat-gár-a lotagh-án*, I am in need of a waiter, I am looking for a bearer. The Per. *gár* and San. *kár*.

Í is the general terminal of abstract nouns. *Siyáh*, black, *siyáh-í*, blackness ; *vash*, happy, *vash-í*, happiness, etc. Per.

Jí in Balochí generally signifies an agent. It is infrequent, and appears to be the Tur. *chí*. *Niyám-jí khai bí*, who will be umpire. In Hin. *jí* is a form of address, Sir, Master, Madam.

Kár, doer, answers to the English terminal *-er*. *Án badh-kár ne-y-at̤h*, he was not an evil-doer. We have it again in *sháhú-kár*, *sáhú-kár*, a banker. Per.

Kár, plurality. A plural suffix of infrequent use. *Zál-kár gabr-a shuthagh-ethant*, the women had gone to the grave. Its derivation is doubtful.

Khána, house. *Balochistán-a yak-e maz'en kár-khána n-en*, there is not a single large factory in Balochistán. Workshop. Per.

Már, striking, striker. *Mekh-már ma-na de*, give me the mallet. The peg-striker. From the Hin. through the Sin.

Nák, full of. It is generally found added to substantives to form adjectives. *An sakhía gham-nák bítha*, he became exceedingly sad. We sometimes meet with it in the form *nákh* : *áb-nákh-e mar ath*, he was an honourable man. Per.

Okh, doer. This we think is a purely Balochí affix. It is used to form the noun of agency, and under this heading it has already been discussed. *Haw-án rosh-a gush-okh khai ath*, who was the speaker that day ? We do meet with it in a few other cases : *gan-okh*, a fool ; *díd-okh*, the eye-ball, and a few others.

Ránd, driving, driver. *Haw-e gokh-ránd gind*, look at this beetle. Dung-beetle. From the Per. verb *rándan*, to drive. Infrequent.

Sár, abounding in, full of, etc. *Nawán án-híar sing-sár khan-ant*, they may stone him to death. Per.

Stán, place. *Gori-stán-a juz-ún*, let us go to the graveyard. Place of graves. *Balochistán-a na bítha*, it did not happen in Balochistán. The place of the Baloches. Per. *stán*, *istán*, San. *sthán*. It is *stán* after a vowel and *istán* after a consonant.

Tal, fold. It is generally affixed to numerals. *E sai-tal en yá chí'ár-tal*, is it threefold or fourfold ? Per. *tah*.

Ván, possessing, possessed of, etc. *Gudá sakhía mihr-ván bítha*, then he became exceedingly kind. The Per. *bán*, and San. *ván*, *mán*.

Vand, possessing, etc. It is generally added to nouns to form adjectives. *Dard-vand*, in pain ; *darogh-vand*, lying, false. Per. *wand*, Zend *vant*, San. *vant*, *want*.

Wál, keeper. *Sha-í pahn-wál n-en*, have you got no shepherd ? *Pahrá-wál*, a sentry. Hin.

Wálá may be found added to substantives to form adjectives. In origin it is the ending of the noun of agency in Urdú and Hindí: *bolne-wálá*, the speaker. *Āñ bakht-wálá ne-y-ath*, he was not fortunate. Prk. *wálo*.

Wár, vár, differs little in meaning from *wálá* and *wál*. *Āñ barát-wár eñ*, he is in receipt of an allowance. *Āñ-hí mirát-wár khai bí*, who will be his heir? Per.

Yár, possessing, in possession of, full of, etc. *Sha-í chhorav ba'z, hush-yár eñ*, your boy is very intelligent. Per.

Zadh, struck. *Nám-zadh-e mar ath*, he was a well-known man. Per. *zadan*, to strike.

Zákht, born, born of. The equivalent of the Per. *záda*. *Túfak ma-í brá-zákht-ar de*, give the gun to my nephew. Brother's son.

APPENDIX IV.

SOURCE OF THE PARTICLES USED IN BALOCHÍ.

We have arranged these alphabetically, without reference to the particular part of speech to which they belong. In some cases the derivations given are tentative only, and may have to be changed later. They are the best we have to offer at the moment. In all the languages that we have knowledge of the particle or *ḥarf* has given us most trouble. This is particularly true of the preposition.

Agar, if. From the Per. without change.

Agh, if, then. A shortened form of *aḡhar*, the Per. *agar*.

Agh, again, etc. The Hin. *áge* and San. *agre*.

Aghar-chi, although, is the Per. *agar-chi*; *agar-chih*. *G* has become *gh*. This is usual.

Aghdí, again. A Hindí-Kurmánjí compound : *áge* + *dí*. It may be written separately : *aḡh dí*.

Áhir, **áhir-a**, at last, finally. From the Arb. *ukhur*, which in Per., Urdú, etc., has become *ákhir*. The change of *kh* to *h* is quite common in Balochí. We have given many examples of it.

Án-bar, **án-bar-a**, on that side. A Per. compound : *án* + *bar*. The letter *n* has become nasal and *bar* subject to inflection.

Andar, **andar-a**, inside, in the inside of. Per. *andar*, Zend *antara*, San. *antar*, *antara*.

Án-go, thither, in that direction. A Per. compound : *án* + *bá*. Numerous examples of the change of *b* to *g* will be found in the text.

Án-gwar, **án-gwar-a**, thither, in that direction. We have here the Per. *án* and *bar*, but the *b* has become *gw*. The same change is seen in *bád*, air, wind, which becomes *gwáth* in Balochí. There are a number of other similar examples.

Án-rang, **án-rang-a**, in that way, thus, is merely a combination

of the Per. *án* and *rang*. The components may be written separately. In our opinion they always should. Frequently shortened to *á-r'g-a*.

Ar, if. *Ar na*, and if not. Per.

Ash, from, is the Per. *az*. The initial vowel is often dropped : *'sh-edha*, from here, hence. Placed before the ablative case, it may translate "than".

Ash-kho, whence, from where. Per. *az* + *kú*. It is often pronounced *ash-khú*, which, of course, comes still nearer to the original.

Aulá, and less frequently *olá*, formerly, comes from the Arb. *awwal*.

Avr, on, and less frequently "into", appears to be the Pázand *awar*. It is generally used as a prefix.

Azh, from, in no way differs in meaning or derivation from *ash*. Which of the two forms should be used will generally depend upon the euphony of the sentence.

Azh-kho, azh-khú, whence. The meaning and derivation are those of *ash-kho*. It is the form generally heard used.

Ba-kho, ba-khú, is a combination of the Per. *ba* and *kú*, to where. An unaspirated consonant becomes aspirated in Balochí and an aspirated consonant unaspirated. There are exceptions, however.

Bale, yes, certainly, is the modern Per. *balí*, which at one time was pronounced *bale*. In the case of words introduced from the Per. the Baloch, like the Indian, sticks to the old classical sounds.

Ba'z, much, many; very. From the Arb. Numerous examples will be found in the text.

Bhalo, bhalo bhalo, bravo! The Hin. *bhalá*, good, excellent, etc. Dames makes it *baló*. But we think this is in error.

Bun, bun-a, under. The Per. *bun*, Pah. *bun*, Zend *buna*, and San. *budhna*. It will have been noticed that nearly all these particles are subject to inflection in Balochí.

Chachho, chachhon, how? A Per. compound : *chih* (*chi*) + *chún*. In meaning it does not appear to differ much from *chon*.

Chakhá, on. This very useful word appears to be derived from the Pakh. *tsakhah*, with, beside, etc. This Bellew derives from the Per. *chakh*. He may be right, but we do not think so.

Chi, from. The same as *ash* and *azh*, and from the same source. In Northern Kurmáníj it takes the form *zhe*, which is still nearer the Balochí than the Per. *az*. Before a vowel the letter *i* is dropped : *ch-esh-án*, from these, out of these.

Cho, **chon**, how ? The Per. *chún*. *Chon-án*, so much, as much as.

Dá'in, **da'in**, **dání**, **dánkoh**, etc., yet, till now, as yet, hitherto. We are inclined to connect these with the Hin. *tá'in*, *ta'in*. Dames appears to favour the Sin. *dání*. In Kur. we have *tá*, etc., till. *Dánkoh* is merely a compound got from *dá'in* and *ki*, *kih*.

Dam-e dam-e, sometimes. The Per. *dam* with the *e* of unity affixed.

Dan, to, up to, is probably the Per. *tá*. An initial *t* has become an initial *d*, as in the case of *dá'in*, *da'in*, etc. There are other possible derivations, however.

Dar, **dar-a**, outside, out. Per.

Daul, **daul**, **daul-a**, like, is undoubtedly the Hin. *ḍaul*, shape, form, fashion. It is used in much the same way and sense as *rang*.

Dem, **dem-a**, before, in front, in front of. The Per. *dim*, face. It is often pronounced *deñv*, *deñv-a*.

Dí, also, too, comes from the Kur. without change.

Díma, behind, is the Kur. *duma*, after.

Edh, **edha**, here. Sin. *ede*, *hede*. It is generally heard used with the Per. prefix *ham* : *ham-edh*, *ham-edha*.

Er, down, is the Per. *zír* and Kur. *zhír*. It is generally used as a prefix. *Er-a*, downwards.

Geshtar, more, many, most, generally. This is the Per. *beshtar*. The change of an initial *b* to *g* is very common, and is not confined to words introduced from any one language.

Go, **goñ**, **gon**, are derived from the Per. *bá* : *ba* = *gá* = *go*. It is *gon* before a vowel.

Gwar, **gwar-a**, **gur**, **gur-a**, with ; in possession of. The Per.

bar, on, etc. In the same way the Per. *bar*, breast, has become *gwar* in Balochí.

Gwas, enough, is the Per. *bas*, which also is heard.

Hachho, **hachhon**, thus, is got from the Per. *ham* + *chún*.

Hachí, **hechí**. The Per. *hech* + *chíz*. It is very often contracted to *chí*.

Hai, or, is probably got from the Per. *khwáh*. *Hai* . . . *hai*, either . . . or. It should, we think, be written *hai*.

Hau, yes. Pakh. *ho*, *hú*. In some parts of India also we may hear *haru* used.

Hizh, any, is usually found in compounds only : *hizh-bar-a*, *hizh-bar-e*, at any time. The Per. *hích*. The letter *h* is often dropped : *'izh-bar-a*, ever, at any time.

Jahl, **jahl-a**, below, we connect with the Arb. *zail*, the lower part of a thing. Kur. *qúl*, *qúol*, deep.

Kadaha, **kadaha kadaha**, sometimes. Sin. *kadhín kadhín*. San.

Khadhe, when. Sin. *kadhín*, etc. San.

Khund, **kund**, near. Hin. *kane*, *kanai*, *kani*, by the side of. Traceable to the San.

Ki, that, if, etc., is the Per. *ki*, *kíh*.

Láf, **láf-a**, in, inside of. This small word is found in several languages, including Per. and E. Tur. It probably originated in the Arb. verb *láf*, to eat. In Balochí it is heard used substantively and prepositionally : *láf*, the belly, stomach, and *láf*, *láf-a*, in.

Lekin, but, is the modern Per. *likin*, and old Per. *lekin*. It is seldom heard in good Balochí.

Ma, not. Before imperatives only. It may take the form *me* in certain constructions : *me-y-á*, do not come. Pakh., Per., etc.

Man, **man**, in : Mayer gives the additional forms *ma* and *mah*. These should not be imitated, we think. At best they are vulgarisms. Hin. *meñ*, in. San.

Mán is **man**, etc., when prefixed to a verb : *mán-ágh*, *mán-ákhta*.

Na, not, otherwise. *Na* . . . *na*, neither . . . nor. Per.

Nawán, perhaps. From $na + bi = na + vi = na + v\acute{a}n$. Some, however, consider it a corr. of the Sin. *matán*.

Nazí, nazíkh, nazíkh-a, near. Per. *nazd, nazd'ik*. Pakh. *nizhdai*. Kur. *nazík*, etc.

Negh-a, nemgh-a, to, towards. Probably from the Pakh. *negh*. The Kur. has the same word in the form *nik*.

Nín, now. Less frequently and less correctly *ní*. Pakh. *nan*, to-day. San. *nu*, now. Kur. *nhá*, etc.

Niyánwán, niyám-a, in, in the middle. *Niyámagh*, middling. From the Per. *miyán*.

O, and. The Per. connective. *O, halloa!* the interjection is found in a number of languages, including our own.

Odḥ, odha, there. Sin. *ode, hoḍe, uthe, hute*, etc. It is generally preceded by the prefix *ham* : *ham-odha*.

Phadha, after, appears to be a compound : *pha + edha*. Per. *pas*, Pakh. *pas, pase*, Kur. *pash*, are other possible sources.

Pha-dima, behind, is derived from the Pakh. *pah*, on, etc., and the Kur. *duma*, after.

Phar, pha, why ? is the Pakh. *pah*. We generally find it followed by *chi* : *phar chi, pha chi*, why ? For what ? Hin. *par*, and San. *upari*.

Phedh, phedha, hither, are simply compounds made up of *pha + edh* and *pha + edha*.

Pesh, pesh-a, before, first, etc. Per. *pesh*. As a substantive, *phesha* means "profession" : the something that goes before one, the something followed.

Phodh, phodha, thither, are compounds made up of *pha + odh* and *pha + odha*.

Sánga, for, is the Pakh. *sángán, sänge*, on account of. Trumpp. It is found in Sin. and Lah.

Sar-a, on ; ahead. The Per. substantive *sar*, head, end, inflected. It is often difficult to distinguish between this word and the next.

Sara, with, against, etc. This is the Pakh. word, now generally written in English *sarah*. Dames does not appear to distinguish between these two words.

APPENDIX V.

SOME NOTES ON HOW TO LEARN A LANGUAGE.

(1)

How we used to do it.

Generally speaking, the further we go back into history the simpler life appears to have been. Men seldom went fooling about. There was little talking and much doing. Everything was done with a view to some tangible result. If in many cases results fell short of expectation or short of what they might have been, still, there were results. With all our knowledge can we conscientiously say that much to-day?

For the learning of a language the apparatus were simple in the extreme: a stick, a small boy, a grammar, a dictionary, and of course the inevitable pedagogue or dominie. The latter closely resembled the present-day *mullá* of the East in that he was not always a very learned person. He was generally an enthusiast, however. He never "jawed", and, simple soul that he was, he never seemed to tire. He lived for his great profession, and in return was honoured and loved by the men and women who passed through his hands. We read of men coming thousands of miles to see once more their old and revered masters.

You will note that we have given pride of place to the stick. That is not without good reason. We are not old-fashioned in any sense of the term, but we do believe that the stick is preferable to Borstal. *No boy or girl should ever be sent there.* Were our masters doing their duty no boy or girl would ever require to be sent there. A wise and kindly magistrate when trying a juvenile a few days ago was heard to observe that "there is far too little stick used nowadays". And this reminds us of a certain miner who not many weeks ago rushed to the pit-head one morning

in a towering rage, lustily calling to his fellows to "down tools". On being questioned as to the cause of all the pother it leaked out that he had not been kissed by his mother before setting out. Thoughtless, naughty mother! She was probably too busy kissing the lodger. However, Mr. Cook was not present that morning, and matters were smoothed over, without a strike. No, say what you will, coddling never made Britons. Much stick has had to be "eaten" in the making of this great empire. One can see traces of it in every corner of the earth.

And the method? One absurdly simple: in your dictionary you were given the pieces, the words, and in your grammar you were shown in very simple language how to put them together so as to form the picture, the sentence. No great cunning was required, and no reasoning at all. You might like the game, and then again you might not, *but you had to get on with it*. The stick loomed largely in the distance. It was purely a case of grammar and still more grammar. The rules of grammar were to the boy what the definitions of Euclid were to him in the working out of his deductions. That and no more. He seldom if ever saw any reason in either the one or the other. And this was assuredly the weak link in the system. It was fool-proof in the matter of composition only. There was rarely, very rarely, any attempt made to talk in the language being taught. How could it be otherwise? The master could not and the pupil would not. The result was that he had to begin afresh, begin a new system, when he grew up and entered upon life. Much precious time was wasted. The whole scheme was dead, soulless, simply and solely because masters, except in rare instances, were unable to *speak* the language they pretended to teach.

(2)

How we do it now.

Probably the best way to illustrate what is being done in England at the present moment will be to quote a few passages from the works of one or two learned authors. We have at

hand no less than twenty-seven such literary efforts to choose from. There are no doubt as many more.

The Scientific Study and Teaching of Languages : “ Considered from the point of view of *grammatical function or analysis*, the unit of language can only be what we shall term the *ergon* (i.e. the unit of work). The *ergon*, like the *semanticon*, may be a monolog, a polylog, a miolog, or even an alogism.” The italics are not ours. We read this first towards the end of the Great War, and not unnaturally came to the conclusion that one of our great scientists had discovered a new-poison-gas. “ Ergons may be classified according to the degree of their completeness, ranging from those complete units called *sentences* down to ultimate units which we may term *insecables*.” The *ergon* being “ the unit of work ” we now know where the “ *ca canny* ” idea hailed from. The editor of our daily paper was wrong.

The writer of the above is one of our foremost professors, and in praise of his acumen another equally erudite educationist says, “ I know no one with such a broad grasp of linguistic principles and practice, such faithfulness in detail, and such fertility of invention.” Nor do we, nor have we any wish to. To some small extent he has made the *New Oxford English Dictionary* obsolete. Assuredly no small achievement. But what is it all about ?

Modernism in Language Teaching : “ I am very much in favour of soundless drill for such visible gymnastics as lip-rounding and spreading, or the hollowing of the cheeks that accompanies the formation of the back close vowel. A pupil who looks at his mouth in a glass I carry for this purpose is often so helped to get the lip-position he sees me get. Hand-glasses for everybody are not necessary.” We are real glad to hear that. It would be sad news indeed were all our young men to take to sporting vanity-bags. But what about those who cannot “ spread their lips and hollow their cheeks ? ” Why ask English boys and girls to imitate Jews and Negroes ? It is surely unfair, to say the least of it. “ An additional virtue of this plan is that it gives, with an indispensable element of

freshness, a ruminatory re-digestion of the first term's beginnings." We doubt the possibility of "freshness" after a whole term. Consider the case of the camel: he ruminates within twenty-four hours. He cannot be called "fresh" by any manner of means. We pretend to some knowledge of camels.

The Method of Teaching Modern Languages in Germany: "Everyone is in favour of teaching grammar inductively. The only question is how much grammar should be systematically taught." We should at once say, all of it, all that can be taught by induction. "One teacher complained that there is too little grammar taught, another that there is too much." It is a nasty habit they have: modern teachers spend the greater part of their time in formulating complaints. Were their bread made to depend on their success in turning out efficient young men and women all this would cease. The inefficient artisan is discharged, the inefficient teacher encouraged. And no one seems to know why. "The purest nasal can be taught by singing." We have noticed lately that street-singing has greatly increased. About one-tenth of our total population appears to be practising.

The Teaching of Modern Languages in Schools and Colleges: "The interpretation given by the translation is obviously better than any he could give by means of a dictionary, inasmuch as the thought of the author is faithfully rendered." Most assuredly so, but our wise pedagogues will have it otherwise. Why? Have we here yet another phase of the "ca canny" idea? Are these worthy men afraid of losing their billets should their pupils make too rapid progress? "While the master is reading aloud, the pupils should of course never have the text in view, as that would but serve to distract them." In our schools and colleges in nine cases out of ten it is the pupils who read aloud. And such reading! We reverse the rule of example coming before precept. "The old method taught the scholar to write the foreign language; the modern school of teachers wishes to lead him on to talk." According to the Merchant

Princes of London the whole thing appears to begin and end with the wish.

The Teaching of Foreign Languages, Principles, and Methods : "Children undoubtedly possess a facility in acquiring a new tongue that is diminished in adult years." We entirely disagree. A man of twenty-five can learn ten languages in less time than it took him to learn his mother tongue when a child. The fact is notorious. The belief that one cannot has done a vast amount of harm. "These difficulties can be overcome only by paying very careful attention to both the processes that are involved : listening and imitation." We entirely agree. Listen and imitate and you will never fail to pick up a language. But how can a pupil young or old listen to or imitate a dummie ? "The use of hand-mirrors is strongly recommended by those who have tried it. As these can be purchased at a stationer for about a penny each, there should be no difficulty in placing one in the hands of each pupil." Those mirrors again ! We advocate a standard type of vanity bag, charged to the rates. Seeing that our boys are taking to wearing curls there is all the more reason for this. If girls *will* become boys why should not boys be allowed to become girls. We must have two sexes, say what you will.

Classics and the Direct Method : "Those who have the time and ability . . . shall be taught something of the virtues of ancient life by thinking, speaking, and acting, as a Roman and Greek." These same Romans and Greeks possessed no virtues to speak of. Does it matter whether they did possess virtues ? Does it matter whether Nebuchadnezzar ate lucerne or watercress ? Does it matter a jot how King Seneferu conducted himself and his affairs ? Our business is not with the Ancients but with the Moderns. Government is in need of efficient servants, our Merchant Princes are calling aloud for efficient representatives in foreign countries, and our boys and girls are demanding efficient training to enable them to earn a livelihood. It should not be a difficult matter to lead them to efficiency : they are the best and brightest that England has ever produced. The

Romans failed, the Greeks failed. Why ask our young men and young women to admire and imitate a defunct and an effete people? Do not our own sturdy ancestors, our Empire Builders, furnish sufficient salutary lessons and examples? "The method of teaching must be that called 'direct'; that is, the foreign language must be associated as far as possible directly with things and feelings, without the intervention of the mother tongue." We are probably behind the times, but we do not know of a single instance where this wholesome advice is being rigidly acted on.

Examinations: How to Pass them: "The great advantage of a scheme of work of this kind is that it does not attempt to tie you down by the day or the hour. Sometimes you will feel inclined to work a lot: at others very little. One day your mood may be for mathematics: on another for languages. As you will always work best at what you feel most inclined for, with an elastic scheme such as I have outlined, you will be able to do your best work and yet not feel that you are wasting your time." We are not sure that we follow the reasoning. It appears to be "if you do not feel inclined to study a certain subject, why, don't study it." If one on the "dole" had said this we should feel less astonished. Most of us shirk our weakest subject for the simple reason that it is our weakest. We are afraid of it, and therefore detest it. Are we to go on shirking it? Our weak subject, the subject we dislike, is that to which we should and must give most time and attention. It is not a matter of inclination or of disinclination. The subject we dislike will invariably be found to be the subject in which we fail.

Some Practical Suggestions on the Direct Method of Teaching Languages: "Your sentences will be accompanied by actions, and you will make various boys walk about the room in turn and say what they are doing and why they are doing it. Then in the next lesson you will be careful to do exactly the same things as you did in the previous ones, and while you do them you will ask the class for the reason." So that logically speaking

the whole course would amount to a "walk over". We can conceive a boy being able to tell you that he was walking when he was walking but for the life of us we cannot conjure up his reply as to why he was walking round in a circle in order to learn French. Are our Lunacy Commissioners having the key turned on the wrong class of patients ?

Still another writer gives us the following : "It is in the highest degree necessary that the lesson given by the master should do nothing but awaken in the mind of the pupil a conception, a representation, which already exists in his imagination." "Man regards with disdain all that is simple and all that is within his reach : in everything at the beginning he prefers the longest way round." We are left dumb. Only Educationists prefer the longest way round. "If you are at all observant, you will soon come to the conclusion that Nature is often at fault from the point of view of declensions ; that She takes but little notice of the school teaching in this respect, and violates without scruple the most solemn dictates of the official grammar." We all along had an idea that there was someone to blame for the irregularities found in our declensions. The Jade ! No climate to speak of *and* interference with our "official grammars !"

We shall wind up by quoting an extract from Francois Gouin's *Art of Teaching and Studying Languages* : "Our judgment will be brief. Justice condemns for cheating persons less qualified for it than these. He who sells a piece of goods that he knows he cannot deliver is not an honest man."

On seeing a portrait of himself one day R. L. Stevenson went into deep thought. On being roused from his reverie the great man quietly remarked "dam queer".

(3)

How we should do it.

May we take it that you are in earnest ? If so, there are one or two old-fashioned beliefs that you will have to abandon. For instance, you are probably one of those obsessed with the

notion that Englishmen are poor linguists. Many otherwise sensible people believe this. Is it true? Like the Irishman we shall try to answer this question by asking another. Why differentiate between a knowledge of languages and a knowledge of any other subject or subjects? You will find more learned men in England than in any other country in the world. Bone-heads cannot live in England. We do not breed them, and never have bred them. In saying this we are not taking stock of square miles or population. Nor are we trying to beat the small drum. Anyone can prove it any day of the week. All know it, all except the Englishman himself, that is to say. What has happened and what is happening is this: On the particular subject of languages English boys have been and are being worried to death by idle dreamers, visionaries, who have not the foggiest notion of the practical man's needs. We have given you ample proof of this. Contrast the vapourings of a teacher of languages with the sound sense and practical methods of the teacher of physics. In the one case when you grow up the thought of having to learn a new language sends a peculiar cold sensation down your spine, in the other, the case of physics, you would gladly continue and perfect your studies had you the time and opportunity. Now the study of a language is a small thing when compared with the study of physics. It is not that the study of a language is less interesting than the study of a science. It is far more interesting, and ought to be so. *It is the one and only key to a knowledge of a people.* If you would govern a people you must know them. And the better you know them the easier the thing becomes.

There is again the absurd idea that there is a knack, a secret, in acquiring a knowledge of a foreign tongue, and that this knack, this secret, is known to and possessed by a favoured few only. Is this really so? You will probably reply by quoting the case of Mr. Brown, or that of Mr. Smith. Mr. Brown, you will tell us, can master a language in six months, while you yourself are unable to attain to a working knowledge in a particular language in as many years. To begin with, such

a belief will defeat any effort you may ever choose to make. You start handicapped, hopelessly handicapped. But let us get nearer to Mr. Brown and his secret. Have you watched him at work? If not do so. Come upon him unawares. You will find him a very practical person, slow, sure, and methodical, *a slave to hard work*. Instead of a genius you find a poor thing. But he does not as you do *dream* of being able to speak a language, he just sets to and does it. He puts his limited knowledge into use, into constant daily use, and it increases and grows and becomes a thing to play with. You are left behind astounded. Why, pray? *Mr. Brown did not suffer at the hands of dreamers*. To keep an instrument bright and efficient it must be constantly brought into use.

Do not go in search of ready-made schemes, short-cuts, German-while-you-wait, French-while-you-adjust-your-silk-hat, and all the rest of it. There are no short-cuts, except those your common sense will dictate to you. Get down to it. *Use* the language you are trying to acquire. That is *the* short-cut, the one sure and certain method. Adopt it and it will never fail you: it has never failed anyone. As soon as you have mastered ten words of the foreign language *use* them, use them in ten different ways if you can, and keep on using them. In a day or two you will find they have become a hundred, in a week or two a thousand. Mr. Brown! You will find yourself equal to ten Mr. Brown's. But you must persist in talking, your effort must be continuous and ceaseless. In this way memorizing becomes child's play.

And now we are going to say a rude thing, to visionaries a very rude thing: *Have nothing do to with phonetics*: eschew them as you would the devil. Have you ever heard of a phonetician being a great linguist? The matter is you have not got the time. Why set out to study two languages when you have barely got time to study one? Why add to your difficulties? Why make an easy subject a difficult one? Before us lies a manual on a certain Indian language in which the author enjoins the student not to attempt the study of a foreign

language until he has spent at least two years on phonetics. Two years mind you! As an excuse for him we may mention that he was never a Government servant. Your District, your charge, may go to the devil during these two years for all this philosopher cares. Quite recently we read a charming work written after retirement by an Indian Civil Servant. Within three years he appears to have been posted to three Districts, in each of which a different language was spoken. In addition to his daily compulsory grind he mastered them all, and was able to converse with his people on a level footing. He tells the reader that he looks back upon those days as being very happy ones. He nowhere makes any mention of phonetics.

Do not let the acquisition of a large vocabulary worry you overmuch. In daily conversation on ordinary affairs of life we use something like a thousand words only. Many of us use about half that number and are yet able to talk glibly enough. At all events, use the words you learn, and learn them in groups and by association. In any manual worth the name words are arranged in groups. It was the Indian *munshí* who first thought of this easy method. And yet we malign him.

If the language you have set out to study has a literature behind it get hold of a few books in an easy style. Get a few on all manner of subjects. The more you read the easier your task will become. Reading stands next to talking in this respect. When you have no opportunity or occasion to talk sit down and read. Drop the English novel for a day or two. In a short time you will begin to notice phrases and short recurring sentences that you would like to remember. These will generally include prepositions. The preposition is a troublesome part of speech in most languages, including our own. *Neatly underline these phrases and sentences in red ink.* Refer to them again and again. Frame other sentences on them. Use them in conversation. You are most likely too busy to keep a notebook. This simple device will serve your purpose equally well, if not better.

You will generally require a manual or grammar or both. Get the best available, irrespective of and in addition to those laid down in the regulations as text-books. Do not trust always to your bookseller, unless it be that you know him personally. He, good soul, like everybody else, has his wares to sell, and is naturally anxious to get rid of his doubtful goods first. *Ask for books on approval.* Once you have chosen your works run through them rapidly. This should not take you many hours. Do not be too particular at first. Just take stock, and note what lies in front of you. Later on, study closely, and never pass over anything that at first sight may appear beyond you. What you do not understand to-day you will find easy to follow to-morrow or the day after. Deal with your difficulties as Æsop did with his bundle of sticks.

Trust your *Munshí*. *Munshís* as a class have been traduced from time to time. Personally we have found them the best of good fellows, and have spent many pleasant hours in their company. They know the weaknesses of examiners from A to Z. All the same you must remain master. *Do not allow them to talk to you in English.* If you do, you will waste your time. At first get your *Munshí* to read to you. Later on, read turn about. This may entail your having to get a double set of reading books. Text-books, however, are as a rule cheap, and you will find that it will pay you in the long run. In this way you will become familiar with the sound of the language and quickly able to follow those with whom you speak. Further than that, it is the key to a good pronunciation. No, you must learn to trust your *Munshí*. For your purpose he is immeasurably better than a Ph.D. What the student of a language stands in need of is teaching not preaching, more examples and fewer precepts, less system, if you will, and more machine. Philosophy will not help you over the stile. The *Munshí* is exorbitant in his demands only when he finds a "slacker". Show him that you are a worker and he will accept any terms you choose to offer. Trust your *Munshí*: he is an uncannily wise and observant person.

And should there be no *Munshí*, what then? Get the next best: any intelligent man, your servant, your orderly, a soldier. These will not lead you astray to any great extent. Remember you are out to talk as the people talk. You have come to learn the language not to teach it. Besides, you have your books to guide you in case of doubt. Talk to your man, keep on talking to him, enter into argument with him. When he becomes heated you will get the best out of him. Ask him to tell you stories. Talk as the people talk: do not ask them to talk as you think they should. That would be an impertinence, and one very quickly resented.

When you study do so intensively: put your all into your work. Six days' close study is far better than six weeks' dilatory study. For one thing you are much less likely to get bored with your subject. Hard work will ensure signs of success from the start, and this success will hearten you, and tend to encourage your *Munshí* or *Pundit*, as the case may be. Comfort yourself with the fact that *you cannot fail* if you persist in talking so many minutes every day. As your knowledge of walking came by walking so surely will your knowledge of talking come by a persistence to talk. "It is dogged that does it."

One word more: When studying eat sparingly. On the day of the examination touch no food at all until the trial is over. This will not harm you in the very least. You cannot have things in your belly and brain at the same time. We noticed an engine one day near Daryá Khán. It had stopped dead from over-stoking. A gentleman one day sat for an examination. It was quite an easy thing. He failed, failed badly. It was a hot summer day in a very hot station. In explanation of his failure he said that "a cloud seemed to have come over his mind". We were rude enough to suggest that the cloud may have been in his stomach. As a matter of fact it was: we had seen him lunch. A stimulant now and again? Ah, that is quite another matter.

"India is a country of many languages, and living intercourse with its people depends upon capacity to meet them on their

own ground. True statesmanship would have recognized the gravity of this fact from the first, and have provided for it. What sort of provision has been made to ensure proficiency in the handling of the indispensable instrument of government ? ”

If we cannot all become Empire Builders the least of us can put a small rivet in the ship. There are just a few rivets loose at the moment.

APPENDIX VI.

A short list of works that will help you in a comparative study of the Balochí language and of the Baloch race.

ARABIC.

Hava's *Arabic-English Dictionary*.

Wright's *Grammar of the Arabic Language*.

BALUCHÍ.

American Mission Press, *Dá'údí Zabúr, Pheshí Kitáb*. Ludhiana, 1900.

Dá'údí Zabúr, Dukhmí Kitáb. Ludhiana, 1900.

British and Foreign Bible Society, *Musáe Pheshí Kitáb*. Agra, 1902.

The Gospel in the Baloch Language. Lahore, 1899.

Bruce, R. J., *Manual and Vocabulary of the Baluchí Dialect*. Lahore, 1874.

Dames, M. L., *A Sketch of the Northern Balochí Language*. Calcutta, 1881.

A Text-book of the Balochi Language. Lahore, 1891.

Popular Poetry of the Baloches : 2 vols. London, 1907.

Geiger, W., *Dialektspaltung im Baluci*. 1889.

Etymologie des Baluci. Munchen, 1890.

Lautehre des Baluci. Munchen, 1891.

Balúçische Texte mit Übersetzung. 1893.

Gilbertson, Major G. W., *The Balochí Language*. Hertford, 1923.

English-Balochí Conversational Dictionary. Hertford, 1925.

Grierson, Sir G. A., *Specimens of Balochí*. Linguistic Survey of India. Calcutta, 1921.

Gladstone, C. E., *Baluchi Hand-book*. Lahore, 1874.

Hetu Ram, Rai Bahadur, *Baluchi-Náma*. Lahore, 1896.

Translation of Baluchi-Náma. Lahore, 1898.

Lewis, A., *Balochi Stories as spoken by the Nomad Tribes of the Sulaiman Hills*. Allahabad, 1855.

Marston, E. W., *Grammar and Vocabulary of the Mekranee Beloochee Dialect*. Bombay, 1877.

Mayer, Rev. T. J. L., *English-Balochi Dictionary*. Fort Munro, 1899.

Balochi Classics. Agra, 1907.

Mockler, Major E., *Baloochee Grammar*. London, 1877.

Muller, F., *Über die Sprache der Balūchen*. Gottingen, 1866.

Pierce, E., *A Description of the Mekranee Beloochee Dialect*. Bombay, 1876.

Rai Bahadur Diwan Jamiat Rai, *Translation into English of Dames' Text-book of the Balochi Language*. Lahore, 1904.

BRÁHÚÍ.

Bray, Denys D. S., *The Bráhúí Language*. Calcutta, 1909.

Rai Bahadur Diwan Jamiat Rai, *Note on the Study of the Bráhúí Language*. Quetta, 1917.

E. TURKÍ.

Whitaker, H., *Eastern Turkí*. As spoken in Turkistán. India, 1909.

KURMÁNJÍ.

Jardine, Captain R. F., *Bahdinan Kurmanji*. A grammar of the Kurmanji of the Kurds of Mosul Division. Baghdad, 1922.

Soane, Major E. B., *Grammar of the Kurmanji or Kurdish Language*. London, 1913.

LAHNDÁ.

Jukes' *Western Panjábí Dictionary*.

O'Brien, E., *Glossary of the Multání Language*. Lahore, 1903.

Wilson, J., *Grammar and Dictionary of Western Panjábí*. London, 1899.

PANJÁBÍ.

- Bailey and Cummings, The Revs. G. B. and T. F., *Panjábí Manual and Grammar*. Calcutta, 1912.
 Bhái Maya Singh, *The Panjábí Dictionary*. Lahore, 1895.
 Newton, Rev. E. P., *Panjábí Grammar*. Ludhiana, 1898.

PAKKHTO.

- Bellew, H. W., *A Dictionary of the Pukkhto or Puksho Language*. London, 1867.
A Grammar of the Pukkhto or Puksho Language. London, 1867.
 Lorimer, Lieut.-Col. D. L. R., *Pashtu* : Part I. Oxford, 1915.
 Trumpp, Dr. Ernest, *Grammar of the Pashto Language*. London, 1873.

PERSIAN.

- Phillott, Lieut.-Col. D. C., *Higher Persian Grammar*. Calcutta, 1919.
 Wollaston, A. N., *An English-Persian Dictionary*. London, 1922.

SANSKRIT.

- Benfey, T., *A Sanskrit-English Dictionary*. London, 1866.

SINDHÍ.

- Seymour, L. W., *A Grammar of the Sindhí Language*. Karachi, 1884.
 Shirt, Rev. G., *A Sindhí-English Dictionary*. Karachi, 1879.
 Trumpp, Dr. Ernest, *Grammar of the Sindhí Language*. London, 1872.

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- Redhouse, Sir J. W., *English and Turkish Lexicon*. Constantinople, 1922.
Turkish and English Lexicon. Constantinople, 1921.

URDÚ.

Platts, J. T., *A Dictionary of Urdú, Classical Hindí, and English*.
London, 1911.

Ranking, Lieut.-Col. G. S. A., *English-Hindustaní Dictionary*.
Calcutta, 1905.

MISCELLANEOUS.

Andre, Captaine P. J., *L'Islám et les Races*. Paris, 1922.

Bray, Denys D. S., *The Life History of a Bráhúí*. London, 1913.

Dames, M. L., *The Baloch Race*. London, 1904.

Government of India, *Imperial Gazetteer of India-Balochistán*.

Guillaume, A., *The Traditions of Islám*. Oxford, 1924.

Hughes, T. P., *A Dictionary of Islám*. London, 1885.

N.B.—Although we are not authorized to say so, we believe that either Messrs. Probsthain and Co., of 41, or Messrs. Luzac and Co., of 46, Great Russell Street, London, would be able and willing to procure for you most of the above works. Booksellers invariably conceal their best wares. In this they do not resemble the greengrocer. We are trying to expose them.

THE PAKKHTO LANGUAGE.

On the system of *The Balochí Language*, with considerable improvements. This work covers the whole language, and is put up in a way that grips the memory. Thousands of examples are given, and nothing is left to be guessed at. (Shortly.)

ENGLISH-PAKKHTO COLLOQUIAL DICTIONARY.

On the system of the *English-Balochí Colloquial Dictionary*, but much more exhaustive, amounting in all to some ten thousand words. The correct and current use of these are shown in short, simple sentences. In nearly every instance the source of the Pakkhto word is given. In addition there are numerous notes touching on the habits, customs, religion, etc., etc., of the people. Below we give examples of a few entries.

Affair, an : دا خبره پرونکې ورځ وشوه *dá khabarah parúna'i wradz wu-shwah*, this affair took place yesterday (this affair yesterday became). خبره *khabarah*, matter, thing, affair. Arb. خبر *khabar*. 127.

Browse, graze, to : وړشو بڼکې خریدنه *áspah mi hum pah warsho kkhke tsaredalah*, my mare also was browsing on the lawn (the-mare me-of also on the-lawn on browsing-was). خریدل *tsaredal*, to browse, graze, crop. Hin. چرنا *charná*, Sin. چرط *charanü*, Per. چریدن *charídan*, San. चर *char*. 210.

Case, in that : په هغه حال بڼکې زه به خپرم *pah haghah hál kkhke zah bah khezh-am*, in that case I shall ascend (in that case in I shall ascend). حال *hál*, state, condition. Arb. حال *hál*. 193.

Different : د دغه و د هغه ډیر فرخ دی *da daghah o da haghah der farkh dai*, this is quite different from that (of this and of that great difference is). Also, but less frequently in Pakh., فرق *farq*, difference, distinction. Arb. فرق *farq*. 73.

Eights : dre dzal-a atah tslor-wisht dí, three eights are twenty-four (three times eight four-twenty are). Hin. اته ath, آته áth, San. अष्ट asht, eight.

Fill, to : kkhikkhah da obo nah dakah kah, fill the bottle with water (the-bottle of water with filled make). dakawul, to fill. dakah, to agree with the fem. noun kkhikkhah. The word dak is coined from the Hin. dhakk, dhakká, a shove, push, etc. The letter *d* is hardened, and has become unaspirated. 187.

Grain : paros kál ghallah derah gránah wah, last year grain was very dear (last year grain very dear was). ghallah, corn, grain, is the generic term. Per. غله ghallah. 97.

Hard up, impoverished : zah da pakhwá nah tang yam, I am harder up than ever (I of before than hard-up am). tang, poor, badly off, etc. Per. تنگ tang. 103.

Interview, to : tsok sar da muláqát daparah rá-ghalí dí, some men have come to interview you (some men of an-interview for come are). muláqát, interview, meeting, etc. Arb. laqí, to meet, encounter. 217.

Just, just now : zah kho os nokar shwam, why, I have just enlisted (I then now a-servant become-am). os, now, just now. Note the use and force of the particle kho. It corresponds to the Hin. and Urdú to. Kur. hen-úskah, ایسته ístah, ایستاکه ístákah, now. 230.

Know, to : hál di má tah ma'lúm dai, I know all about you (the-circumstance thee-of me to known is). It is frequently but incorrectly pronounced مالوم málúm. When used as shown here it is preceded by the dative. Arb. معلوم ma'lúm. 83.

(Shortly.)

